

# Baptist Herald

JUNE 1972

The Gray Lib  
by Frank A. Sharp

As Thy Days, So  
Shall Thy Strength Be  
by Minnie M. Kuhn

Freedom To Be Whole  
by Denton Lotz





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# Baptist Herald

Volume 50

June 1972

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Monthly Publication of the  
of the North American Baptist  
Roger Williams Press General Conference  
7308 Madison Street  
Forest Park, Illinois 60130

Editor: *Dr. R. J. Kerstan*  
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Stewardship and Communications  
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries) — \$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging. — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

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# AGING



As a white candle in a holy place,  
So is the beauty of an aged face.

More than 20 million aged faces are found in the United States. One out of every ten Americans is over 65. Each year there is a net increase of 300,000 in this age group. Over 1.4 million newcomers enter the group annually. Most older people are under 75, but more than a million are 85 and over. At age 65 the life expectancy is 15 years; men can expect another 13 years and women another 16. Over 11 million are women and over 8 million are men. Most of the men are husbands; most of the women are widows. Of married men, more than 40 percent have wives under 65. Concerning education: half never got to high school; some 3 million are illiterate; only 5 percent are college graduates.

The number of those over 65 in America has risen sharply. In 1900 (when life expectancy was 47 years) those 65 and above comprised only 4.1 percent of the total population. By 1980 they will reach 12 percent. This means that in 1980 one out of every eight people will be 65 years of age or older. Aging is becoming an issue of increasing importance.

This article is one of a series entitled *Issues and Answers*, produced by The Christian Life Commission of The Southern Baptist Convention. Used by permission.

## The Issue:

The issue basically is: "How do we organize our society and its various institutions so that as people grow older they can retain their dignity, their independence, their best possible health, their sense of belonging and their purpose in life?" A satisfactory approach calls for an understanding of the problems faced by the aging.

• **Changing status** — Rural America needed Grandfather's wisdom on farming and Grandma's cooking suggestions. Household clans were organized under an elderly "patriarch" and each member of the family had his job to do. The older members could dominate a family simply because they were the landowners.

The technological boom drew families into the cities and brought a new era to the American society. The status of older persons changed radically. The younger generation was no longer dependent upon the older generation. Attitudes changed from veneration to impatience or unconcern. Old people were looked upon by many young people as a handicap. Concern for the aged has increased since the mid-1950's. Community, state, and federal governments and private organizations have begun to plan programs especially to meet their needs. But neglect and impatience are still widespread.

• **Society's attitudes** — One of the biggest problems older adults face is the stereotype which society tends to give them. Many people believe that old age makes people incapable of meaningful activity. Senior citizens are too often thought of as senile saints confined to a rocking chair existence. Actually older men and women can experience a new lease on life. They can enjoy creative new ways of self-realization and service in the life of their communities.

• **Selfhood** — A report of the Senate Special Committee on Aging revealed a widespread mood of alienation among millions of Americans who find that their status and hopes deteriorate when retirement begins. Older people tend to see themselves as left out of things, as unable to contribute to society. Such a mental condition undermines their sense of identity and personal worth. Loss of friends, status, job and the ability to participate actively are difficult adjustments for older adults.

• **Health** — Older adults are subject to chronic illness and disease. While many of the elderly enjoy good health, nearly all find that it is a problem to keep physically fit. Many lack transportation to medical care and funds to pay for adequate service. The number one worry of the older adult is how to meet medical bills. Heavy health-care costs — though eased by Medicare — remain a cause of great concern.

• **Finances** — Most older people face a marked decline in income despite social security, pensions, and incomes from savings. According to a government report, older couples in the United States have a median income of \$3,869 a year. Single elderly individuals have less in-

come than couples. The financial plight of the over 5½ million aged poor in America is even more tragic. Elderly couples in this bracket have an income of less than \$2,675 per year. For older adults who live alone the figure is \$1,565.

• **Relationships** — Older adults need someone to love them. Such acceptance keeps them from feeling rejected or unwanted. Inevitably, as time goes by, relatives, old friends, and acquaintances move or die; the younger generation moves away to new positions. To feel that others depend on them gives many older adults purpose in life. Recognition and a sense of worth are necessary to every age. Genuine friendships become very meaningful to older adults. Since they no longer face regular office hours they have more time to spend in leisurely companionship. All too often, however, the aging are deprived of opportunities to exercise friendship.

• **Housing** — Most older adults live in familiar surroundings. Nearly 80 percent of the aging head up their own household. Roughly half live with their spouse. About 18 percent reside with others, either relatives or nonrelatives. Approximately 2.4 percent live in homes for the aging and 1.3 percent are in mental and other institutions. It is important that older people have adequate housing. Government studies reveal that about one third of the elderly live in dilapidated housing. Other research indicates that 45 percent of all the aged receiving Social Security payments are in need of better accommodations.

• **Spiritual needs** — A vital area of need for older adults is continued spiritual development. They need assurance and peace that comes from a close personal relationship with Christ. Many elderly people desire spiritual and mental growth which can come through Bible study, special programs and worship experiences. Yet many older adults are cut off from normal church activity, often because of illness or lack of transportation.

## Some Answers:

### Individuals

Christians ought to be familiar with the teachings of the Bible concerning the aging. The worth of every human being, created in the image of God, is a central teaching of the Bible. A person has worth regardless of what he can produce or contribute. The aging are to be treated with dignity and respect as persons for whom Christ died. They are not to be neglected because they offer a less lucrative market or source of manpower than the young.

The Bible clearly calls for respect of parents. "Honor thy father and thy mother" is one of the Ten Commandments (Ex. 20:12). Leviticus 19:32 urges, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Proverbs 23:22 reminds us, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Jesus showed his concern for his mother as he entrusted her to the care of John. Paul urged respect and care for the aged (I Tim. 5:4).

The Bible also stresses the responsibility of older adults. Christians are to be good stewards of "life." Titus 2:1-4 states, "... speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

Certainly all Christians should prepare for aging and death. Death is certain and with the advance of medical science old age is likely. A person should study and plan his retirement years. An individual ought to strive to save for retirement, make out a will and adjust expenses to declining income.

### Families

Families play a major role in the happiness and well-being of the elderly. The younger members of the family can do many things to make life more meaningful for the aging.

1. Include the senior family members in special events and family celebrations. If they are able, ask them to contribute to the occasion. Make them feel needed and wanted.

2. Keep in contact with aging relatives through visits, telephone calls and letters. Let them know they are loved.

3. Work out retirement plans well in advance of actual retirement. Children should be aware of their parents' financial condition and what they will need to contribute toward support of aging parents. It is just as important to plan ahead for parents' retirement as it is to plan for a child's college education.

4. Discuss housing needs for elderly members of the family. Basically the options are three: (1) live in own home, (2) live in children's homes, or (3) live in a retirement home. The first is normally best as long as the aging persons are able to maintain a home. When they are not, a retirement home is usually the best option — if the family can afford it. If an aging member must live with children, difficult adjustments are necessary. All persons should work to make the arrangement as nondisruptive as possible. This calls for responsible sharing by all the family members.

5. Study the process, problems, and issues of aging. Families should be well informed about this significant aspect of life. See the *Suggested Reading* for helpful materials.

### Churches

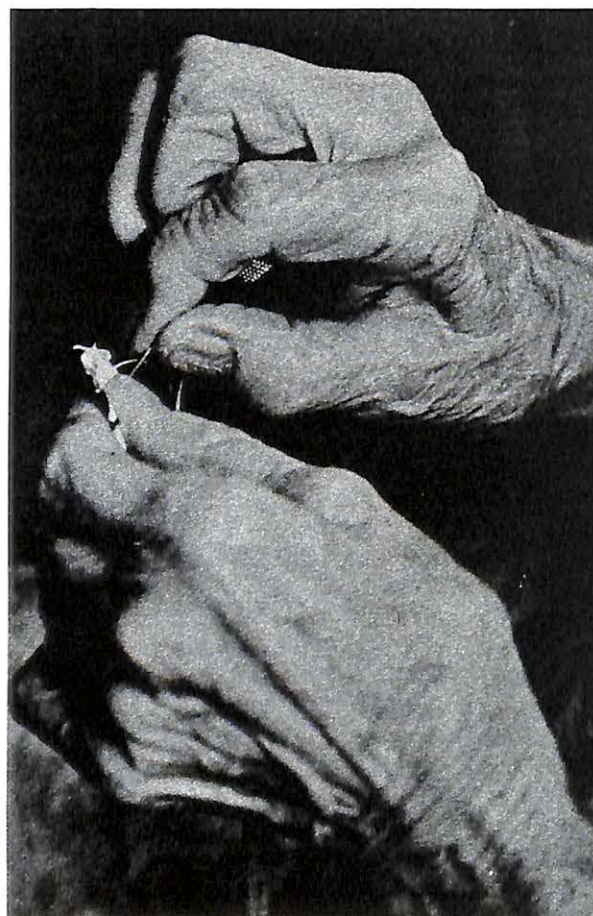
What can churches do to minister to the aging?

1. Educate families to understand the needs and problems of the aging. The churches' regular programs and special emphases can be utilized to carry out the instruction.

2. Relate the older adult to the church's program. Bible study can help clarify beliefs and solve problems. Pastoral counseling can help relieve distress. Special services for those unable to attend regular worship can

(Continued on page 31)





# GOD'S MASTER PLAN

by Helen Brandt

A short time after we returned from the usual Sunday visit with Dan's mother I realized something had to be done — and soon. My middle-aged husband was carrying a burden which could cost him his health and his job; a burden increasingly common in this modern age when medical science is adding years to the life span.

Dan's mother lived, at her own request, in a lovely nursing home where she was well cared for. Her health was fair, considering her 80 years, but Mother Brandt was not growing old gracefully; not at all!

An extremely active woman all her life, her rebellion at the loss of energy and mobility was strong. She was surrounded by elderly companions who were enjoying their hard-earned leisure, but this sensible attitude did not rub off on our granny. During our frequent visits she'd complain that the good Lord should not be taking all those young lives in Vietnam while a useless old lady was permitted to go on living. Nothing else was right, either. "My friends don't bother to come any more," she'd whine in a voice filled with self-pity. She's forgotten that most of them are dead.

"It's been my experience," the nurse told us one day, "that the patients who had been active and vital put up the greatest resistance to life's downhill processes." Well, Dan's mother was certainly doing that!

He always left these visits with a heavy heart, though there was little he could do about the situation. He took care of the expenses willingly, causing our teen-agers to give up many luxuries. Dan felt it was good for their character to sacrifice a bit for the granny who had been so good to them during their childhood — and we all agreed on that.

But hopeless as it seemed, we both had a deep conviction that God would not let us down; he would find a way to ease the heartache and help us carry this cross. And we were right.

Dan stared out the living room window shortly after this latest visit to the home, feeling troubled. He watched the red Volkswagen swing into the driveway and our new minister emerge. He walked jauntily up the path to the front door and rang the bell.

Dr. Louis Bronson was not a young man, but he was a cheerful one; a white-haired gentleman with a distinguished career in the mission fields. He told us he was calling on all the members of his new flock. I could see Dan was uneasy; he hadn't been to church for quite a while.

Dr. Bronson talked for a while about the church and the town. Dan tried to be his usual friendly self, but wasn't making much progress. I found myself telling this man of God about the problem that was eating away at my husband's heart. When I finished, he turned to Dan with a look of genuine compassion. "It's a familiar story, Mr. Brandt," he said, "and one that's here to stay.

In the mission fields life expectancy is so low that the folks who survive are naturally hale and hearty and able to stay in their own homes and care for their needs. In Japan," he continued, "the elderly are highly honored for their wisdom. It seems to give them a real pride in their years."

"But . . . mother has worked so hard all her life," Dan blurted out. "Dad died when my oldest brother was only eight, and she raised four of us alone. She deserves a serene old age . . . I can't understand why God is permitting all this misery in her twilight years."

"Permitting' is the right word," Dr. Bronson interrupted him. "God will do nothing to force us. Free will is the glory of the human race, and your mother is choosing this attitude herself, although she may not be able to help it."

"However," the minister continued, "we must remember the plan of human history, how God put his people through the wilderness before leading them to the promised land. We can be sure they were often in despair in the harsh desert country. But — it is in the solitude of the wilderness that basic questions are answered. The Bible tells us the Father will prune every branch to make it worthy of its place on the vine.

"Your mother is going through that pruning process now," the pastor continued, "and the knife can cut and sting. Before receiving our reward, we must be tempered and tried like steel in the fire. There will be no August harvest without the winter chill. The purpose of all this," Dr. Bronson went on, "is not to defeat but to strengthen."

I looked at Dan who was visibly brightened by the encouraging words. "Remember, Mr. Brandt," the minister was saying, "it's during the winter when leaves are gone that we can see the greatest distance. And, as the poet so eloquently put it — 'The sun can be looked at directly only when it is shrouded in mist.' We also recall the words of the apostle at a time like this:

'Beloved, do not be startled at the trial by fire that is taking place among you, to prove you, as if something strange were happening to you; but rejoice, in so far as you are partakers of the sufferings of Christ that you may also rejoice in the revelation of His glory.'

"The day will come for each of us, dear friends," Dr. Bronson said, when we will be asked to fulfill this Scripture personally: 'The Son of Man must be rejected, suffer injustice and die.'

"To live the Bible is not for cowards. The word of God can pierce the heart like a two-edged sword. But we should also recall Paul's consoling words concerning the inner man growing stronger day by day even as the outer man decays."

I could tell now that Dr. Bronson's soothing words were

balm to my husband's aching heart. I sent a swift prayer of thanksgiving heavenward for the unexpected visitor.

Our teen-aged daughter had fixed a snack while we were conversing, and she called out from the dining room that it was ready. As we took our seats at the table, Dan's voice was husky with emotion; "How can I thank you, sir, you've lifted a weight from my shoulders. . . ." The minister's eyes twinkled as he unfolded the linen napkin. "It's my duty, Mr. Brandt, and my great privilege, to remind God's children of their Father's 'master plan' for them. As in the case of your mother," he added, "we sometimes become irritated when things don't go as we think they should. That's why it is so important that children learn of God's ways in their early years so they can put themselves in his hands with complete trust, letting the Master Weaver work out the beautiful tapestry of their lives — knowing that the needle will sometimes prick."

"Barbara, this is delicious," Dr. Bronson praised our eldest as he took a second helping of her chicken casserole. "The lucky young man you'll marry some day will be well fed. . . ."

Dr. Bronson and Barbara chatted about the young people of the church, and she brought him up to date on their activities. I looked over to Dan; he was strangely quiet as he sipped his coffee.

Finally Dr. Bronson pushed his chair back from the table. "I must be on my way," he said, "I have a few more calls to make this afternoon." He promised to call on Mother Brandt at the nursing home soon. Dan assured him it would be appreciated. "Her attitude will be better next time we see her," he said, "I just feel it."

Dr. Bronson slid into his warm overcoat and wrapped a bright wool scarf around his neck. The snow predicted for today was falling softly. As Dan stood with his hand on the doorknob, the minister had some parting words:

"Remember, Mr. Brandt," the twinkle was there again, "rough, sharp sand hurts the delicate oyster, and she covers it with a milky substance. In time, a priceless pearl is formed. We must make pearls for our own crown from the rough gravel of our work, sweat and tears."

Dr. Bronson stepped out onto the porch and turned to Dan once more. "We sometimes forget," he explained, "that for a Christian, the day of his death is the most glorious day of his life. He goes to take possession of his birthright, purchased for him at so high a price. Your mother is being prepared," he said, "for the cherished day when she will make that swift, direct flight into His loving arms, where she will be young forever."

Maybe we imagined it, but the next time we saw granny she had an air of tranquillity about her. She mentioned the new minister, and how much she'd enjoyed his visit to the nursing home. "He's an old codger himself," — it was the first time we'd seen her smile in months — "so he'd better start taking his own advice."



by Frank A. Sharp

During recent years there have been a number of self-empowerment movements: black power, red power, gay power, etc. Now we have another: "The Gray Liberation Movement" seeking gray power.

In the United States today, approximately 20 million men and women have passed their 65th birthday. This means that 10 per cent of the population falls into the category of "elderly," constituting a potential minority power group comparable in size to the black population of the U.S.A.

While rather disorganized at the moment, there are several groups active in servicing elder citizens and providing lobbies in legislative halls for benefits and attempting to heighten the self-respect of retired persons.

The National Council of Senior Citizens, with offices in Washington, D.C., through its local branches has fought for extended Social Security benefits, reduced bus fares, improved health care and housing.

The National Council on the Aging, Inc., also of Washington, D.C., engages in research and community planning services to stimulate nationwide concern for the problems of the elderly.

The American Association of Retired Persons, together with the National Association of Retired Teachers, has a membership 2.8 million, 780 local chapters and a lobby in Washington, working on additional health benefits, insurance, special travel advantages and job openings for the retired.

All of this may be a sign that a trend toward the creation of a Gray Liberation Movement of great proportions is being born.

What do "Grays" want?

The Orient has a deep respect for the aged. The older members of the family in China and Japan are treated with concern and care. But our western world has reversed this role and has deference only for the young. Ours is a youth culture while

*Frank A. Sharp is the Director of Press Relations of the American Baptist Convention.*

# The Gray lib

the elderly citizens are denigrated and are the object of discrimination.

Employees discriminate in hiring and firing the aging (over 45 it is difficult to get a job). The fact that society expects that older employed persons will gracefully step aside to make way for the young is a form of rejection.

Among the elderly who live in retirement centers and rest homes, too many are considered children, unable to participate in the management of the institutions in which they live. As a result, the traumatic experience of being removed from an active, responsible career to powerlessness, makes them deteriorate rapidly. "Fun and games" forced on them by a social director are not enough. The elderly want to run and control their own lives.

If whites have a hard time after retirement, the blacks, Indians, Puerto Ricans and other minorities have it even worse. They are not only old — they bear society's opprobrium because they are colored, as well as being poor.

Modern medical wonders are making it possible for people to live ten to thirty or more years after retirement. This compounds the plight of the elderly who have no creative task or purpose to make the extra years more meaningful.

But a new spirit is arising. Some of the elderly are becoming advocates of a better society. Working

not only for themselves, they are out to espouse causes, such as the elimination of war, crime, dope addiction and pollution.

In fact, no other group of citizens has greater potential for social action and concern for the down and out. The working middle class is afraid of the consequences of prophetic causes; they have families to feed and jobs to be lost. The new world will never be brought about by the middle class.

But retired persons are free to become involved in controversies and social causes. They can fight for the rights of all minorities. Pensions and social security checks cannot be touched. They cannot be fired.

The other group in society which can pursue the cause of social justice is the young. The kinship between grandparents and grandchildren is legendary. There are now signs that the two groups are forming a new partnership of social action and concern for the problems of our day.

Churches have always provided a major support for the elderly with their many homes, retirement centers and senior citizens groups. The churches should issue a call from the "fun and games" philosophy to engage in active warfare against the inequalities and injustices of our time on behalf of all people, whether old, middle-aged, or young. □





# A Golden Opportunity Retrieved

by Elsie White Moore

Again and again I had to look at the gnarled and misshapen hands of this seventy-nine year old lady, Mrs. Hultman by name.

"I'll not go to the nursing home this afternoon to see Pastor McDonald since you are going," she said. "I took him the paper this morning and wheeled him down the corridor to get him away from the four walls of his room. You might want to do that too," she suggested as she smiled. "He is so appreciative of every little thing, and I promised his good wife who is sick that I would go see him each day and report to her until she is able to visit him."

"Do you go every day?" I asked.

"Three times as a rule," she replied. "You see, Pastor McDonald was eighty-six when his voice was silenced by a stroke. Through the long years of association his ministry has been a real help and inspiration to our family, but I'm afraid we took too much for granted, and now we are beginning to feel the loss of his wise and understanding Christian counsel and friendship. So now I want to make the most of my Christian privilege by visiting with him as time permits."

Something within me was stirred as she spoke with such genuine sincerity.

"May I ask a favor of you?" she inquired.

"Certainly. I'll be glad to do anything for you that I can."

Her face beamed. "I knew you would. There is a piano in the nursing home lounge. Have you been there?"

"No I haven't." I answered wondering what that had to do with the favor.

"Oh, we are all so proud of the beautiful nursing home wing to our new hospital. The lounge has a color T.V. set and among other things a piano. Anyone is welcome to sit down and play, and the wheel chairs begin to roll the minute the music sounds."

The patients prefer the old familiar hymns. When you see those pathetic figures, paraplegics, amputees, some whose illness has limited their mental capacities, and others just plain lonely hearts but all hungering for something substantial, you ask God to help you put some sunshine into their souls.

I can't do much with these crippled hands of mine, but I played the piano for them the best I could, and some of those dear ones lifted their weak voices in songs of praise. They enjoyed it so much, I promised I'd play

for them when I came again. They'll be expecting me this afternoon; so will you please play for them?"

Taken by surprise, I immediately began to make excuses. "Why, I haven't touched my piano in years. I just can't play anymore."

"God will help you if you ask him to," she added as she brushed that excuse aside.

I was careful not to make any definite promise, but I'm sure she thought I would not refuse to play. I went to the nursing home. Pastor McDonald seemed very pleased that I called to see him. He was unable to say much, but I asked him if he would like me to wheel him down the corridor. He indicated he would. As we passed through the lounge he pointed to the piano and said faintly, "Play."

Fearing that I would not be able to give a good performance, selfishly, I pretended not to have heard him and wheeled him on down the corridor. He said nothing more. When I returned him to his room he thanked me graciously for my kindness in taking him for a ride.

I felt ashamed and depressed on my way home as I visualized the crippled hands playing that piano. I had let my good friend down and had missed a golden opportunity to kindle a flame of love and gratitude in the hearts of many others in that home. Conscious stricken I asked God to forgive me, and I could hardly wait to make a return visit the next day to make amends before I had to face Mrs. Hultman.

I wheeled Pastor McDonald out near the piano. The patients gathered round. Pastor McDonald selected "MY JESUS I LOVE THEE." Before his illness he had a beautiful baritone voice, and to the surprise of all, in a weak but clear tone, with eyes closed and his face turned upward he sang:

"I'll love Thee in life, I will love Thee in death,  
And praise Thee as long as Thou lendest me  
breath;  
And sing when the death-dew lies cold on my  
brow,  
If ever I love Thee, my Jesus, 'tis now."

I never did anything that was more pleasurable and more compensating than to play the piano that day. I learned more fully that our joys are sweeter when others share them. We cannot keep happiness to ourselves; it is contagious and will spread and broaden over many faces when we realize that little is much when God is in it. □

It was a beautiful Pentecost Sunday last year in Romania. When we arrived at the Baptist church in Arad at 10:00 a.m. we could hardly make our way to the front. The believers had come at 9:00 for a prayer meeting.

When we left the worship service after 12:30 p.m. we had not only celebrated Pentecost, we had experienced it.

At the beginning of the service a 25-piece brass band, at the front of the small chapel, began to play a hymn. Next, a choir of about 100 voices began to sing with the band, and then 1,500 worshipers joined in. It was so beautiful that I don't think the angels of heaven could do better.

It is difficult to explain the feeling of joy and hope which one could see expressed in the faces of the people. Here and there tears of joy were evident.

Emotionalism? On the contrary, it was a valid and deep expression of an experience which gave life meaning and a direction. It was the experience of the Holy Spirit.

We have much to learn from our brethren in Romania concerning experiential religion. A rational faith which does not involve the whole person and which avoids the experience of the Spirit, it seems to me, is just as void as a mistaken emotionalism.

What we experienced in Romania was the divine experience of love and freedom.

Faces, young and old, were aglow with the eternal warmth of Christian experience and spiritual freedom. Hands, young and old, told the story of physical life. We saw the smooth hands of youth which bespoke hope for the future, worker's hands toughened by bringing in the harvest, old people's hands rugged and full of character from life's trials.

The first question I was asked when I came back to the West was, "Do the people have freedom?"

*Mr. Denton Lotz is the fraternal representative of the American Baptist Foreign Mission Societies to Eastern Europe, living in Vienna, Austria.*

What the question means is, "Do they have the freedom I have?"

After my experience with Romanian Baptists these questions seemed almost immature.

Freedom? What does it mean?

The real question of freedom for the New Testament is the question of freedom in Christ. Paul says, "Where the Spirit of the Lord is, there is freedom."

The term freedom has been so romanticized that it very often has little to do with Christian freedom as defined in Galatians 5: 1, John 8:32, 2 Corinthians 3:17. The Chris-

## Freedom to be Whole

by Denton Lotz

### A Moving Experience in Romania

tian understanding of freedom is concerned with this experience of Christ that we felt and saw among brethren in Romania. This is the freedom to be a full human being, not because of any political qualities I may possess, but rather to be free to have daily contact with the One who frees.

Christ is the liberator. It is not that he frees from government control, in East or West, but that he frees us to again accept our responsibility to live life as a creature and not to attempt to be the Creator.

The freedom of a Christian is the freedom to be a man, to accept the conditions and limits of creatureli-

ness and thus to live life dependent upon God. It is this dependence — this freedom, this restored life in Christ — that one can feel among the Baptists in Romania. Other questions about freedom seem almost secondary.

In my contacts with Christians in Europe, East and West, I have come to see that the gospel is above the cultural and political systems of the world.

It seems that the great temptation of the Christian church is to elevate one mode of government or culture and to say, "this is the Christian way," when in fact it is only man's way. In persecution or in openness, Christians throughout the ages have lived under many systems of government, under the Roman emperors, under the kings of medieval Europe, under capitalism, and under socialism. Whatever the system, they learned to love Christ and thus to love people. Any separation of people into classes — or into groups which some may think are outside of the reach of Christ — is contrary to the gospel.

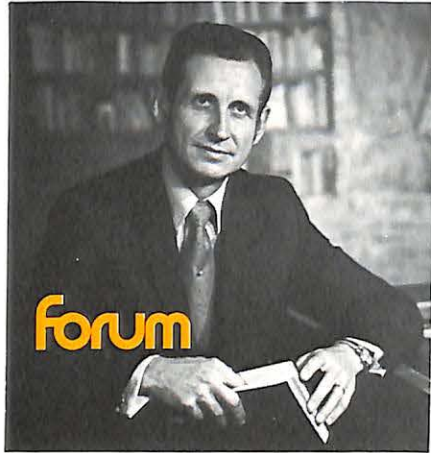
Gustav Heinemann, president of the Bundesrepublik of Germany, said: "Christ did not die against Karl Marx, but for all men." In other words, the Baptist witness, the Christian witness in Europe, East and West, is the same as ever: Christ died for all men.

The capitalist and the Marxist find their unity at the foot of the cross, where in sacrificial love both of them will be transfigured into new men — really new types of Christ.

It is my prayer and hope that the Christ of Gethsemane may find room in the hearts of men everywhere and not again be led to the cross. But, then again, maybe that's the message of the gospel, that the cross is ever before us and Christ is ever being crucified by those who say they love him.

And yet in his suffering, mankind is continually being redeemed into a new community of new persons of love, waiting for the coming Kingdom already begun in the resurrection of Jesus Christ, the liberator. Scripture reminds us that where God's Spirit is, there is freedom! □





by Gerald L. Borchert

Dear Dr. Borchert: Thank you for the answers you have given in the *Baptist Herald*. There is something about your spirit which seems to me to be very Biblical. It is the same when I have heard you speak—the Bible just seems to come alive. I have heard several men speak about the millenium, would you please discuss this matter? M.R.

Dear M.R.: Thank you for your kind words. Not all the letters I receive would agree with you, but I have tried in all my answers to take the Biblical framework seriously and not say more or less than the Scriptures themselves affirm in their overall teachings. Some people, of course, are not satisfied with such a method. They would rather remove verses from their contexts and build general principles on them. Usually they hold the principles with such vigor that even our Lord would have a difficult time convincing them otherwise. That statement may sound unfair, but if you realize that it was the rabbis (the teachers and preachers) of Jesus' day that gave him a great deal of trouble, we who handle the word of God should do so with a great sense of humility as men who are working with divine revelation.

I have introduced the subject of the millenium in this manner, because during the last hundred years this subject has been an issue in more church splits

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than any other single theological concern. The very chapter (Revelation 20) which has caused such defeat for the Church of Jesus Christ is the very same chapter that speaks of the defeat of Satan. It is as though the Devil, the great deceiver, has managed to laugh at Christians through an insidious manipulation of words. Do not forget that the Devil quoted Scripture to Jesus at the temptation, and we should understand that he has been doing it again to Christians!

The term millenium, of course, does not appear in Scripture, but it refers to the thousand years of Revelation 20. There have been three basic views of the millenium. One is the "pre-millennial" view which affirms that Jesus will return and that Christ will set up his kingdom and reign for a thousand years before the end will come. The "post-millennial" view affirms that Jesus will return after a thousand year period in which many grow closer to the Lord. The third view is an "a-millennial" perspective which considers that the millenium is an apocalyptic representation of Christ's rulership in the world. All three views have had great Biblical teachers and commentators using strong Biblical evidence supporting them. To say otherwise would be unfair.

For what it is worth to you, I find all of the views somewhat inadequate. The second view I find least attractive in the general Biblical framework, because man is treated from too positive a perspective. The first view is often used in too rigid a format to be really Biblical and the proponents usually misunderstand the nature of apocalyptic style. The proponents of the third view often neglect pertinent Biblical information and often end up with only a vague futuristic perspective. My personal stand is approximately midway between the first and the third view. However, I would not split a church over such an issue, because it is not really that significant to the Christian gospel and the relating Biblical passages are really open to several interpretations.

To deny that the Lord will return is another matter, however. The *parousia* or the return of Christ is part of the Church's *kerygma* or central preaching. But the time of Christ's return and the order of the events are hidden in God.

G.L.B.

## GOD'S VOLUNTEERS

### GREETINGS FROM TEAM 1

As a team of Northerners, we have really been enjoying the Southern scenery and weather since the new year. The Lord has been teaching us many things individually and as a team.

The people in the Mowata Baptist Church at Branch gave us our first taste of genuine southern hospitality. (We sure didn't lose any weight in Louisiana!)

While we were in Dallas and Waco, Tex., we saw many of the young people get honest with themselves and Jesus. They became genuinely interested and concerned about sharing Christ with their friends at school.

During the two week stay at Houston, we as a team did quite a bit of door-to-door canvassing for the church extension work there. It was here that we made our first attempt at a coffee house/discussion type rather than a traditional youth program in the church. The young people really opened up in the more personal atmosphere of a smaller group.

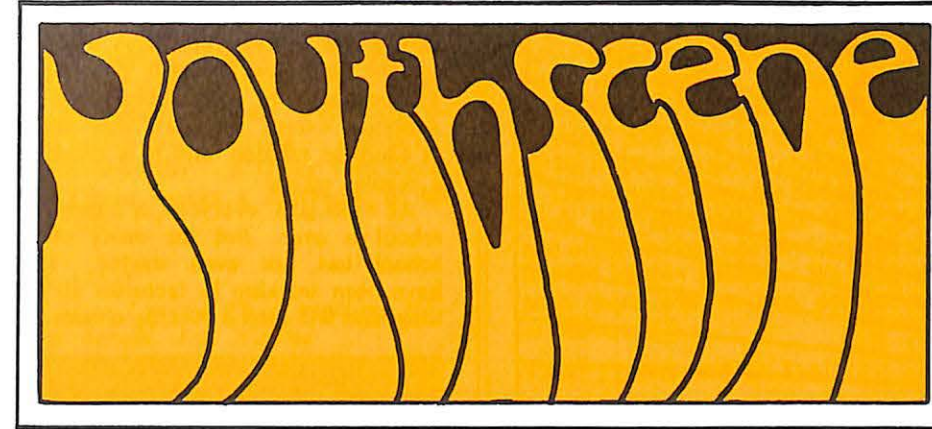
At both Kyle, Tex., and Corn, Okla., we found the Lord at work. An interdenominational effort was made by our churches to make the community feel welcome, and the people responded. The church at Corn sponsored an evening when young people from various faiths came together and talked about Christ and living with Him.

We were given opportunities to serve at the Spanish-American missions in Edinburg, Tex., and Camargo, Mexico, during our time at Donna. Although there was a definite language barrier, we could sense a real love for the Lord among the people. They were not hesitant to share what Jesus had done in their lives; and the joy in their faces was a lift to us. We all got homesick when a delegation from Iowa, including Marilyn's folks, arrived and spent some time with us there.

One the most unusual service opportunities we had was during our stay in Crawford when we took the chance to share Christ with over 1200 boys at the State Reform School.

Wichita was a refreshing experience for our team because we met people in the church who really demonstrated their love for Jesus in their love and concern for each other. Visitation, counseling and sharing came as a

(Continued on page 31)



## TRY IT THIS SUMMER!

by Bruce A. Rich

Here are a few ideas for youth ministry that we have gathered from some of our readers. As you read and use these ideas, take time to send us ideas you have tried.

### Youth Rap Time

Once a month you and sponsors meet for frank discussion and prayer concerning their relationships and other needs.

### Husband-Wife Sponsors

Have you been having trouble getting a husband-wife team to serve as sponsors? Some youth groups are paying for baby sitters so they can have their sponsors and maintain a happy home.

### Summer Program For Junior Highs

Make your summer program come alive by planning a program on the space theme, "Star Trek". Meet every night for two weeks or over a longer period of time if this is more suitable to your circumstances. Each night the place, the activity and the Bible study should be varied. Give each night an intriguing name such as "Hydrospheric Plunge" (this would be a swimming party). Other events could include softball, volleyball, broom hockey and other group games. The Bible studies can be based on a vacation Bible school course or other suitable study materials. The young people should share in bringing re-

The Rev. Bruce Rich is General Secretary of the Department of Christian Education of the North American Baptist General Conference.

freshments, planning recreation and determining locations and facilities to be used.

### Roman Holiday

For your senior high summer activities, plan a program called "Roman Holiday." Divide the group into two teams of young people, the Romans and the Barbarians. Schedule competitive physical activities and give the winning teams points which can be accumulated from night to night. Activities which might be included are chariot races, vicious volleyball, war, treasure hunt, Wells Fargo, pizza party and a barbecue. Center the meditations each night on the theme, "Catacomb Corner," emphasizing the persecution of the early church. The book, *Know What You Believe*, by Paul Little will be a valuable resource. The message and other closing activities could be held where the events had taken place, even if it happens to be in the rain. This will help to show what it was like to be a Christian living in the first century under Roman rule. Topics which may be used for the different evenings are: "Is Christ God?" "Did Christ Rise?" "What About Suffering and Evil?" "What Are Miracles?" and "Is Christian Experience Valid?"

### Summer Concert

Do you have musical talent in your youth group? Why not develop a musical program, both vocal and instrumental and give a concert in your local neighborhood park, recreation center or town square. Three or four young people could move through the crowded area distributing some attrac-

tive and well written tracts. Check with city or park officials to make sure you are not violating any ordinances.

### Scavenger Hunt

A novel way to list the items to be collected is a list a number of Bible verses which must be looked up to find out what particular item is needed. Be sure to specify the translation used. Set a time limit, divide up into groups of five or six, and be sure each group has a list. The first group to return with all the items listed is declared the winner and receives a prize. Serve refreshments when all have returned from the hunt.

### Counselor Hunt

This activity is best carried out in a camping situation. At the beginning of the week, inform both campers and counselors that there will be a counselor hunt on a certain night. During the week, counselors, directors and speakers can be looking for a good place to hide and campers can be looking for places to find them. Gather everyone together on the evening of the hunt and explain the rules. Each staff member will be worth a certain number of points such as director 100, main speaker 75, other staff members 60, counselors 50. Give the staff ten minutes to hide while the campers remain in a building. Allow the campers 30 minutes to hunt. Each staff member found is brought in and registered for the individual or team. No points will be given for anyone found after the time is up. Blow a horn, ring a bell, or use the public address system to signify the end of the hunt. □



"We sure can't afford poor grade cards. They get you spanked when you're little and drafted when you're big!"





#### W.M.U. EDITOR'S NOTE

Among the notable observances in the month of June is the day we set aside to honor our fathers. Certainly a father who is a Christian example to his family deserves our commendation.

My own father, the late Henry H. Delk, was such a father. He was a spiritual giant among men. I pay tribute to his memory.

Missionary Harold Lang, the teacher, Lynette Thye and a number of students from the Hillcrest School share some thoughts about Father's Day with us.

Mrs. Adam Huber □

#### CHECK YOUR SHADOW

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

Have you ever played with shadows? Children love making animal shadows with their hands and have them race across the wall. Shadows have very little significance for us. In the East, however, shadows are very important.

In India, if the shadow of an outcast passes over his food, the Brahma will throw it away. In the book of Acts we read of people bringing their sick friends and relatives into the street so that the shadow of Peter could pass over them, just as the soldiers at the time of Florence Nightingale watched for her shadow to pass over them.

A person's shadow is his influence, which is either good or bad, but never neutral. Your shadow of influence passes over everyone you meet, to bless or to curse. This shadow is irrevocable. We cannot erase its effect on those it has passed over.

As children we played with our shadows. We could make ourselves tall or short, fat or slim. We cannot do that with our influence. We cannot change it at will, making it good or bad in turn.

In this issue of the Baptist Herald much is written about Gray Power.

Is there any greater power than that of influence which an older person can wield over the younger generation? Parents and grandparents cast a shadow of influence over their children and grandchildren by their daily example.

The shadow that you cast depends on what you stand for and the relationship you have toward God. A good influence is more to be desired than gold. A good influence can help change the world and make it a better place to live. Is the person blessed or cursed on whom your shadow falls? □



Sheryl Nelson

#### SCHOOL IS THE SAME EVERYWHERE — OR ALMOST

by Sheryl Nelson (age 13), Brazil; daughter of the Rev. and Mrs. Ralph R. Nelson, missionaries in Rio Grande do Sul

It is 1:00 p.m. and we are in the schoolroom. The teacher calls the roll. As you look around you may see the people appear much like us. Most are Italians and are light skinned. Also everyone wears uniforms — a blue sweater, white blouse and black skirt or pants. There is a yellow emblem on the sleeve. Every school has its own uniform.

At 3:00, everyone goes out for a break (its called "Merenda" here). You can buy little meat tarts, popcorn, or candy.

The Brazilians like very much to play group games. The boys like soccer the best, and the girls jump rope. The classes are very much like in America, except they are very strong in Catholic religion, and it is taught as a regular course.

At 5:00 p.m. everyone is happy, for school is over. But for many others school has not even started. They have been working in factories all day long, and will attend evening classes. □



Harold and Marjorie Lang, Joy, Mark, James, Sharon

#### A PIERCING QUESTION

by Missionary Harold Lang, house parent at Jos, Nigeria

"How can I give my child the best?" This question comes to every parent and it pierces the conscience of a missionary father. In a foreign culture there are added frustrations and tensions of a culture gap. And all too often these show up as the father comes home. On the field it is easy, just as at home, to give the children simply the "left over" of your time. Sure we'll have a game — if nothing else comes up.

And then there comes that day of saying "Good-bye" and watching your child climb aboard an airplane bound for nearly five months of school — five months of separation. And suddenly you realize that the things you have failed in are likely to remain failures, and the relationships you have established will continue to grow in spite of the absence.

"How can I give my child the best?" I think the answer lies in the words I heard several years ago: The important thing is not merely how much time you spend with your child, but how you spend the time. The quality of the relationship rather than the quantity is what matters.

When my child sees me, what does he see? A griping, complaining dad — a frustrated hot-headed father — a pop who gives in just to get junior off his back? or one who cares — who makes time available — who is fair and trustworthy — a father who shows that Christ makes a difference in his daily life? □

#### MY DAD

by Miss Lynette Thye, teacher, Hillcrest School, Jos, Nigeria

For as long as I can remember, I have dearly loved my Father. I'm not just saying that because it's Father's Day I truly mean it.

Many children, as they grow up, picture Jesus as they see their earthly dad; and this is just what I did. My dad is full of the love of Jesus, kind, good-natured, strong, handsome and has many other good qualities that Jesus had because Christ dwells within him.

I praise God for the understanding heart of my father. There have been many times in my life that my pop and I have talked situations over that would have been hard to face alone. With Jesus as the pilot and my dad the co-pilot, many stormy seas have been crossed in victory.

It's such a blessing to have a father yielded to Jesus Christ, in order that the Holy Spirit might work in and through his life.

God has blessed me with godly parents. Their most important plea is that God's will be done in the lives of their children and in their own lives.

My father has always been the head of his household, for which I am forever grateful. He has shown me what is expected of a dad and husband who is led by God.

When God said in Ezekiel 22:30, "I searched for a man among them who should build up the wall and stand in the gap before me for the land that I should not destroy it; but I found no one," I can look up and see my father standing in that gap for Jesus. □

#### DAD IS A VERY BUSY MAN

by Kathy Fluth (7th grade), Cameroon; daughter of Dr. and Mrs. Jerome C. Fluth, missionaries at Mbingo.

My dad is the best dad; well, I guess most people think their dad is best. I love him for a lot of things and just because he's my dad.

He is working at the Mbingo Baptist Hospital in Cameroon, at a leprosy but also a general hospital. Some time ago dad and the whole family went to

Ethiopia for three months where he learned special types of operations to help leprosy patients in using their hands and fingers. It's fun to watch and see the white tendon being pulled through. On some of them there seem to be a lot of cuts or openings.

Dad is quite busy, for he has so much work that absolutely has to be done, and often he does not have enough time for the leprosy patients. We pray that soon there will be two doctors here at Mbingo. □

#### TRAVELING WITH DAD

by Bevin Breitreuz (8th grade), Cameroon; son of Mr. and Mrs. Elmer A. Breitreuz, missionaries at Ndu

On our holidays we do many things with our dad. Sometimes we even go on business trips with him and swim and do other things while he works. Occasionally he swims with us too. One time we went on a camping trip to a game reserve. We climbed to the top of a mountain and swam in the river there. Early in the morning we went to see the animals.

On Sundays we go visiting churches. Sometimes we have to trek for an hour or longer to get there. Then we usually eat "fufu" or some other native chop. □

#### MY DAD, THE AMBASSADOR

by Barbara Holzimmer (12th grade), Cameroon; daughter of the Rev. and Mrs. Fred Holzimmer, missionaries at Mbem

My dad's an ambassador working for the greatest king; and he is a citizen of the greatest nation ever known. His post is in Cameroon; a small town called Mbem is his base. From here he travels through the four fields that are under his supervision. His main job is that of advising local pastors and providing leadership training courses for church teachers.

As I think of dad, there is a verse, found in Isaiah 52:7, that I think should be dedicated to my dad and every other missionary dad in Cameroon: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation. . . ." □

#### AWARENESS

by Florence Schmunk Bauder

June is a time of courtship and marriage — a time when the awareness of the existence of the fresh, "zingy" state of love is experienced. Love's fulfillment abounds in pleasure, blessings and service and presupposes willing

participation by two persons. Jesus Christ, the Church's bridegroom, invites us into that holy relationship of fulfillment, satisfying those desires of which we are often unaware.

Of the gifts to man mentioned in I Corinthians 12-14, preaching is first. Scripture differs with the "Women's Lib" on this gift. Is your gift teaching or counseling? Can you see through earthly needs to the provider? Are you available and merciful, an effective administrator, a generous person willing to serve publicly? The Church would be fully effective if each were to know and exercise his gift in humility and gentleness. The fruit of the Spirit would be evident.

We, being aware of our gift or gifts, and motivated by the love of the giver, could, together with our pastor-leader, mobilize into training units by studying the Word of God in our homes, the way the early church did it. As wives, mothers and businesswomen, we can apply and direct these spiritual experiences into awareness, renewal and fulfillment in and from our homes. □

#### A BOY'S TRIBUTE TO HIS DAD

Somehow a fellow can't express

The feelings he has had

While through the years he's walked and tall

And laughed and played with dad.

He cannot put in words the love —

The pride that wells within,

The admiration in his heart,

When e'er dad looks at him.

Dad is the hero of his dreams,

The king upon the throne,

The pattern for that ideal life

Which he would make his own.

He knows that dad well understands

The conflict in his breast,

And shares the problems he must face,

Though often unexpressed.

The pressure of his dad's strong hand,

The look deep in his eyes

Speak volumes to a fellow's heart,

When cares of life arise.

And when he kneels with dad in prayer

Before the throne of grace,

The glory of the unseen world

Illumines all the place.

How could a fellow go astray,

Who with his dad has stood

Within the secret place of prayer

Before a holy God!

And this my constant prayer shall be,

That until life is done,

My conduct here shall honor him,

Who proudly calls me "son".

by Avis B. Christia



I collect recipes — I am a real nut for new ones! My recipe box is really a long metal card file plus a drawer full of dust collecting goodies. Represented in my recipes are favorite foods from many countries. Exotic Oriental dishes, French cuisine specialties, and Swedish delicacies are a few of my more exciting recipes. Since our family background is German my recipes include their favorite ones such as Kuchen, Fleisch Küchele, and Käse Nipfula! I even have a recipe that claims to be a sure cure for arthritis.

This should make me a really great cook. There is one problem, however, I seldom get around to using them! Oh, I have tried some of them, naturally, and delighted my family, but usually I cook the same old family stand-bys!

I also collect sermons — I find joy in my collection. They are written in notebooks, scratch pads, the backs of Church Bulletins, and even in the margins of my Bible. I collect them from many places such as conferences, camps, church and even from the radio and books.

This should make me a really great Christian. There is one problem, however, I seldom get around to using them! I have had mountain-top experiences where I've felt that my life had changed because I applied the messages but generally I'm content to live in the same old way.

The problem isn't that I don't have enough knowledge or resource at hand — it's just that I haven't learned that the only recipe that can be called "A good recipe" is one that is used. Likewise, a sermon really isn't good for me — unless I put it to use. "Be ye doers of the word and not hearers only."

When I couldn't find a cake recipe that I wanted one day I decided to clean out my messy drawer. I went through my stack of recipes and discarded all those that called for ingredients too expensive for my budget — too time consuming — and those that didn't guarantee success. I never have the time nor the money to start over when they flop. And maybe I have more flops than most people!

I discovered in my sorting that I had to make a lot of decisions. Should I keep a recipe even if I knew I'd never use it? "No, toss it!" I decided, "There are plenty more." I continued sorting and said to myself, "Then what should I do with these good ones that I never use?"

"Use them!" came the answer from my husband who was reading the morning paper nearby.

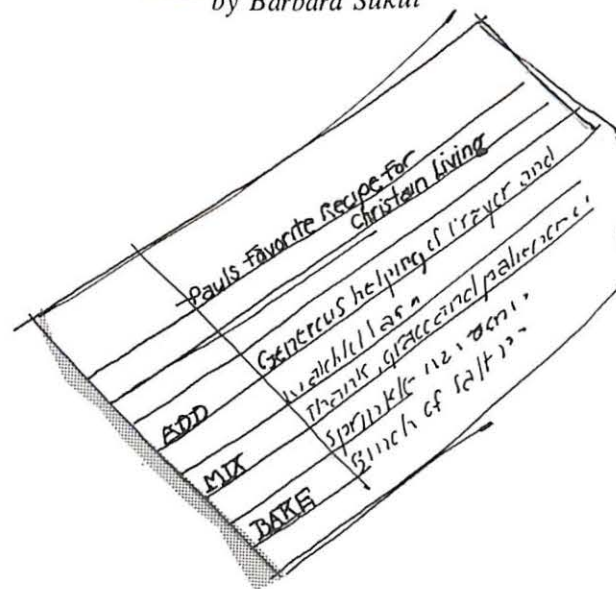
It was a shock as I didn't think that he was even listening to me. I filed them away determined to use them soon. Since that day I have used some of them and they are now family favorites. —

The day that I cleaned my sermon file was a big day also because my sermons were all mixed in with clippings and other articles that I had intended to use some day but could never find when I wanted them. I had to decide all over again which ones to save and which ones to throw away and it reminded of the day that I had cleaned out my cooking recipes.

Mrs. Barbara Sukut is the Rev. Walter Sukut's wife, serving the First Baptist Church, Eldridge, Iowa.

# Paul's Never-Fail Recepie for Living

by Barbara Sukut



I wondered as I looked at the unused sermons if my life didn't need some cleaning out also. There were so many sermons there but how many had I really applied to my life? Perhaps, even in my way of living I had a recipe for life that called for ingredients too expensive for my budget and left nothing for my church? And were my delights in life so time consuming that I was too busy to serve Christ? When I had answered the above two questions in the positive — then I knew that I had a sure recipe for failure in my Christian life. I knew that it was really time to clean house and discard that which wasn't spiritually profitable in my life.

What I needed was a "Never-Fail" recipe for Christian living. It occurred to me then that the Apostle Paul had developed such a recipe and it brought him success in his Christian life. He also shared this recipe with all the young Christians that he had visited or wrote letters to.

This thought came to me while I was reading a sermon that I had found on the bottom of my pile of sermons. This bit of Scripture was given in a sermon by my favorite preacher whom I just happened to be married to and I had written it on the corner of my bulletin one Sunday. The adapting of it into recipe form is my own doing, however.

Most of Paul's letters are sprinkled with certain ingredients — we could turn to almost any one of his books and find the ingredients listed here and there. This recipe of Paul's was taken from Colossians 4:2-6. It goes something like this: Take your largest "Cup that runneth over." Into it measure what is probably the most important ingredient: PRAYER! "Continue in Prayer," "Pray without ceasing," Paul said. Not just a small amount of Prayer but a generous portion, for without prayer we are bound to fail — like bread without yeast!

The next ingredient for success as a Christian is called:

WATCHFULNESS! We may pray for those in need or those without Christ around us. We may pray that God will comfort those who are mourning. Yet, we neglect to watch for opportunities to give a word of comfort to them so that the very source that God would use to answer our prayers may not be available to God. For many times we are the very ones that God would use to help answer our prayers for others! Are we willing to go and help others or to give a word of witness or comfort? "Continue in prayer and watch in the same." "Therefore let us not sleep, as do others, but let us watch and be sober." Even as we should always be praying we must also watch for opportunities to be God's vessels in answering prayer.

Another main ingredient that we must include according to Paul is THANKFULNESS. "Continue in prayer and watch in the same with thanksgiving." "In everything give thanks; for this is the will of God in Christ Jesus concerning you." How often have we thanked God for everything that he has given to us?

Next, Paul states that we should, "Let our speech be always with grace, seasoned with salt, that we may know how we ought to answer every man." Grace, must be added to our recipe for Christian living also. Grace could be restated as patience or kindness. Am I really kind and patient in my speech to others?

"Seasoned with salt." Salt left out of a recipe makes for an undesirable dish! What is salt, I wondered? Our Lord had an answer for that when he said, "YE are the salt of the earth but as salt has lost its savor, wherewith shall it be salted? It is cast out, and to be trodden under foot of men." If, I, as a Christian, am the salt of the earth and if salt is a necessary item then I am an important person in God's plan! Have I lost my savor, which is usefulness, or am I the spice of life to others?

Now let's pull this all together in a recipe that we can understand and follow in the fires of our daily lives.

## PAUL'S FAVORITE RECIPE FOR CHRISTIAN LIVING

Col. 4:2-6

Take your largest "Cup that runneth over."  
Into it measure:

1. A generous amount of prayer. "Continue in prayer." "Praying always."
2. Mix with constant watchfulness. "Let us not sleep as others do but let us watch."
3. Sprinkle generously with thanksgiving. "In everything give thanks."

Add to these main ingredients:

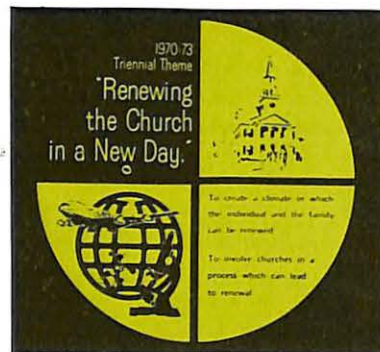
4. A heaping tablespoon of grace or patience.
5. A pinch of salt! "Ye are the salt of the earth." Give of yourself!

Having done all of this place your life in the oven of God's hands and he will do the rest. He will give the increase!

While we are using this recipe maybe it is a good time to discard all recipes for living that are too costly in both time and money, for they rob us of the joy in serving Christ. Let us also resolve not to be just collectors of sermons, but "Doers of the Word!" Then we will have a recipe for Christian living that will "Never-Fail." □



# The Revival on the N.A.B. COLLEGE Campus



This positional statement on revival was given as a chapel message to the students of the North American Baptist College, in February 1972, by the Rev. Joseph Sonnenberg, D.D.

Revival interest and activity is in the air, bringing new life to some people and confusing others. Students, visiting groups and guest speakers have shared their experiences and insight with us, making revival talk a foremost pre-occupation for most of us.

Some in the College community have been puzzled by the silence that faculty members have exercised on this subject. Only when directly questioned, either in a classroom or some other confrontation, has a faculty member involved himself in this discussion. Therefore, some have partially concluded that silence means either opposition or no interest.

The following statement seeks to clear the air by attempting a position. It should not be construed as some form of pontification. Nor does it suggest a detailed outline of what each faculty member considers his personal convictions on this subject of revival. To do so in Baptist circles is both dangerous and impossible. That is why a charitable approach and a high level of tolerance for differences in this area are of vital importance.

Let me, first of all, suggest that our silence on the subject of revival should not be interpreted as lack of concern or interest. To become imbued with the life and power of the Holy Spirit is the most urgent need of God's people and our College community. All

Dr. Joseph Sonnenberg is President of the North American Baptist College, Edmonton, Alta.

faculty members share that concern. On the other hand, most of us are hesitant to make quick or impulsive judgments in this area. There are "spirits" and the "Holy Spirit" at work in the world. Discerning the "spirits" becomes imperative for us, and that responsibility should not be exercised with undue haste.

Likewise, silence should not be construed as total detachment or inactivity. Through prayer, we believe, we have "hastened the day of God's visitation." Historically, few revivals of lasting significance occurred which were not preceded by a profound resurgence of prayer.

Revivals come from God. They are his gifts. Every effort to command God, to tell him what to do, have failed and must fail. He is Lord, and by virtue of his Lordship, commands us. Consequently, revivals and renewals come as God's gift when certain conditions are satisfied. "If my people, which are called by my name, will humble themselves, and seek my face, and turn from their wicked ways, I will hear from heaven and heal their land" is almost a definitive statement of those conditions.

Since revivals are God's gift to his people when certain conditions are met, no human being can, of and by himself, "bring a revival." Nor can such revival be pre-packaged, imported or exported. The Spirit of God moves with sovereign freedom. "The wind bloweth where it listeth. You hear its sound, but you cannot tell where it is coming from or where it is

going. So is everyone born of the spirit." To package God's Spirit in patterns of behavior and programs which are exclusively emotional or rational, tends to turn him from the gates of our life.

Moreover, each person is unique by virtue of creation and environmental forces, both sociological and psychological, which shape him. This unique individuality, at times, baffles and puzzles us. Furthermore, we may not always appreciate it, but God does. In any dealings God has with the individual, he respects that uniqueness with jealous concern.

If the above is true, as I believe it is, then certain important considerations follow. One is that extreme care must be exercised in making assumptions about the spiritual conditions of people. Because one person seems to express his religious experiences in largely emotional behavior patterns, does not entitle him to question the experiences of another person whose expressive nature is more quiet, thoughtful and reflective. On the other hand, the reflective person should be careful about judging the one whose nature is expressive in terms of emotions. And since youth generally does its religious thinking with feelings, it should not conclude that those who are beyond them in age are less honest or spiritual because their reflective capacity has matured. That is a process of growth and maturity.

Another important consideration follows. We are all sinners, but the kind of sins we commit differ from person to person. Thus, the convulsiveness associated with the confession of sin should not characterize every person or be an established pattern which each person must follow.

Revivals carry with them their own authentication. There is no need to call attention to the fact that you have been revived. Your attitude and actions are generally unmistakable signs that life has been touched with a serious and sober invasion of God's Spirit.

One sign of renewal among many is a hunger for the word of God. We are a Bible College, which means that among other studies, the Bible itself is our main textbook. It is, perhaps, too early to pronounce judgment here, but if the revival we talk about and some have experienced should stimulate our appetite for the word and the will of God, so that we will acquire a significant, rather than a superficial, understanding of the Bible, our prayers, and personally my own prayers, for revival will be abundantly answered. □

## Insight into Christian Education

### Camping is "Meat and Potatoes"

by Bruce A. Rich

In the scope of Christian education programming, camping is sometimes considered an extra, the "dessert" on the menu, that which can be eliminated when it is necessary to limit priorities. I take exception! Camping is a part of the "meat and potatoes" of our educational diet.

Every church needs to seriously consider making camping a priority item in its ministry. Every family with children needs to consider the values of Christian camping for their family development.

**For the Church.** Why should the church make camping one of its priorities?

1. *Camping is evangelistic.* Many otherwise unreached young people discover a new life in Christ while at camp. Some who would never come to church will go to camp. In most situations more teens accept Christ at camp than in any other setting.

2. *Camping results in commitment.* Being apart from the routine cares of daily life at home, young people have time to meditate and be alone with God. The spiritual climate at camp helps them focus their thoughts on God and consequently they become more open to God and His Word. With time to think about their relationship with God, young people respond by making new or renewed commitments.

The Rev. Bruce Rich is General Secretary of the Department of Christian Education of the North American Baptist General Conference.

to Christ with their life. More decisions for Christian service are made at camps than in any other setting. You will find evidence for this in missionary biographies and in the personal testimonies of pastors.

3. *Camping contributes to Christian wholeness.* Too many of us live two lives: the secular and the Christian take place in the context of the church and seem very distant and unrelated to everyday life, the secular. Camping provides the opportunity for the young person to discover that *all* parts of life can be Christian. That is, not only Bible study, prayer and attending meetings, but swimming, hiking, friendships, cookouts, camp fires and cabin life also have a Christian perspective in which Christlikeness can be developed.

4. *Camping deals with real life.* While a Sunday school class may try to simulate a particular problem to be discussed, at camp it is lived. Campers are people; people with the same hang-ups and problems they had at home. They may lie, steal, cheat, smoke tobacco or marijuana, drink alcohol, fight, destroy property, swear and resist simple regulations and guidance. The camping staff is dealing with reality and seeks to bring Christian principles to focus on these problems as they may occur. Contrary to the belief of some saints at home, camp is not the "haven of rest" nor the "New Jerusalem" where sin no longer abounds. Camping deals with the basics of life — the "meat and potatoes".

5. *Camping develops leadership.* Campers are in the process of discov-

ering themselves and their abilities in the context of a Christian community. They learn leadership functions at camp which they never thought they could fulfill. Many campers return to the setting of the church ready to assume responsibilities with new insights. Over the course of time the camper becomes the counselor, the director or camp pastor.

**For the Family.** Why is Christian camping valuable to the family? Our focus is on the age-group camp rather than family camping.

1. *Camping develops consensus decision-making.* In the context of small-group relationships campers are involved in the process of arriving at decisions which affect their group. They learn to accept responsibility and consider other's opinions. This is something every family needs.

2. *Camping alters a camper's lifestyle.* There is a new schedule to follow, new persons to relate to in a variety of ways, new rules, new foods and many other factors different from home. Some of the experiences in this new setting will result in lasting change of life patterns.

3. *Camping develops independence.* It is difficult for parents to see children grow and become less dependent on them. Yet at the same time we want them to do this. Going to camp will help them mature in this area under the supervision of a caring Christian staff.

4. *Camping develops relationships.* Camping will help a young person develop a growing appreciation for nature. Relationships with people will be developed. Of greatest importance is the deepened relationship a camper usually experiences with God, through the person and work of the Holy Spirit.

**For Results.** Christian camping that produces desirable results requires dedicated leaders who pray much, plan well and give of themselves freely in one of the most rewarding ministries available to the church. Prayerfully consider your personal attitude toward camping. Do you think God has a task for you in it? Ask him. Many churches do not make full use of the potential that camping offers. What can your church do to develop the possibilities in camping which are available to you? What creative resources can we activate in a "meat and potatoes" approach to Christian camping? □



Did you know that the week ended with Wednesday? Well, at least for the staff at our hospital at Warwar in Mambilla, Nigeria. Let me tell you how it goes. At 6:30 a.m., when we come down to the maternity for staff devotions, we already find many women waiting for their regular maternity check up. There may be anywhere from 150 to 175 or more women. Down at the outpatients block there are another 150 to 200 outpatients waiting to be seen by the doctor.

After devotions with the staff, the doctor, Miss Kieper and I, plus whoever is on inpatient duty, make rounds to check on our 40 to 50 inpatients. This may take quite awhile because our housing for the inpatients is still very inadequate. Most of the patients are housed in mud huts spread out around the outpatient block.

After making rounds we have devotions with the outpatients and the maternity patients. This is usually done by our hospital chaplain. A health talk is given as shown in pictures 1 and 2.

Stress is put on diet and general care during pregnancy plus child care. You will notice the girls standing with me; they are three of eight of our ward workers. They are Grace Wibuim, Hannah Nimlak, and holding the second poster is Grace Jiminda. All of these girls have had only class 7 which is equivalent to grade 8 here at home. It is on these girls that we depend for the greater part of our patient care. Miss Kieper and I being kept busy doing supervision and assisting the doctor.

After devotions the girls and I begin the routine examinations while three of our eight male staff helpers take the blood pressures.

George Fenlak, on the high stool, Paul Chufor, sitting, and Samuel Ngalla, standing, just nicely keep up with us as we have three examining tables going. The girls do the examinations, and I keep the records and try to keep an eye on them to make sure that they are doing a thorough examination. Can you imagine doing 150 to 175 maternity examinations in one morning? Mind you, it usually is a very long morning with lunch coming anywhere between 2 or 3 p.m.

You can well imagine that our maternity is often overflowing. We have been averaging about 80 deliveries a month. In picture number 4 you see three mothers on mattresses on the floor because we just did not have enough beds.

What happens if you get a premature baby? You grab one of the laundry tubs, put some blankets in it and set it over a lighted lantern which is standing in a bucket. Believe it or not, this makes an excellent incubator with fairly even heat. The baby stays at the mothers bedside and she nurses him and changes him as necessary. We have had excellent results with this method and have

*Miss M. Kuhn is a missionary nurse stationed at Warwar, Nigeria, West Africa.*



"AS THY DAYS, SO  
SHALL THY  
STRENGTH BE"

*by Minnie M. Kuhn, Nigeria*



been able to raise some premature babies that weighed under three pounds. I am sure it is the tender loving care of the mothers that has a great deal in the success.

Time to go home comes very quickly and in picture number 5 you see some of our mothers as they proudly display those lovely baby layettes they have received from our women in North America. Our ward girls are almost as proud as the mothers as you see Grace Jiminda, Esther Manga and Grace Kadzi sitting with them.

Needless to say, our laundry system has not kept up with our needs.

Picture number 6 shows Esther Manga with Mama Sabina and Mama Helena doing the laundry. Wonderful facilities, aren't they? Since November 1 we have a proper laundry, complete with two sinks with drain boards built under Dr. W. Gutowski's supervision. We also have hot and cold running water from a barrel set over a brick fireplace which Dr. Gutowski started and Dr. Hiller later finished.

After surgery, the instruments have to be washed, and on picture number 7 you see Phillip Buvoah and Solomon Johnson washing away. As you can see, this is one job that is not done very eagerly.

When I have pretty well finished with the necessary work at the maternity hospital and had a bit of rest, then I have to go back to the office to attend to the seemingly endless bookwork.

The last picture was taken by short termier Henry Dreger when he visited Warwar and stayed to help us teach a Leadership Training Course, and in the evenings got roped into helping do the treasurer books.

Thus the day comes to an end. There has been sufficient strength for the many tasks. We pray that in our hurry to see so many we might in some way have been a witness. Please, pray that we might be patient and take time to be a witness for Christ, for after all, that is the reason we are here. □



*Miss Minnie Kuhn, the author of this article*





**CHURCH EXTENSION BUILDERS APPEAL IN JUNE:  
FORT RICHMOND CHURCH EXTENSION PROJECT,  
WINNIPEG, MAN.**



*The Rev. and Mrs. Cornie I. Wiebe and their children Kevin, Laurel, Shelley, Kent*



*Mr. and Mrs. Harry Kuenstler are the Sunday school superintendent and pianist*



*Pastor C. I. Wiebe teaches the Adult Sunday School Class*

## Faith!

*by C. I. Wiebe*

### Our Community

Six short years ago, the clangor of a hand-rung school bell called to children across open fields, hurrying their steps along well-worn footpaths to a tiny, four-room schoolhouse in the midst of a meadow. The schoolhouse now stands, rustic and abandoned, in surroundings of mortar and steel; a transformation born of countless hammers. A thousand shaven lawns sprawl under a thousand door bells.

The complex human interactions brought about by an "instant" community, challenges all of us for interpretation. Fort Richmond, a formerly semi-rural and stable society, has experienced the sudden intrusion of suburban culture — paved streets, ornamental lighting, fashionable houses (with two-car garages and twin mortgages), pseudo-sophistication, "kaleidoscopic" values and skyrocketing taxes.

The sudden emergence of a "nouveau riche" society brings with it many complexities. In Fort Richmond, polarization of pressure groups results, in part, from the "white collar" and "blue collar" syndromes which are operative in the community. Those who hold to traditionalism object to innovation, flexibility and "frills". Conversely, the avant-garde promotes non-structuring, liberalization and innovation to the reckless abandon of present modes.

### Our Challenge

It is estimated that some 1,600 families have moved into Fort Richmond during the past six years. Land developers predict the erection of 600 single dwellings and 600 multiple units in the next three-year period. The Elementary School grows at the rate of one newcomer per day.

*The Rev. Cornie I. Wiebe is the pastor of the Fort Richmond Church Extension Project, Winnipeg, Man.*



*The Children's Sunday School Class in session*

### Our Contact

A religious census of late fall (1971), indicates that some twenty-eight "faiths" are represented in Fort Richmond. Presently, several youth groups from our N.A.B. (Winnipeg) churches assist the pastor in an area survey program. The openness towards a witness for Christ and the spirit of friendliness which greets one at the door is most encouraging. An invitation to fellowship with us in a program of Christian Education and Worship has resulted in a favorable response. Numerically, we cannot report glowing figures, but Sunday after Sunday new faces appear in response to our visitation program.

### Our Confidence

"... being confident of this very thing, that he which hath begun a good work (in Fort Richmond) will perform it until the day of Jesus Christ" Phil. 1:6. Through faith we envision the erection of a church building on our present properties at Radcliffe and Dalhousie, Fort Richmond. We have faith that God will give the increase as we witness for him; we have faith that our fellow N.A.B. brethren are concerned enough about their urban neighbors so as to pray and support this outreach for Christ. And in faith we say "thank-you" for sharing in the advancement of Christ's kingdom in Fort Richmond. □

# Jesus Died for We

*by Dale W. Wilcke, Victoria, West Cameroon*

The metamorphosis from human being to missionary is an exciting experience — looking back. At the time it was really depressing. What made that depression so deep was the high ridges that we had walked before.

Three weeks of the summer of 1970 were spent at our Oregon Association campgrounds where my wife and I served at different times as counselors, lifeguard, cook or recreation leader. Then came the thrill of traveling to the N.A.B. General Conference through the mountains, hills and plains of America. It was on that trip that we became missionaries, at least that's when we started getting paid for it. Then at the Conference we were further elated by experiences we had on two successive days. The night of the youth play, "Time Out", was the first. And though our experience began in the auditorium it ended for us on the streets of Winnipeg. The guitar we had with us drew stares and street people, and as I shared my guitar with one man and listened to him slur through a popular song, my brother had an opportunity to talk to his buddy about Christ. Then we shared a song of our faith with them. They went on.

The next corner, and the next contact, across the street from the auditorium, was an experience that opened our eyes. Though the man talked about idols and gods, he was unacquainted with Jesus. In fact, he had never heard of him! And though he heard Jesus' name that night he concluded with a reaffirmation of his faith in himself only.

All of these experiences had heightened our desire to minister to those in need and to serve our Lord as best we could. We had enjoyed a remarkably thrilling summer but we still expected the greatest thrill to be our arrival in Cameroon. —

The plane landed and new missionary friends greeted us and took us to our station in Victoria. But though we had finally arrived we still were not really there. There can't be a place with so much rain; those stick supports with tin can walls aren't houses; this obstacle course is not actually a road; those boards with all the representatives of the mold and fungus families on it can't be the school sign; and those people, all those people on foot, on bicycles and a few in cars can't all be black. Is this Africa? Rain, shacks, poverty, mold and more rain.

The first week was mostly misery for us, learning to accept things as they were and learning to complain if we couldn't accept them. What we saw, nearly convinced us that all the slides we had seen had been posed or purchased from the travel bureau and that those thrilling missionary stories were all exaggerations. Our orientation further convinced us that the water is not fit to drink, that the meat is bad, that the pills you are to take won't really help, and that doors must all be locked when you go to bed under the necessary mosquito netting. Nor were we to be overly concerned, they told us, about the ticks,

*Mr. Dale W. Wilcke is short-term missionary at the Saker Baptist College, Victoria, West Cameroon.*

geckos, tarantulas, rats and worms in our house. —

There was actually no need to worry since we were convinced that we would never see home again anyway. And I began to think that we had somehow misunderstood the calling of God and did not belong here at all. There were good moments, but the general trend was more gloom and deeper depression. Eight days after we arrived I celebrated my birthday, but the only thing I received that day was a letter from America informing us that our shipment of personal clothing and supplies had all been lost in transit. How long do the rains last here anyway? —

Then God began to lead us into experiences that changed things. We met the people that we had come to work with, and I thought that here finally are the people I can help, these are the brethren that Christ told us to visit, comfort, clothe and love. But it was the people of Cameroon who met my needs, and I was the one that was ministered unto. At my first worship service in Cameroon they led me very close to God. Their choirs would take time to sing especially for us. Each new contact was thrilling. It would be easy to love these people! —

It was a week's trip to the Grassland region and a day at Mbingo New Hope Settlement that brought the greatest thrill and a new awareness of what I was to do here and what I was to tell others. It was there at Mbingo that I saw people whose bodies were wretchedly twisted and scarred but whose souls were beautiful and their love of God so real. The new missionaries sang a hymn for them, and then they sang their song of praise to God. The song they sang included the words in Pidgeon English, "Jesus died for we." That phrase and that experience stayed in my mind and gave me a song which I now sing to God. And it must also be considered a song of praise to the Christian sincerity of the people of Cameroon.

One old man sitting all alone  
Was all I saw as I entered there.  
His tattered clothes, his graying hair,  
Made me feel a great despair.

And as I neared him he rose from his seat  
And stood on legs which had no feet.  
I marvelled that he could even stand,  
As he steadied his crutches with a fingerless hand.

But then, he smiled a smile that I could never smile,  
And he smiled as he sang as I could never sing.  
He sang 'Hallelujah, Hallelujah, Hallelu,  
Jesus died for we'.

Then others came and I did see  
A sight which I had never hoped to see.  
To the rhythm of the singing and the clapping of hands,  
God came down and walked this land

And their toothless smiles smiled all the while,  
And they smiled as they sang as I could never sing.  
They sang, 'Hallelujah, Hallelujah, Hallelu,  
Jesus died for we.' □





Missionary nurse Ruth Rabenhorst trekking on horseback to out-station clinics

## Nurse on Horseback

by Loretta Hermann

Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life" (Mk. 10:29-30).

These Scripture verses stirred Ruth Rabenhorst to answer God's call to become a nurse in God's army of servants, proclaiming the gospel around the world. Surely she deserves recognition for the mighty work she is doing in Cameroon, Africa.

In her recent letter she relates how she rode rain soaked on horseback making the rounds of the out-station clinics. She writes: "On Monday afternoon of this week, after finishing a fairly large clinic here at the dispensary, I left by horse for one of my five out-station clinics. It took me about four hours to get there, and I saw about 125 patients the following day. Going, I met very little rain; but coming back was a different story. About 30 minutes after I started back home I met a downpour—so much that the narrow path became much too slippery for me to stay on the horse. I then walked for the next two hours. Finally the rains let up so that I could ride

Mrs. Loretta Hermann is a member of the Willow Rancho Baptist Church, Sacramento, Calif.

again. But before I reached home, I got caught in the second downpour. Being cold and soaked, my fireplace felt mighty good when I got home just after dark.

Next Tuesday I have another clinic. At that clinic six weeks ago I had 240 patients and I have heard reports that the pneumonia which is so rampant in tian. The Christian aspects of our lives Mbem area now is really strong there—so the number may be even larger. You can see, why often I wish I were two people and a doctor."

How many of us would even leave our comfortable homes to go to a grocery store to buy bread for our own families in a heavy downpouring rain?

Ruth Rabenhorst's life has been one filled with blessing, but illness has stalked her from time to time forcing her to retreat to the United States for medical help in 1964 and surgery in 1968.

In paying tribute to our horseback riding nurse we are reminded of the life of the Circuit Riders in the early days of America. One such rider was Francis Asbury who was said to have traveled 275,000 miles on horseback in 45 years, preaching over 16,500 sermons to needy people everywhere.

In his book "The Prophet of the Long Road", Dr. Ezra Tipple tells of the hardships of this famous Circuit Rider. He quotes from Asbury's Journal:

"We have traveled one hundred miles. My feet are much swelled, and I am

on crutches."—"A man who is well mounted will scorn to complain of the roads when he sees men, women and children, almost naked, paddling barefoot and barelegged along, or laboring up the rocky hills, while those who are best off have only a horse for 2 or 3 children to ride at once. If these adventurers have little or nothing to eat, it is no extraordinary circumstance; and not uncommon, to encamp in the wet woods after night—in the mountains it does not rain, but pours." Miss Rabenhorst would surely sympathize with Francis Asbury. "Wolves follow him; his horse falls;—he is lost in the swamps;—he is bruised by the trees; his horse, startled, throws him into a millrace and his shoulder is hurt."

"He traveled for a period of four months during which he was continuously ill, and covered not less than three thousand miles; he went when he had a boil on his face and another on his eye; when his leg was inflamed;—when he had a toothache; when he had a high fever;—when he had only strength to write in his Journal, 'Pain, Pain, Pain'; through rain and snow, through heat, drought and dust, without food, without drink—over mountains, through deep rivers and muddy creeks, on, on, on, day after day,—year after year—until he reaches the end of the Road and is at rest."

"The brave pilgrim's journey" says Dr. Tipple, "is over. The greatest itinerant of the ages has come at last to the end of the Long Road, and behold there is a House at the end of the Road, and a light in the window and a welcome. At last the man without a home has found his Home."

Ruth Rabenhorst still faithfully travels a path for Christ and will continue until our Lord calls her home. The help she provides to hundreds of Africans has—as Jesus promised—gained for her "brethren, and sisters, and mothers, and children, and lands with persecutions; and in the age to come eternal life." But does she complain of her heavy burden? No! She has Christ's promise, "Come unto me all ye that labor and are heavy laden and I will give you rest." "My brethren, count it all joy when ye fall into various trials,"—"for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

Ride on, Miss Rabenhorst! The path you trod marks a trail pointing to Jesus—the way, the truth, and the life. Ride on! □

### WEDDING ANNIVERSARIES

Rev. and Mrs. Jacob Rempel observed their 65th wedding anniversary, March 26, 1972. They are members of the Trinity Baptist Church, Kelowna, B.C.

Mr. and Mrs. George Schafer celebrated their 50th wedding anniversary, March 29, 1972. They are members of the Immanuel Baptist Church, Portland, Ore.

Mr. and Mrs. Ibeling Harms observed their 50th wedding anniversary on March 10, 1972. They are members of the First Baptist Church, Corona, S.D.

Mr. and Mrs. Alex celebrated their 60th wedding anniversary on April 3, 1972. They are members of the First Baptist Church, Arnprior, Ont.

**ANAHEIM, CALIF.** The Sweetheart Banquet of Magnolia Baptist Church was held at Knott's Berry Farm with 80 couples. Pastor Ken Fischer excelled as Master of Ceremony. After a delicious dinner, group singing was led by Earl Griffiths. Guessing silhouettes alternated with several novelty acts. A mixed chorus from the church told of Christ's love in song and in Word. (Lola Timm, reporter.)

**STARTUP, WASH.** A farewell in the form of a fellowship dinner followed an afternoon service for interim pastor, the Rev. William Neuman and family, on Dec. 26, 1971, at the Startup Baptist Church. The Rev. Frank Ewart is our new pastor and a reception was held for him and his family on Jan. 16, 1972. The Rev. Neuman brought the charge to the new pastor and the church. Other guest speakers were the Rev. Herbert Vetter of Valley View Baptist Church in Everett, and the Rev. LeRoy Kiemele of Evergreen Baptist Church in Renton. (Mrs. Leroy Byrnes, reporter.)

**MILWAUKEE, WIS.** Sunday, March 5, 1972, was the 40th anniversary of the Bethany Baptist Church. The Rev. Everett Barker was the guest speaker at the evening service. The choir sang the church's founding hymn, "Only Believe." Fellowship and refreshment followed the service. Several charter members that were present reminisced about church meetings held in the front of an old store building. The young people heard new stories and the older people recalled fond memories. (Rita Lick, reporter.)

**TURTLE LAKE, N.D.** The Turtle Lake Baptist Church held its ninth Annual Public School Teacher's Reception Dinner on Sept. 23, 1971.

Our Harvest Mission Festival was observed on Oct. 24, 1971, with a son of our church, the Rev Lyle Wacker, as the guest speaker. During the afternoon service the mortgage papers of the parsonage were burned.

The right hand of fellowship was extended to Mrs. Gerald Mehrer on Nov. 7, and at two baptismal services three others were baptized and joined our fellowship: Glen Wilder and Mr. and Mrs. Lawrence Sloboden.

The Rev. Gordon Huisinga, who has been our pastor for the past five years has resigned as of April 5, after which he will begin his ministry at Wishek, N.D. (Mrs. Glen Moore, reporter.)

**CARBON, ALTA.** On Sunday Feb. 27, the Women's Missionary Society of the Carbon Baptist Church hosted a fellowship supper. More than 140 people attended to celebrate the 25th anniversary of this ladies' organization. A program was presented following the theme "Hands That Serve"—eight ways of using our hands for the Lord—with all members having a part. Pastor E. Wanamaker presented a sermonette on the topic "Empty Hands" and closed with prayer. The offering was designated for an out-going missionary. Of the six charter members living outside of the community, four were present: Mrs. Pauline Ohlhauser, Mrs. J. J. Ohlhauser, Mrs. Wiltermutt, and Mrs. Biebrick—all of Calgary. The five active charter members are Mrs. Anita Ohlhauser, Mrs. Ruth Ohlhauser, Mrs. Emma Schmidt, and Mrs. Rose Buyer. Mrs. Christina Perman of the Linden Nursing Home was unable to be present. Greetings were brought from former presidents. Mrs. Adam Buyer is the president. (Mrs. Earle Wanamaker, reporter.)

**CHILLIWACK, B.C.** On Sunday evening, Sept. 26, 1971, the Rev. and Mrs. R. Jaster were honored at a farewell in the Victoria Avenue Baptist Church. Rev. Jaster accepted the call to become the chaplain of the Haven of Rest Home, Medicine Hat, Alta. They served almost eight years. We had fellowship with the local First Baptist Church and their pastor, the Rev. C. Hunt, while we were pastorless and their church was being renovated. On Sunday, Jan. 30, 1972, we welcomed our new pastor and his wife, the Rev. and Mrs. A. Schlak. Greetings were

extended from the various organizations of the church and the N.A.B. churches of the Vancouver area, the First Baptist Church and the ministerial association. (H. Blessin, reporter.)

**DALLAS, ORE.** A White Cross program was given on Feb. 20, at the Salt Creek Baptist Church. The three circles, Johanna, Mildred, and Priscilla, headed by the general president, Mrs. Carl May, presented skits and musical numbers. A display board showed samples of materials prepared and sent to our missionaries.

In the past year they have sent 125 baby jackets, 125 baby blankets, 20 surgical wrappers, 1,146 rolled bandages, 155 cotton bundles of square bandages, and \$70.00 for medical supplies. This brings their total for the last five years to 349 baby jackets, 335 baby blankets, 20 surgical wrappers, 6,675 rolled bandages, 1,116 cotton bundles of square bandages, and \$158.80 for medical supplies, plus 75 diapers, 10 quilted bedpads, 416 paper bags, 618 bottles and tins, 19 sheets, 11 books of S & H green stamps, 10 pajamas, and \$332.35 postage to the Cameroons. (Jan M. Overholser, reporter.)

**ELK GROVE, CALIF.** On Sunday evening, April 2, the sanctuary choir presented "The Glory of Easter," under the direction of Mrs. Sharon Rosander. A reception was given in honor of the choir after the cantata. (Mrs. Jane Givens, reporter.)

**CORN, OKLA.** Our pastor, the Rev. Helmut A. Michelson, had the privilege of going on a three-week Bible Lands Study Tour in January, 1972. A Sunday School Convention was sponsored by the Western Oklahoma Sunday School Association. Members of the Calvary Baptist Church, Corn, and the Zion Baptist Church, Okeene, participated. Dr. Joseph Hemphill was the guest speaker. The W.M.U. held its Prayer Friend Revealing Banquet on March 21, 1972, with 44 members and guests present. The new officers were also installed at that time. (E. Michelson, reporter.)

**MADISON, S.D.** Musical programs at the West Center Street Baptist Church were presented by the Ambassadors from George, Iowa, and the Gospel Team from the Seminary. During Youth Week the young people had charge of the Sunday evening service giving skits with family situations and then having the congregation give their



## OUR CONFERENCE IN ACTION

opinions as to how the situations should or should not have been handled. On Feb. 27, missionaries Rev. and Mrs. Richard Rabenhorst told us of their work in Brazil. Pre-Easter services were held with the area secretary, the Rev. Clarence Walth, serving as guest speaker. "GROW" workshops were held in April with Dr. Floyd Moore of the Seminary. (Mrs. Harm Frerichs, reporter.)

**ELGIN, IOWA** A Palm Sunday evening baptismal service was held at First Baptist Church on March 26. The candidates pictured with their pas-



tor, Orville H. Meth, are Lynn Germann, Marvel Hainey, Marlena Hainey, and Debbie Krueger. (Mrs. Fred Schaer, reporter.)

**KELOWNA, B.C.** As a result of revival blessings in Trinity Baptist Church, members are taking part in "team ministry," sometimes traveling over 300 miles to share their testimonies. They come home rejoicing in the results that are evident through the working of the Holy Spirit. The male choir, directed by Mr. Walter Hait, traveled to a nearby town to share in song and testimony, and plans are underway for more programs elsewhere. The congregation has also been enriched with deeper life studies from the book of Romans, presented by the Rev. W. Lang from Calgary, as well as a deacons clinic lead by the Rev. H. Wilcke, area secretary. The Rev. John Wollenberg is pastor of the church. (Magdalena Spletzer, reporter.)

**VALLEYVIEW, ALTA.** The Canadian revival has come to our Emmanuel Baptist Church. A couple from the General Conference Baptist Church in Grande Prairie testified what God was doing in their church. Several of our people confessed and got right with God. The following Sunday two of our young people reported on a week-end retreat and this influenced more people to get right with God. No sermon was preached at that service. On Wednesday evenings, while the mid-week services are in session, unsaved people

are meeting in a home of one of our members studying and discussing the Bible. We are hopeful that we will reach more homes in our community. Revival continued with a full Easter Sunday beginning with a sunrise service and breakfast, record attendance at Sunday school and a full sanctuary for the morning service. In the evening the church was filled beyond capacity. Eight people accepted Christ as their Savior. The Rev. Joseph Harrison is the pastor of the church. (Ruth Finster, reporter.)

**MEDICINE HAT, ALTA.** The Ladies' Mission Circle of the Temple Baptist Church presented its annual program on March 5. The theme was "Sacrifice." The offering was designated towards the support of missionary Eunice Kern. This is the seventh missionary which our church now supports. The ladies have been busy sewing quilts for our missionary shelf. When missionaries visit our church, they have the opportunity to choose from the various articles. Our pastor has been teaching an Evangelism Training Course which a number of people attend.

The young people sponsored a youth rally in March with the Rev. Weinbauer of Caronport Bible School as guest speaker.

On Palm Sunday the chancel choir presented an Easter Variety Program. The Rev. I. Schmuland is pastor of the church. (Gertrude Grose, reporter.)

**CARRINGTON, N.D.** On Dec. 26, 1971, we witnessed the baptism of 15 people. Later, the right hand of fellowship was extended to those pictured, plus Graham Day and Mr. and Mrs. Werner Lutz.

On New Year's Eve a mortgage burning ceremony took place, for which we are all thankful to the Lord. (Mrs. Percy Pepple, reporter.)



**STARTUP, WASH.** Evangelistic meetings were held at the Startup Baptist Church March 1-5 with the Lindquist Brothers. There were 15 new decisions made. Two people went forward for

assurance and ten for renewal, making a total of 27. We also saw many answers to prayer as we met with the Lindquist Brothers at the Church at 10 a.m. each morning. Installation service for the Rev. Frank Ewert was held on March 19. The Rev. Hans Wilcke, area secretary, was guest speaker. Pastors Herbert Vetter of Valley View Baptist Church, Everett, and Bernard Thole of Hazelwood Baptist Church, Auburn, welcomed the Ewerts into the denominational Association. (Mrs. Mildred Byrnes, reporter.)

**TROCHU, ALTA.** On Feb. 13, 1972, the Trochu Baptist Church bid farewell to the Rev. C. I. Wiebe and family. They served us and our community for four years but felt the Lord calling them to Church Extension work in the Fort Richmond area, Winnipeg, Man. We look forward to the arrival, in early June, of Mr. and Mrs. Hans Serger from N.A.B.C., Edmonton. This will be their first church and a real challenge to them. (Mrs. Wilhelmina J. Lynch, reporter.)

**DALLAS, ORE.** On Sunday, Feb. 6, three new members were received into the fellowship of the Salt Creek Baptist Church by transfer of membership. On Sunday, March 5, three additional



members joined the church following a baptismal and communion service. Those uniting with the church were Mrs. Elmer Stoller, Joanne Whitton, Mr. and Mrs. William McCay, Mr. and Mrs. John Evers. Pastor Ray Hoffman is on the right. (Jan M. Overholser, reporter.)

**WEST FARGO, N.D.** A Sunday school workshop was held at the Grace Baptist Church Feb. 23-24 with the Rev. Henry Ramus of Forest Park, Ill., as the director. The main theme was, "Renewing The Church in a New Day." Sunday school teachers as well as interested persons attended.

On March 12-17, we had evangelistic meetings. The evangelist was the Rev. George Robinson, pastor of the South Canyon Baptist Church, Rapid City, S.D. (Mrs. Harold Fried, reporter.)

**COLFAX, WASH.** On Palm Sunday the First Baptist Church received ten members into the fellowship, seven by baptism. Pastor Bernard Edinger is pictured on the left. An added bless-



ing followed on Easter Sunday evening when the choir presented the John W. Peterson cantata, "Hallelujah! What a Saviour!" to a capacity audience. Still another source of joy was the baptismal service April 9 when another Baptist church, about 30 miles away, used the Colfax church for baptism. Half of their sixteen candidates were saved at First Baptist of Colfax, when they attended the Theron Spurr evangelistic meetings in March 1971. Pastor Edinger was invited to bring a challenge from the Word at this baptismal service. (Mrs. John Huber, reporter.)

**CORONA, S.D.** Life Meetings were held in the First Baptist Church March 12-17. The messages were brought by the Rev. John Thielenhaus of Grand Forks, N.D. Our pastor, the Rev. W. H. Bruns, has shared some inspiring messages during the Easter season as well as an interesting lesson on the Jewish Passover for our mid-week service. Our church was grieved with the passing of it's last charter member, Mr. Fred Van Hoorn, March 24, 1972. (Mrs. Elmer Harms, reporter.)

**ST. BONIFACIUS, MINN.** The Minnetrista Baptist Church had a baptism in December. Three candidates were baptized. On Easter Sunday morning we had another baptismal service in which two candidates followed the Lord in this step of obedience. (F. E. Klein, pastor.)

**ANAHEIM, CALIF.** Recently, a renewed interest and concern was placed on the Sunkist Baptist Church Sunday school absentee follow-up. Our Sunday school workers now have a tool to help them contact every absentee every week and the results have been overwhelming. Increased attendance is only a by-product. Another new emphasis was a survey of spiritual needs for our community. Our visitation

evangelism teams have been going calling every week after prayer. House to house surveys were designed so that the caller could share with others the salvation of the Lord Jesus Christ. Each home is contacted in a systematic way and the results recorded on a map of the homes in the area. Several families who expressed a spiritual need have been reached. Our W.M.S. is engaged in a project to collect, pack and ship used clothing to the Spanish American Mission work in Colorado. About 600 pounds have been collected so far. On March 5, 1972, a group of 29 persons were received into our fellowship: 16 by baptism, seven by letter and six by confession of faith. The youth led a service of praise at dawn on Easter Sunday on one of our local beaches. (Rev. Robert Radcliffe, reporter.)

**PHILADELPHIA, PA.** Members and friends of the Pilgrim Baptist Church made it possible for our pastor, Rev. Milton Zeeb, to tour the Bible Lands. His itinerary included Israel, Rome, Egypt, Lebanon, Nicossia, Salamis, Cyprus and Greece. The tour was sponsored by the Asbury Seminary and several others including our N.A.B. Seminary in Sioux Falls. We have already enjoyed some of the views via slides and have heard many of the wonders and experiences our pastor had. (Mrs. William Esenwein, reporter.)

## In Memoriam

**SAMUEL H. BORCK**, 83, of North Freedom, Wis., died on Feb. 14, 1972. He received Christ as his personal Savior in his youth, and became a member of the North Freedom Baptist Church. He served as Sunday school teacher, superintendent and church treasurer for a number of years. He is survived by two brothers and one sister. Pastor Allan Gerber was the officiating minister at the funeral service.

**MRS. ROSINA FRIED**, 85, of Vancouver, B.C., died on March 29, 1972. She was born in Russia on May 20, 1886. In 1892 she emigrated with her parents to America. In 1907 she was married to Karl Fried. Mrs. Fried accepted Christ as her personal Savior at an early age. She was a member of Ebenezer Baptist Church in Vancouver at the time of her death. Surviving her are two sisters, Tilly Stubert and Bertha Burkhardt; four sons, Jack, Herbert, William and Ben; eight daughters, Ida Kercher, Tracy Tippe, Lydia Whitmore, Clara Baker, Alice Batch, Violet Wedington, Bernice Robertson and Ruth Locke; 33 grandchildren, 35 great-grandchildren. The Rev. Paul Siewert officiated at the funeral service.

**MRS. LILLIAN GOETSCH**, 86, of Watertown, Wis., died on March 9, 1972. She was born on Feb. 18, 1886, in Watertown. In 1916 she was married to David L. Goetsch. She was a member of the First Baptist Church, Watertown, Wis. Surviving her are two sons: Marvin and Edgar; one daughter, Mrs. Erma Norman; nine grandchildren, seven great-grandchildren and one sister. The Rev. Allan Kranz was the officiating pastor at the funeral service.

**MRS. IDA HERR**, nee Vossler, 83, of Bismarck, N.D., died on March 8, 1972. She was born near Wishek, N.D., on Aug. 15, 1889. In 1918 she was married to William Herr. She was converted in 1920 and baptized. At the time of her death she was a member of the First Baptist Church, Wis-

hek, N.D. For some years she served as deaconess and as a member of the Wishek Hospital Auxiliary. Surviving her are one son, Floyd; seven daughters: Mrs. Irene Bechtold, Mrs. Alma Dockett, Mrs. Marcella Bauer, Luella Woehl, Mrs. Dianna Adamson, Mrs. Nancy Aubin and Joyce Herr; three sisters, 21 grandchildren and nine great-grandchildren. The Rev. Clemence Auch was the officiating minister at the funeral service.

**MRS. CARRIE RADKE**, 86, of Salem, Ore., died on March 14, 1972. She was born on Dec. 11, 1885, in Miltown, S.D. At an early age she accepted Christ as her Savior and was baptized. She was married to Edward Radke in 1905. She was a member of the Salt Creek Baptist Church, Dallas, Ore., at the time of her death. Surviving her are six sons: John, Ernest, Elmer, Carl, Dale and Walter; two daughters: Mrs. Dorothy Valish, Mrs. Idella Hinshaw; 27 grandchildren and 31 great-grandchildren. The Rev. Ray Hoffman was the officiating minister at the funeral service.

**WILLIAM SADOW**, 59, of Ottsville, Pa., died on Feb. 22, 1972. He was born on Nov. 27, 1913 in Philadelphia. He accepted Christ as his Savior in 1924, was baptized and became a member of the Pilgrim Baptist Church. Surviving him are his mother, Mrs. Mildred Cicior; two sons; two grandchildren and one sister. The Rev. Milton W. Zeeb was the officiating minister at the funeral service.

**MRS. LUIS SCHIFFERS**, nee Penner, 75, of Winnipeg, Man., died April 3, 1972. She was born in Russia on April 6, 1897. In 1904 she emigrated to Canada with her family. She was converted and baptized and became a member of the McDermot Ave. Baptist Church. In 1921 she was married to Mr. Schiffers. For more than 30 years she was an invalid. Surviving her are three sisters. The Rev. Walter Stein was the officiating minister at the funeral service.

**FRED DICK VAN HOORN**, 86, of Milbank, S.D., died on March 24, 1972. He was born on Oct. 16, 1885, in Germany. In 1902 he emigrated to the United States. On Jan. 15, 1908, he married Gretchen Korff. He found Jesus Christ as his Lord and became a member of the First Baptist Church of George, Iowa. Later he became a charter member of the First Baptist Church of Corona. Surviving him are three sons: Dick, Fred Jr., and Siebe; five daughters: Margaret Hassebrook, Frieda Gommer, Sarah Winter, Helen Selchert and Rachel Amsden; 34 grandchildren and 32 great-grandchildren. The pastors L. D. Potratz and W. H. Bruns officiated at the funeral service.

**WILLIAM F. VOOGD**, 75, of Aplington, Iowa, died on March 14, 1972. He confessed faith in Christ and was baptized in 1924, and became a member of the Aplington Baptist Church. Surviving him are two brothers and one sister. The Rev. Donald Patet was the officiating minister at the funeral service.

**MRS. HILDA WIRSCH**, nee Lamb, 88, of Winnipeg, Man., died on March 20, 1972. She was born in Russia on Aug. 24, 1883. When she was 18 years old she was converted and baptized. In 1906 she was married to Emil Wirsch. They emigrated to Canada in 1908. Since 1940 she was a member of the McDermot Avenue Baptist Church. Surviving her are three sons: Edward, Reinhold, Henry; seven daughters: Mrs. Olga Boss, Mrs. Ida Penner, Mrs. Esther Ufer, Mrs. Bertha Vulliez, Mrs. Linda Wilde, Mrs. Lena Campbell, Mrs. Edna Schweitzer; 26 grandchildren and one great-grandchild. Pastor Walter Stein was the officiating minister at the funeral service.

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## NEWS & VIEWS

### 'Baptist Foundation' in \$26 Million Fraud — Not Related to Any Major Baptist Groups

WASHINGTON, D.C. — (ABNS) — The House Crime Committee has accused the Baptist Foundation of America of having perpetrated "major swindles" and bilking legitimate businesses across the nation of a total of \$26 million. Using a phony statement of assets and a glowing brochure describing hospitals that were never built and a retirement plan for clergymen that never paid a dime, the so-called "Foundation" was run by a preacher and reportedly manipulated by mobsters.

The Rev. S. Taylor Sullivan of Lavern, Calif., leadoff witness at a committee hearing on the BFA, was the foundation's vice president until shortly before it was placed in receivership at the end of last year. Sullivan said the man in charge of the foundation was his brother-in-law, the Rev. T. Sharron Jackson. Mr. Jackson is now under criminal indictment in California and has left the country. Jackson is the son of a nationally known Baptist leader, Dr. D. N. Jackson of Oklahoma City, publisher of the American Baptist.

In a prepared statement, the Rev. Dr. W. Hubert Porter, associate general secretary of the American Baptist Convention, Valley Forge, Pa., said: "IT MUST BE AFFIRMED CATEGORICALLY THAT THE BAPTIST FOUNDATION OF AMERICA HAS NO CONNECTION WHATSOEVER WITH ANY OF THE MAJOR BAPTIST GROUPS."

The statement also notes that the 1971 Yearbook of American Churches lists T. Sharron Jackson as editor of AMERICAN BAPTIST, the monthly publication of the Baptist Missionary Association of America. The Baptist Missionary Association of America is a new name which was adopted in 1968 by the North American Baptist Association that was organized in Little Rock, Ark., in 1950 by 828 messengers representing 463 churches in a defection from the American Baptist Association that was organized in 1905 at Texarkana, Arkansas-Texas. The American Baptist Association and the Baptist Missionary Association of America are the two main organized expressions of the "Landmark" tradition which holds that the original Christians were Baptists.

The Baptist Missionary Association of America, to which Dr. T. Sharron Jackson and his Baptist Foundation associates are related, is *not connected* in any way with the AMERICAN BAPTIST CONVENTION, the SOUTHERN BAPTIST CONVENTION, the NATIONAL BAPTIST CONVENTION OF AMERICA, the NATIONAL BAPTIST CONVENTION, U.S.A., INC., the PROGRESSIVE NATIONAL BAPTIST CONVENTION, or the NORTH AMERICAN BAPTIST GENERAL CONFERENCE. □

### Portland, Ore., Chosen for Baptist Youth Conference

Portland, Oregon, USA, has been chosen as the meeting place for the 8th Baptist Youth World Conference to be held July 31—August 4, 1974.

The youth administrative committee voted for Portland after considering 20 other possible North American sites. It was chosen over Squaw Valley, California, the second place contender, because of its proximity both to travel terminals and university campuses.

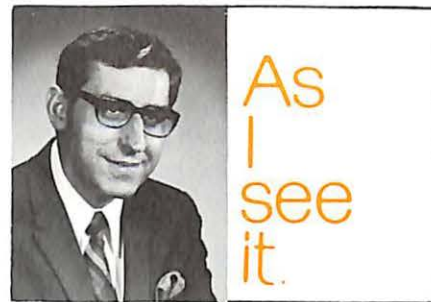
It will be the first time the youth conference has met in the United States. Other conferences were in Prague, Stockholm, Zurich, Rio de Janeiro, Toronto, Beirut, and Berne.

A poll of youth after the Berne conference showed they preferred the United States as the next meeting place.

An attendance of about 10,000 young people from possibly 60 countries is expected. General sessions will be held in the Portland Memorial Coliseum, with discussion groups meeting on the campuses of four universities and colleges.

In a separate action, the committee voted that beginning in 1973, the Saturday before Baptist World Alliance Sunday each February will be observed as World Youth Day. It will be a day of prayer and youth rallies around the world. Baptist World Alliance Sunday comes on the first Sunday in February. The youth rallies will sponsor interracial fellowship, joint work projects, and musical presentations bearing on the 1973-75 Alliance emphasis of Reconciliation Through Christ.

A Baptist Home is looking for an administrator. Any qualified person who is interested in this position should contact the editor of the BAPTIST HERALD immediately at 7308 Madison Street, Forest Park, Il. 60130 or Phone 771-8700.



by Paul Siewert

It was my privilege recently to visit a number of cities and churches in my pursuit to see first hand some of the contemporary things God is doing in church renewal and Christian outreach. Included in my schedule were places like The Circle Church in Chicago, The People's Church in Toronto, the Ebenezer Baptist Church in Saskatoon where the Canadian revival first was felt, the Calvary Temple in Denver, the Peninsula Bible Church in Palo Alto and many others.

Several significant impressions were inscribed indelibly on my heart and mind. One is that there is a mood of urgency everywhere amongst sensitive believers that we are living in climactic days. I noted that it is becoming more and more apparent that God still commissions the local church to serve as the catalyst for his mission on earth. I also noted that there is a new emphasis on the Body of Christ and the gifts of the Holy Spirit amongst most alert and aggressive churches.

Those Christian centers who feel new vitality, cultivate it and foster it for the fulfilment of an aggressive ministry to a local and foreign mission are breathing a new spiritual air in the midst of a cynical world. However, those who are changing structure for the sake of change and building "Body Charisma" to consume it on themselves are moving headlong toward tremendous problems. □

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

### CHUCKLE WITH BRUNO

You can tell when you hit middle age by the way it hits back.

Some Christians look as if they were baptized in vinegar.

### GREEN BAY BAPTIST CAMP DATES

Spend a week at Green Bay Baptist Camp, on the shores of Lake Okanagan, at Westbank, (near Kelowna) in beautiful British Columbia.

June 30 — July 3 Young People's Camp (age 16 and over)

July 3 — 8 Open Family Camp

July 8 — 15 Teeners' Camp (age 13-15)

July 15 — 22 Boys' Camp (age 9-12)

July 22 — 29 Girls' Camp (age 9-12)

July 29 — August 5 English Family Camp I

August 5 — 12 English Family Camp II

Supplemented by Pacific Bible Conference, August 9-13

August 12 — 19 German Family Camp I

August 19 — 26 German Family Camp II

August 26 — September 1 Open Family Camp

September 1 — 4 Married Couples' Weekend (no children)

For more information and registration, please contact Mr. Erwin Bublitz, 790 E. 60th Avenue, Vancouver 15, B.C., Canada

### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

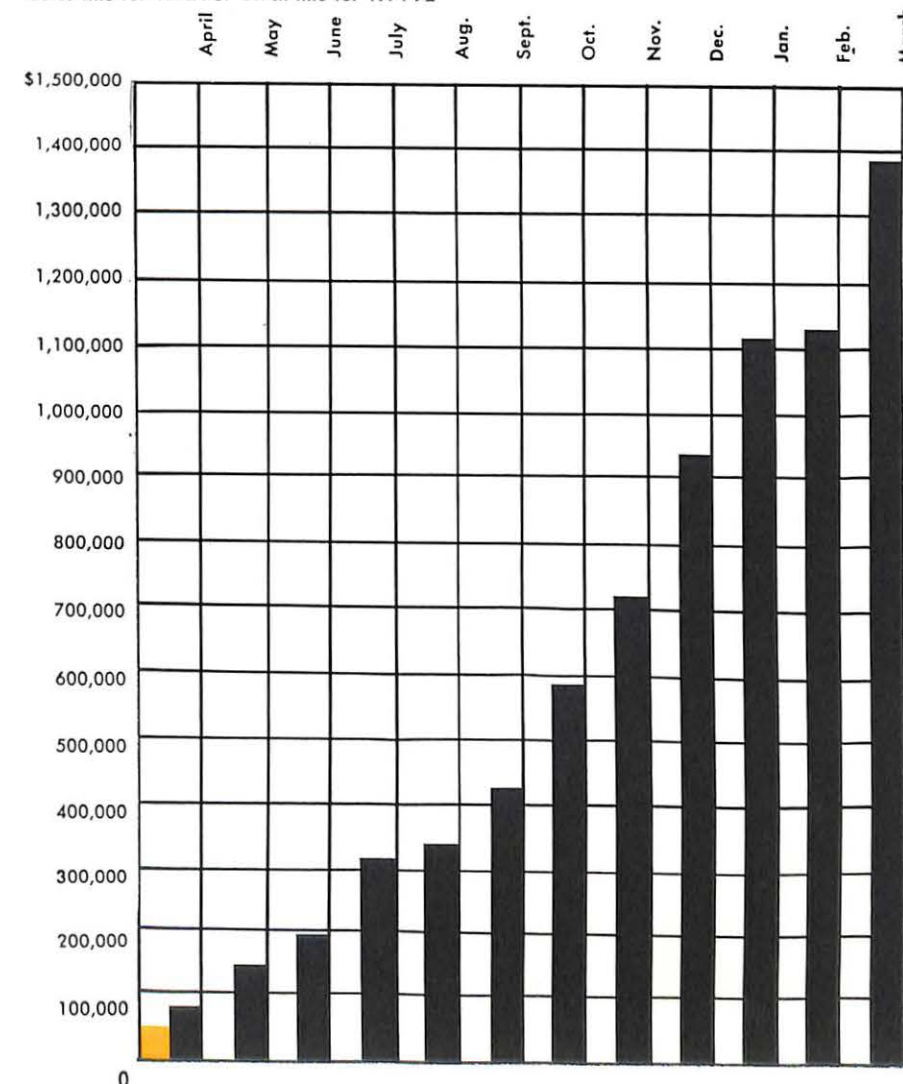
Total for one month

April 1972-73 — \$59,350.54

April 1971-72 — \$74,477.84

Color line for 1972-73. Black line for 1971-72

Goal for 1972-73 \$1,555,000



Color line for 1972-73; Black line for 1970-71

## What's Happening

■ The Rev. and Mrs. George W. Lang, missionaries to Cameroon, since 1955, have presented their resignations. Mr. Lang will become the Assistant in Library and Administration at the North American Baptist Seminary, Sioux Falls, S.D., effective Aug. 1, 1972. He will begin his graduate work in Library Science at the University of Oklahoma this summer.

■ The Rev. Hans Peter Ristau, pastor of the Immanuel Baptist Church, Woodside, N.Y., will become the Assistant Professor of Old Testament Literature at the North American Baptist College, Edmonton, Alta., effective Sept. 1, 1972.

■ The General Council, which met at the North American Baptist Office in Forest Park, May 19-20, honored two of its long-time members who will be retiring in the near future. Dr. J. C. Gunst, with 35 years, and Dr. William Sturhahn, with 36 years of service with the North American Baptist General Conference, have a long and honorable record, especially as general workers. The members of the General Council and the N.A.B. Executive Staff had invited Dr. and Mrs. J. C. Gunst and Dr. and Mrs. Wm. Sturhahn to a Recognition Dinner at the Forest Park Baptist Church, May 19.

■ The Rev. David P. Gallagher, former minister of Christian education at the Temple Baptist Church, Lodi, Calif., is now serving as Minister to College and Young Adults at the First Baptist Church, Pomona, Calif., a non-N.A.B. church.

■ The Rev. Frank Ewert is the new pastor of the Startup Baptist Church, Startup, Wash. He previously served a church of another denomination in the same town.

■ The Rev. Gordon Thomas has accepted the call to become the pastor of the Calvary Baptist Church, Bethlehem, Pa., effective June 1972. He previously served the North Highlands Baptist Church, Dallas, Tex.

■ The Bethel Baptist Church, Prince Rupert, B.C., founded in 1953, has merged with another Baptist church in town, and has taken on the name "Bethel First Baptist Church." The Rev. Wilfred L. Highfield is the pastor of the merged church.

■ Mr. Adine Harsch, graduating student from the North American Baptist Seminary, Sioux Falls, S.D., has accepted the call to become the full-time pastor of the Plum Creek Baptist Church, Emery, S.D., which he previously served on a part-time basis.



## EDITORIAL VIEWPOINT



### GRAY POWER

Our time seems to be marked by the struggle of many "powers." Extremists of the White Power have triggered the formation of the Black Power movement. Red Power advocates are fighting both Black and White Power forces. The Military Power frowns upon the Student Power with its peace and anti-war emphasis. Recently some minority groups have made it known that they see nothing wrong in promoting the Polish, Irish and other ethnic powers. Even some homosexuals have unashamedly declared themselves as members of the Gay Power.

Well, it is about time to say something in favor of a force, which has to be dealt with great respect, especially since it is a large group—the Gray Power. During the next few years, the older population of the U.S.A. is expected to increase almost 40 percent to 25 million. And their number is expanding twice as fast as the under-65 population. Our society and churches, therefore, had better examine their attitudes toward the Gray Power, and enjoy as well as utilize their precious resources.

Generally, old people are shunted aside in the youth-oriented culture in North America. Advertisers continually appeal to youth; airlines offer youth discount rates; youth is everywhere and gets most of the attention. For too long, in America, aging and old people have been asked to step aside for youth. Older workers have been discriminated against; housing for the elderly has been of too little concern, so that most of the elderly live in rural areas or older communities from which youth have fled. On the other hand, those who decided to stay on and live in cities complain about uncaring neighbors and many live in fear

of robbery, all of which makes their loneliness unbearable. Even in many "normal" families, the older members have been ignored—except for Mother's Day and Father's Day.

Somebody once said that senior citizens have more of almost everything—more health problems, more financial problems, more housing problems, more need of transportation, more loneliness. But they lack what they need most—a meaningful place in the mainstream of society.

In Old Testament times the Hebrew nation had a concept of aging which provided such a place in society. The head of the family, regardless of age, controlled the family estate until he died. The elderly knew that they were needed and that eventually they would be well cared for. For when they had reached the age when they no longer could actively participate in family affairs, God then demanded loving care for them: "You shall rise up before the hoary head, and honor the face of an old man . . ." (Lev. 19:32).

It is a tragic fact that no government today has been able to care adequately for all its older people. But that ought not to discourage us to care for those within our immediate reach—our own family. Already 2000 years ago this principle was expressed by a student of the Hebrew law, the Apostle Paul: "If any one does not provide for his own family, he has disowned the faith and is worse than an unbeliever" (1 Tim. 5:7).

Medical science has made it possible for people to live longer, but making it worthwhile to live longer demands a commitment to God, the giver of all life. For Christian senior citizens, therefore, there is no retirement possible this side of heaven. They are too much needed in the business of the King. Their Master has called them to seek to enrich not primarily their own lives but the lives of their fellow men.

Government and various civic research committees on old age problems, after much deliberation and spending of large sums, are telling us, that senior citizens need "self-esteem, responsibility, goal direction, communication ability and healthy optimism." Christians have known all this since long. And they have found the answers to many of these needs outlined in God's Word.

Members of the Gray Power: All the committees in the world can meet endlessly, but without the Christian concept toward life they will never find the secret of victorious living in old age, or any age—do you agree? R J K

## OPEN DIALOGUE

letters to the editor

Dear editor: I read Rev. Siewert's editorial on glossolalia (Feb. 72) with interest and wish to compliment his unbiased treatment of this subject. However, my main concern is not whether or not people who have experienced the gift of speaking in tongues feel spiritually superior to other Christians, but rather that the whole matter of glossolalia is ignored or rejected by most evangelical churches.

Christ foretold about tongues (Mk. 16:17); the speaking in tongues is mentioned repeatedly by Paul and was a common practice in the early church, and not an unusual or restricted phenomenon. Although Paul gives strict conditions for speaking in tongues publicly (1 Cor. 14), the type of tongues used most commonly is for self-edification (vs. 2, 4).

In our young people's prayer group, glossolalia (and other charismatic experiences) are an ever-increasing phenomena. We do not advocate that everyone receive "tongues," rather we encourage everyone to discover what spiritual gifts God has for them.

Speaking in tongues gives one a great spiritual "boost" and draws one closer to God because now one can communicate with him, not in our de-filed language, but in his pure language.

As young people, we are afraid of possible opposition in the church. It is indeed a tragic situation when church dogmas are held more highly than New Testament truths and practises, and that those who had a dynamic experience with God must keep quiet about it. Name withheld by request; Canada. □

### CORRECTION



Dr. Arthur A. Schade  
gize to all readers and bring here the correct photo.  
The Editorial Department

We deeply regret the error on page 27 of the May issue. The "Tribute to Arthur A. Schade, D.D." had the wrong photo. Although this was the printer's and not the editorial department's mistake, we apologize to all readers and bring here the correct photo.  
The Editorial Department

### Aging

(Continued from page 5)  
be supportive.

3. Consider the elderly in the physical facilities of the church: hearing aids in the pews, elevators or ramps, nonskid wax on floors.

4. Help meet the physical and material needs of the aging. Many options are open to churches:

- Build a local retirement home.
- Support a local or regional church-related home for the aging.
- Organize volunteer programs for the elderly—reading, shopping trips, home visits, regular telephone calls to check on health, transportation service for medical care, recreation, church programs, hot meals, errands, home repairs, household chores.

5. Plan for the social, recreational, and educational needs of older people. For example, the church could organize a senior citizens' group. Such a group will need a recreation center, hobby and craft materials, study facilities, fellowship meals and transportation. Well-developed programs should also provide for those who are housebound. Tape recordings, telephone calls, visits and meetings in their home can bring to those with physical limitations a feeling of belonging.

6. Challenge the aging in the congregation with opportunities of service. The elderly can serve in many phases of church life—educational programs, visitation,

### God's Volunteers

(Continued from page 12)

natural result of their love for Christ, not as a duty or chore. We saw a number of young people decide to start really living with Jesus.

The church at Okeene, Okla., meets periodically in five small groups in various homes in addition to their regular meeting as one large body in the church building. We participated in these groups during our stay there. The smaller groups encourage personal sharing of problems and praise, resulting in genuine concern and more intelligent prayer among the members.

In our visitation we came to a house, where the people told us at least three times during the call that they could not get over the fact that we were just ordinary laymen showing a genuine concern for them, rather than clergymen doing their "job."

It seems that the qualities most needed inside the four walls of the church and outside are genuine concern and unconditional love for others and honesty with God.

"Chief" & GV Team I □

### Team 2 Reports

The everyday routine of God's Volunteers Team 2 has been high-lighted

hospitality, day-care programs. Their wisdom, experience, judgment, and understanding can be of immense help to the church. It is the church's obligation to require of the aged, as well as all others, a responsible Christian stewardship of time, talent, money, and experience.

### Conclusion

Encourage every adult to plan for older adulthood so that they can be "golden years." If this is done, Jesus' words can have new meaning, "I have come that men may have life, and may have it in all its fulness" (John 10:10 NEB). □

### Suggested Reading:

Hemma, H. Dixon. *Good Years to Go*. A Handbook for Retirement. Board of Social Ministry, Lutheran Church in America, 231 Madison Avenue, New York, New York 10016 (25 cents).

*Living Abundantly: The Later Years*. Executive Council of the Episcopal Church, 815 Second Avenue, New York, New York 10017, 1967.

Stern, Edith M. *A Full Life After 65* [Public Affairs Pamphlets, 381 Park Avenue, S., New York, New York 10016, 1963; No. 347 (25 cents).]

Valentine, Foy. *The Church and the Aging*. Brotherhood Commission, Southern Baptist Convention, 1548 Poplar Avenue, Memphis, Tennessee 38104. □

and uplifted by the presence of the Lord and the numerous blessings and victories he has bestowed upon us.

Our regular morning team Bible studies have often been attended by church members. Several tape recordings of Dr. James Kennedy's clinics on lay-witnessing were played and discussed during parts of our Bible study hours. Church and team members alike found them to be a renewed challenge to witness and share the gospel. Especially this early morning fellowship has been edifying for all who attended.

Visitation has been a fruitful ministry and a beneficial learning experience for us. The majority of the 85 decisions for Christ which were made since Christmas are the result of visitation in the homes. The challenge of visitation has varied from the sophisticated Jewish communities of Long Island to the back-hill hippy communes in Ontario, Canada, where it was necessary to walk nearly a mile through deep snow fields to reach the "farm homes" and share Christ. What a wonderful experience to share our Lord with so many different kinds of people and to know that he can meet all their needs!

We have found it necessary to leave an "open door" and friendly relations to call back in a home or community.

In several small towns we have followed Jehovah's Witness and Mormon groups and received cold unfriendly welcomes and many slammed doors. These religious groups had canvassed these areas and gone to the point of harassing the people. Our Lord is a "gentleman," and we have found it essential that courtesy must be our guide for approaching people.

Church members, especially young people, who have gone out calling with us have been set afire for the Lord by seeing how easy it is to share the gospel.

The evening services have been used of God to draw the believers into one spirit that they might pray with one accord for each other and for revival among their churches. God has wonderfully taken care of us as a team and brought us through experiences and situations that have changed our lives for his glory.

The term as God's Volunteers Team 2 is nearing its completion. Now we are anxiously looking toward the future wondering what place of service God has prepared for us.

Thanks to those who have supported us prayerfully and financially. May God bring the increase and fruit of your labors!

Sharon Messina □



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