

Baptist Herald

JUNE 1974

Prayer for a Witch Doctor
by Mellie J. Smith

The Fullness of
the Holy Spirit
by Francis W. Dixon

Baptist World
Youth Conference
by Bruce A. Rich



God bless the grass that grows thru the crack.
They roll the con-crete o-ver it to try and keep it
back. The con-crete gets tired of what it has to do,
It breaks and it buck-les and the grass grows thru,
And God bless the grass.

God bless the truth that fights toward the sun,
They roll the lies over it and think that it is done.
It moves through the ground and reaches for the air,
And after a while it is growing everywhere,
And God bless the grass.

God bless the grass that breaks through cement.
It's green and it's tender and it's easily bent,
But after a while it lifts up its head,
For the grass is living and the stone is dead,
And God bless the grass.

God bless the grass that's gentle and low,
Its roots they are deep and its will is to grow.
And God bless the truth, the friend of the poor,
and the wild grass growing at the poor man's door,
And God bless the grass.

MALVINA REYNOLDS

Baptist Herald

Volume 52 June 1974 No. 6

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by Gerda Latham

ZAPPED BY GREEN BEAUTY

● "Let me know when you have trouble. We'll be nearby," said the security guard at Longwood Gardens." I thanked him. "Trouble?" I thought. "Why?"

The guard's remark rang in my ears as I walked to the parking lot of the gardens near Kennett Square, Pa. A class of junior high school students had been brought to Longwood for a guided tour.

In a few minutes I was enveloped in an avalanche of tall alien-looking teen-agers. With expressions of distaste and sarcasm they stumbled out of the bus. A frightful thought flitted through my mind at the sight of knives sticking out of back pockets of well-worn blue jeans. A closer look revealed that some were hairbrushes. Unbuttoned shirts clung to their lean bodies.

They pushed belligerently into each other. Broken voices cracked into shallow laughter. But to my astonishment, silence fell instantly when Mr. Smith, the teacher, said in a soft voice, "Gentlemen, let's quiet down now." He introduced me as the guide who would take them to see the flowers, vegetables and trees. But no one looked at me when I welcomed them and suggested they follow me. I immediately sensed antagonism and rebellion. Reluctantly, they began to shuffle feet as if they were carrying heavy weights.

Mrs. Gerda Latham is a free lance writer from Wilmington, Del.

As we walked into the gardens the grass glistened. A late September sun had broken through the clouds after a light shower. I asked Mr. Smith if there were anything he preferred me to show the class. "No," he said, "I'll leave it up to you. These kids never get off city streets. I'm determined to expose them to the beauties of nature. So, I bring my classes to see Longwood." Then he added in a whisper, "We've just had a racial incident on the bus."

When I turned to speak to the group, I waited for their attention and thought, "How will I begin?" When they did look my way, they stared rudely and sneered derisively. There was something alarmingly grim about these sad looking people.

With my whole being I asked God to help me. My mind said, "Let your love show through me. I want to love them." As I often do, I repeated to myself, "There is love and peace within me."

A calm assurance spread through me and I smiled inviting the "gentlemen" to take a look around and see the magnificent trees and flowers. "Feel free to ask questions, please," I said.

As we walked along paths banked with multicolor zinnias, marigolds and petunias their voices subsided to a whisper. The sun felt warm and comforting. Intense fragrance of the flowers brought signs of fall in the air. I felt that God's beauty

and love were taking over. Before long, several boys came closer to me. To my amazement one asked, "Are these flowers real?" Avoiding me but speaking loud enough for me to hear, another asked, "What happens to the flowers in the winter?" I explained as simply and briefly as possible.

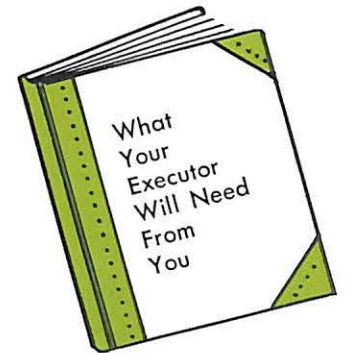
In the vegetable gardens a subtle excitement was engendered among these apparent hard-core city hippies. Peanuts, corn and tomatoes brought them to a standstill. One particular tall boy screeched when he saw a row of green plants laden with small red peppers. His entire expression changed when he asked, "Is this the way hot red peppers grow? Can I have one?" I could only nod my head, even though it's against the rule to pick things in the gardens.

Near the end of the tour I couldn't help but notice the change in the boys. Their hard faces were now soft and beautiful. One who had been outrageously rebellious came to my side and said confidentially, "When I go home, I'm going to have a garden and grow tomatoes."

After they were back on the bus, the same security guard who had been concerned about me asked "What did you do to them?"

"If you really want to know, 'I'll tell you,' I said with a thankful heart. □

HOW GOOD ARE YOUR RECORDS?



Where Are Your Papers Kept?

If you are like most people, you probably keep important information in your head, but this won't help your survivors. Essential information and papers can affect your estate settlement. Such information as the location of your will, bank accounts, real estate papers, trusts, assets in joint names, gift tax returns, financial transactions, names of family members, etc., should be listed and readily available. Put the information in writing and specify where these records can be found.

Send today for the free booklet, "What Your Executor Will Need From You."

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

Dr. A. J. Tozer was a man of God who was extremely gifted in the use of both the spoken word and the written word. What he had to say not only comforted the afflicted but also occasionally afflicted the comfortable. The following article is an example of the latter. You may not agree with all that he has to say, but most of it deserves careful attention.

MIDSUMMER-MADNESS

by A. J. Tozer

As the sun makes its annual climb up from the south, the average North American citizen is beset by a strange restlessness which becomes a pathological condition as the warmth of the sun's rays increases. Soon the entire countryside is turned into one vast cage of waltzing mice.

A kind of madness grips the populace, and then begins that four-month period of frenzied effort on everybody's part to get somewhere other than where he is.

No one stops to ask what it is all about, as practically everyone who is not in the hospital or in jail joins the stampede from everywhere to anywhere—and return.

An irresistible impulse picks most of us like grains of dust caught by the wind, and spins and churns us about dizzily and dangerously until the first frost comes to ripen the pumpkin and drive home the trailers.

What has happened to the likes of the sturdy old deacon who spent his entire life in the same county, and seemed to have made only one basic mistake in his life—that of failing to take a vacation? He really needed a change and a bit of recreation—but not having heard of these wonderful aids to health and longevity, he kept his nose to the grindstone, raised ten healthy children, worked his own farm, attended his home church four times a week, and managed also to read one or two good books a month.

Now, we believe in liberty as guaranteed by the Constitution and in the inalienable right of every man to do as he likes as long as he stays within the law. If most of the population choose to forsake their homes and spend all their time scudding between filling stations, there is nothing that we can do about it. To protest is to blow against the wind or shout against the tide.

However, some of us old-fashioned throwbacks to a saner if slower age may be forgiven if we indulge in a few honest tears for the havoc this midsummer madness brings among the churches of this hectic day.

I would surely not begrudge the hardworking man or woman a rest from the daily grind. But the sad truth

Taken from Trinity Baptist News, the monthly newsletter of the Trinity Baptist Church, Portland, Oregon.

is that the vacation habit of making weekly trips throughout the summer has worked practically to paralyze the church of God for several months of the year. Some churches close down, some are forced to give up evening services, and many are compelled to join with others in union services in order to have an attendance large enough to justify a meeting. The church finances go into the red, the morale suffers, and the faith burns down to a gray ash.

It is hard to understand how a follower of Christ can justify himself in laying down his cross so frequently and so shamelessly in this day of the world's judgment. The army of the Lord is the only army on earth where the soldiers expect a four-month's furlough in time of war. It is an ironic fact that in the very months of the year when Satan is busiest, the children of God are the laziest. Hell reaps her harvest during the summer season, while the poor overburdened heirs of the ages crisscross the continent at eighty miles an hour in a grim effort to relax.

Let's admit that it is really a tragicomic sight to see a peripatetic playboy of the church getting down on his knees on a Saturday morning to thank God for that prosperity which enables him to desert the house of God more frequently than he was able to do in his leaner years, and pray for "journeying mercies" as he speeds away from his post of duty to commune with nature among the sardine cans.

That the church of Christ should so succumb to this midsummer madness is proof enough of our low spiritual condition. It is little wonder that the people of the world smile cynically when we come back and go to work on them after the cool weather sets in. They do not take us seriously, and we have ourselves to thank for their attitude.

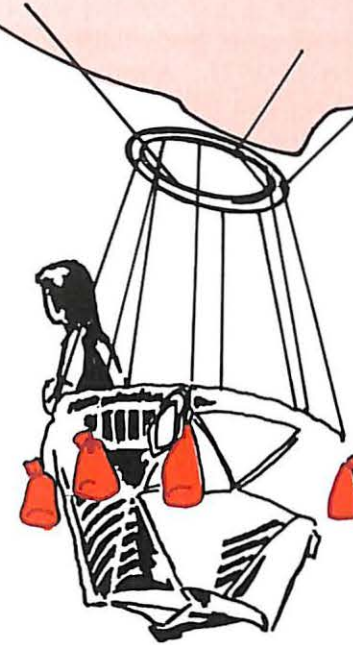
Any who disagree with these conclusions are within their rights, and I would be the last to deny them the privilege. But in the name of a thousand struggling churches and disheartened pastors, may I not plead for a little more loyalty to the local church and the foreign missionary cause during this season of difficulty? May God raise up a people who will consult their pleasures less and the great need more. □

THE ART OF TRAVELING

by Wilfred A. Peterson

When you pack your bags to explore the beauties of your own country or to travel around the world, consider these keys to a happy journey:

- Travel lightly. You are not traveling for people to see you.
- Travel slowly. Jet planes are for getting places not seeing places; take time to absorb the beauty and inspiration of a mountain or cathedral.
- Travel expectantly. Every place you visit is like a surprise package to be opened. Untie the strings with an expectation of high adventure.
- Travel hopefully. "To travel hopefully," wrote Robert Louis Stevenson, "is better than to arrive."
- Travel humbly. Visit people and places with reverence and respect for their traditions and ways of life.
- Travel courteously. Consideration for your fellow travelers and your hosts will smooth the way through most difficult days.
- Travel gratefully. Show appreciation for the many things that are being done by others for your enjoyment and comfort.
- Travel with an open mind. Leave your prejudices at home.
- Travel with curiosity. It is not how far you go, but how deeply you go that mines the gold of experience.
- Travel fearlessly. Banish worry and timidity, the world and its people belong to you just as you belong to the world.
- Travel relaxed. Make up your mind to have a good time. Let go and let God!
- Travel patiently. It takes time to understand others, especially when there are barriers of language and custom; keep flexible and adaptable to all situations.
- Travel with the spirit of a world citizen. You'll discover that people are basically the same the world around. Be an ambassador of good will to all people. □



LIKE FATHER, LIKE SON

by the Editor

Some time ago I read that kids are a nuisance. They disturb your sleep when they're babies, lose your tools when they're juniors, dent your fender when they're teenagers and leave you lonely when they go off to college. Yet, show me the father who, if given the chance, would live his life all over again, this time, however, without children.

Besides, a dad probably doesn't need so much sleep anyway; tools usually show up again; fenders can be straightened out; and as far as the kids leaving home—well, that's what parents raise children for, to leave home. And when they are gone, a father clings to the memories of that short period when he was God's steward in shaping a young life.

A little boy on the night of his dad's birthday had a very short evening prayer: "Dear Lord, thank you for today, and thank you for Dad's birthday; and, Lord, make me like Daddy when I grow up."

That night his father knelt down and prayed: "Lord, thank you for another new year in my life. . . . And please, Lord, make me loving and trusting like my son."

Yes, our children imitate us. When the only thing they have at home to imitate is constant bickering and strife between father and mother, they become insecure, hostile and aggressive towards others. If on the other hand parents live in love and harmony, the children will reflect this in their behavior.

Theologians, philosophers and authors tell us that much of the course of a nation depends on whether fathers have the courage to fulfill family responsibilities, by putting the job of father in its proper place as one of life's important responsibilities.

That may be so—but of greater importance to me is the fact that my children are imitating me. Here is the true challenge; therefore, "Lord, fit me to be loved and imitated by my children." □

A THOUGHT FOR FATHER'S DAY

"Honor your father and mother, that you may have a long and good life in the land the Lord your God will give you" (Exodus 20:12).

FATHER

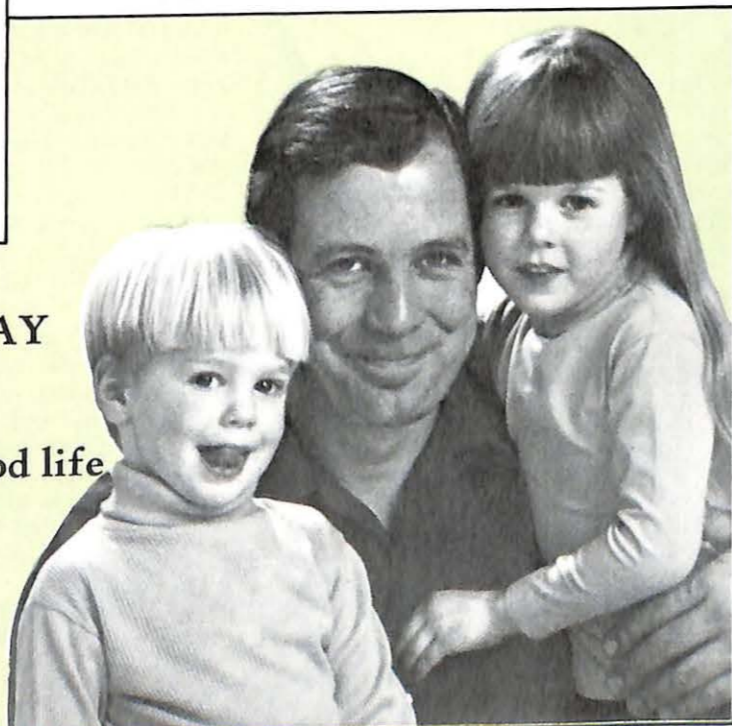
by Helga Kahler

Being a father must be enjoyable, challenging and frustrating. In his Word God set certain guidelines for fathers as head of a family, provider and instructor or teacher of God's Word. In observing families we do realize how each member of the family falls far short of God's standards.

Let me share what some grade three children thought about their fathers in 1973. About 30 suburban children and 36 rural children were asked to write about the word that would appear on the board, which was "Father." Some of their comments were S.O.S. calls. Almost all of the children recognized father as being the provider, as being too busy and as having very little time for them. Very few children expressed a relationship of love and understanding, in fact, many thought he was too selfish in doing "his things" and became angry quite frequently. They expressed a very strong desire for father to play with them, help them, to watch their games or just to drive them somewhere. Only one child mentioned that the word "father" reminded him of the heavenly father, and only one other child mentioned that father prays.

We are thankful for those fathers who follow Deuteronomy 6:7 and for those fathers who pray to the heavenly father. How does your eight-year-old child evaluate you, father? □

Miss Helga Kahler is a school teacher in Winnipeg, Manitoba. She belongs to the Rowandale Baptist Church in Winnipeg.



● After I got home from work, I sat in the living room, as usual, watching a late afternoon talk show on television. I was trying to decide whether to put together a casserole or to order some Chinese food to be delivered. Five years ago, when Paul was still alive, I used to turn supertime into a major production, finding the most exotic recipes and preparing them. It wasn't worth the bother anymore; Kathy, with her unsophisticated eight year old's taste, thought that anything that had ketchup on it was just fine, and, as for me, food didn't seem to matter much at all.

The talk show ended, and I was about to get up to switch on the news, when I heard the front door slam. In a moment, Kathy came bouncing in and plopped down on the couch next to me. "Hi, Mom," she said.

"Have a good time?" I asked. Kathy had told me that morning that she was going over to her friend's house, Debbie Wilson's, after school. I didn't know a great deal about the family, although I had met Mrs. Wilson at the supermarket several times, and always saw them driving past our house on the way to church on Sunday mornings, but Kathy and Debbie had become extremely close since the Wilsons had moved in a month before; in fact, Kathy told me that they were "best friends."

"I always have a good time with Debbie," Kathy said. She smiled. The way she tilted her head whenever she grinned and the freckles across her nose and on her cheeks always reminded me of Paul.

I smiled, too, then I saw the dirt. A hot bath would take care of the grime on her knees; but her new dress, the one she had never worn before today, would have to make a trip to the drycleaners. "Were you and Debbie playing in your school clothes?" I asked.

"Uh-uh," Kathy shook her head. "Debbie changed into jeans. Mrs. Wilson said that maybe I ought to change, too. She said I could wear a pair of Debbie's pants."

"Then why didn't you?" I asked. Kathy rubbed the smudge on her left knee. "Oh," she said, "I don't know. I just forgot I guess."

I wasn't going to pursue the issue, but Kathy changed the subject anyway, the way she often does. "You know what?" she said.

"No. What?"

Mort Castle is a free lance writer from Crete, Illinois.

A CHILD'S QUESTIONS

by Mort Castle

"Miss Gillam made me write a hundred times *I will behave* in school today."

"What did you do?"

"I stayed out for second recess. When the third and fourth grade went in, I stayed out."

"Did Debbie have to write, too?" I asked. It made sense; after all, they were "best friends."

"No," Kathy said. "I asked her to, but she didn't want to. Debbie's real good in school. Miss Gillam never makes *her* write."

She looked at me very seriously then, and said, "You're not mad at me, are you, Mom?" and when I said I wasn't, she got off the couch and started out of the room. "I'm going to my bedroom," she said, pausing at the door.

"While you're there," I said, "you ought to clean up a bit. Your room is a mess. It's been a month since I've been able to see the floor in there."

Kathy turned around and came back to the couch. "You know what?" she said.

"No. What?"

"Debbie keeps her room *real* neat. She's got to! You know why?"

"No," I said, "why?"

"Mrs. Wilson gives her a spanking if she doesn't pick up all her stuff. Debbie told me. She said that her mom said God gave kids to parents so that they could teach them to be good. And you know what else?"

"No," I said. "What else?"

"She said that kids had bottoms so that parents could spank them when they were bad and make them be good."

Kathy touched my elbow. "You wouldn't ever spank me, would you, Mom?" she asked.

There was a look on her face that I could not understand. I told myself

that it was impossible to understand the way an eight year old thinks, and said, "No. I don't believe in it."

"Oh," Kathy said. She looked somehow disappointed. Once more, she got off the couch and started out of the room, but she didn't make it. She turned back to me. "Mom," she said, "you know what?"

"No," I said. "What?"

"Debbie asked if I could go to church with them on Sunday. Can I, Mom?"

"I guess so," I said.

"Okay," Kathy said. She didn't leave the room, then, but walked closer to me. "Why don't we ever go to church, Mom?" she said.

I didn't have an answer. I found myself absurdly angry, and I snapped, "Go to your room." Kathy hadn't heard that tone of voice often and she raced out. I heard her feet rapidly ascending the stairs.

I started to understand, then; Kathy—Paul's daughter—was in need of, desperate for, some direction and guidance in her life. Since Paul's death, I had been too weak, too mixed up to even attempt to offer her what every child needs.

I eventually wound up ordering the Chinese food, and, after Kathy was in bed, I telephoned Mrs. Wilson. She said she wasn't busy, and came over, and we had a long talk.

The next Sunday, the Wilsons picked us up for church. There were no "light up the sky" miracles for me, but I came away aware of a strength I never knew I had. There was a happy smile on Kathy's smile, as though the minister had told her something she needed to hear in his sermon.

I've learned a lot since then; how its important to find directions for myself and to guide the child entrusted to my keeping in the same path. Yesterday, Kathy brought home her report card. Her grades weren't bad, but Miss Gillam had given her a "D" for deportment. I put Kathy across my lap and paddled her. Afterward I hugged her hard—it was *not* an easy thing to do—and explained to her why she needed a spanking. In those few moments, with Kathy's warm tears running down my neck, I felt closer to my child than I had for a terribly long time. Then we went to the dining room and ate the supper I had prepared: French onion soup, a tossed salad, skewerd steak with tomatoes, mushrooms, and green peppers, baked potatoes with sour cream, and homemade peach pie for dessert. □

PRAYER FOR A WITCH DOCTOR

by Mrs. Mellie J. Smith

The night was dark and menacing. The air, cool in spite of the tropic location. A dog barked in the camp that squatted in the clearing. The brightly colored birds, silent in their tree roosts, roused to answer. The moon, half hidden by wisps of clouds, looked down on the silent trio that made their way cautiously along the overgrown jungle path. The barefooted Choco Indians used this path daily to make their way to the clearing but the relentless onslaught of jungle life fought to reclaim this trail made by man. Hacked into existence by machetes and kept alive by human effort, the path wound its way through the dense foliage like an intruder running for survival, searching for a way out.

This was Panama, thirty miles from the Columbian border in an area that challenges those who strive to build the Pan American Highway, but have not succeeded in violating nature's green unknown this far.

The Englishman in the lead kept an experienced eye alert for the dangerous Fer de Lance snake, as the American Air Force Sergeant and his wife followed close behind. A shrill whistle shattered the stillness and the woman gasped and clutched at her husband's shirt tail as a dark figure emerged from the enclosing blackness and stood blocking the trail.

The Indian was not tall, but was powerfully built. His body, covered only by the ragged loin cloth, gleamed in the moonlight. His silky black hair was cut with bangs and in a dutch effect on the sides, tapering to a short layered area in the back. His face was handsomely rugged; His dark eyes narrowed into a watchful expression in his unsmiling face. His muscles rippled as he lifted an arm to indicate entrance into the bamboo and grass roofed Te' behind him. The house stood about four feet off the ground and access was provided by a Tome', a log with steps notched into it. The little group hesitated while the Englishman called a greeting to the occupants. "Mayna" came the answer . . . and with practiced steps the first man ascended the rough ladder and watched with veiled amusement while the Americans climbed awkwardly after him.

Their eyes adjusted to the dim lights provided by rags hanging from bottles containing kerosene and they looked with great interest at the interior of the Choco home. The roof had a high peak from which hung a few possessions and slanted to a low level as protection from the heavy tropic rains. There were no walls and the floor was of rough hewn boards. One of the few furnishings was a faded cotton hammock that was slung between two roof supports and contained two beautiful, fat babies. The American woman lingered admiringly over the sleeping infants while the young girl who was caring for them watched the pale skinned woman with undisguised curiosity. A low fire built inside the house upon a sort of sandbox, burned low as Plantain Bananas

Mrs. Mellie J. Smith and her family are members of the First Baptist Church, Minot, N.D.

roasted in their thick green skins on the coals, and a pot of sugar cane juice simmered into the sweet drink it would become.

At a signal from the Englishman, the American couple joined the circle of human bodies crouched around the room. One man wore a ragged shirt, the rest were clothed only in loincloths. The women giggled and crowded close to look at the strange white woman. Their own bodies in various stages of development or pregnancy were wrapped only by a three yard length of material about their ample hips and were a sharp contrast to the stranger who had topped her own dress with a long sleeved shirt as a protection against the mosquitos. Both men and women had pierced ears from which dangled large hoops, hand pounded from silver coins. The younger children were free of any clothing, but adorned with necklaces of beads and rows of chains. These curious children peeked out from behind mothers to stare at these unfamiliar light skinned people. Each child showed a friendly smiling face. These were the same children the couple had observed at play. Leap frog was a favorite game or burying each other in the sand, head and all. Most fun of all seemed to be getting wet in the river, blindfolding one youngster and giving him a long supple switch with which to hit out at running players in a game that often left welts but was filled with much laughter.

Positions were shifted to make room for newcomers until the large open room was quite crowded. As the kerosene lights flickered, casting soft shadows over the faces, the Indians began to sing softly and hauntingly. The words in Choco were unknown to the Americans but in their polite manner, the natives repeated the songs so their guests could join in the second and third verses sung.

There in a native hut, hundreds of miles from civilization; isolated by dense, impenetrable jungle and surrounded by naked and half clothed Indians this American military couple joined in the religious service of a people drastically different from them on the exterior, but joined with them as one in heart as they worshipped and praised the same God and his Son, their personal Savior, Jesus Christ.



Young girl with curious baby.



Sgt. Smith, English missionary and Indian described as 'Terror of the River.'

Sgt. Leroy C. Smith, his wife Mellie and their three children, Debbie, Judi and Steven, had come to the Darien' province by Banana boat on a working vacation. Nestled in the heart of this savage land is a missionary station run by a remarkable woman. Physically handicapped and relying on the support of braces and crutches, Sara Watkins from Virginia, spends her life ministering to the physical and the spiritual needs of the Choco Indians, a people trapped by fear and superstition, enslaved by evil forces working through witch doctors who keep them living a life in which there is no hope or comfort. Miss Watkins, an independent missionary, serves as nurse, doctor, counselor, jack of all trades, teacher and friend. She is establishing a written Choco language and is finishing a translation of the New Testament. She has written school books and organized schools to teach the people to read and write in their own language as well as in Spanish, so they may go on into Spanish schools to prepare themselves against the need for education when the Pan American Highway brings the pressures of civilization into their uncomplicated way of life.

Tape recorders are carried by believers up treacherous rivers and through the jungle with messages telling the Indians of Jesus Christ, the Savior of the World. The Word is received with open arms because it is their only freedom from their 'dark beliefs' that burden them with ignorance and bad health practices. Practices which include . . . a witch doctor filling a new born babies mouth, ears and nose with sand to smother evil spirits . . . or a witch doctor deciding that an old grandmother is the cause of misfortunes and she must be left to die.

It was into this area that Sgt. Smith and his family came to spend Christmas and now sat in fellowship with Christian Indians in a prayer service, singing praises to the Lord. A naked baby crawled close to Mrs. Smith, curious about this strange looking woman. He reached out a fat, pudgy hand and pulled at the shirt she wore. He then sat down, perplexed as to why she looked different from the many women who mothered or nursed him and the other babies. He leaned forward again, searching for a place to nurse and the serious concentration of his puzzled baby face made it hard for the woman not to laugh out loud. The native women giggled behind blackened hands. The Choco women rub their bodies with the juice of a plant that turns black as a beauty make-up. Their eyes sparkle with laughter, shar-



Choco woman washing dishes and clothing in river.



Choco house called 'Te.'

ing the amusement of the situation with their new American friend. Completely baffled, the baby crawls to an Indian woman and curls up in her lap to nurse, eyeing the stranger as in disapproval of the mode of dress that frustrates a hungry baby. Another baby, with an already full belly is coaxed to lie across Mrs. Smith's lap while she tickles a back and bare bottom that arches and shivers with delight.

A prayer time begins. The Indian who has served as their boatman on river trips stands to pray. Even though the words are not understood by the visitors, their hearts are touched by the sincerity and humbleness of his tones. He is now a gentle and loving Christian but just two years previous, this Indian was described as 'the terror of the river'. His reputation with women, drinking, and fighting made even the toughest of his acquaintances step aside when they met him. Like so many of these people, when he accepted Jesus Christ as his Savior, he gave up all of his bad habits and lives daily to please the Lord. These Indian Christians search the Scriptures available to them daily and use them as their guide. This man's family disowned him when he became a believer but his complete change of nature has won many of them into acceptance of the Gospel truth. His father-in-law, once a witch doctor and now a leader in the Christian group, gives testimony of his old personal knowledge of Satan and tells how God has replaced the devil as holder of his soul and how that gives joy and happiness that floods his heart.

One by one these strong native men stand to give testimony of the Savior. Their usually serious faces are lighted with smiles and contentment as they give thanks to God for rescuing them from a sin-filled, fear-riddled superstitious life under Satan's lead.

Politely the Indians requested to hear the testimonies of the Americans, and the English missionary assistant to Miss Watkins, translates for them. The Indians listened closely and grunted and nodded in agreement as the couple closes by saying that through Jesus, they are the same in heart and one in brotherhood. Great smiles and handshaking agree with this. The Indians are curious as to how the Americans live and work and ask many intelligent questions. The fact hardest for them to believe is that not all Americans are Christians. It is strange to them how anyone can know of the saving grace of Jesus and not eagerly accept his free gift of salvation. Inwardly the Americans agree and wish all their countrymen could see the joy and contentment and dedication of these Indians. They might be poor and have little material wealth, but they are richer by far because of the condition of their souls.

Sgt. and Mrs. Smith had noticed with curious interest the sleeping tent that was strung up in the house. They had heard of them but this was the first they had seen. The Choco's sleep on woven fiber mats, and each family in the communal house has their own sleeping tent. It is shaped much like a pup tent but is made from light weight cotton. The tent is hung by ropes from the roof, and the edges of tent are tucked under the sleeping

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FANNY CROSBY, FIRST LADY OF SACRED SONGS

by Sammy Wright

The anxious family gathered around the crib of the six-week-old girl and sighed with relief. The fever the child had struggled with for over a week had finally broken. But their feeling of relief was fleeting, for the child stared at the ceiling through weakened, cloudy eyes. At someone's suggestion, the family took turns in applying a hot poultice of wet cornmeal to the child's eyes to remove the cloudiness. Little did they realize that the abundant heat of the poultice was cooking the retinas of the eyes and subjecting the child to a life of blindness.

In that faraway time of 1820, the family knew little about medicine. Nor did they know that in time the child, Fanny Crosby, would become the most prolific songwriter in America. Each Sunday, in thousands of churches throughout the world, millions sing songs composed by Fanny. She wrote more than 8,000 songs of which about three dozen are standards in Protestant churches. What gave rise to Fanny's immense talent? What caused it to develop so fully? Why have her songs found such universal appeal?

To answer these questions, one must consider Fanny's childhood. Upon realizing that the blindness would be permanent, Fanny's family gave careful attention to her development. While being led through fields and pastures by her mother, Fanny learned intricate details of the environment and developed a proper sense of nature.

At the age of eight, Fanny became the owner of a young, playful lamb, a gift from her grandmother. She

Sammy Wright is a free lance writer from Los Angeles, California.

spent her young days romping through the fields and meadows with the lamb, and in the evenings she listened quietly as the grandmother read from the Scriptures and told the story of a Master Shepherd who came to save his flock from despair and destruction.

The feeling that blindness can be a virtue was instilled in Fanny at an early age by her mother. While reading Milton's poetry to Fanny, the mother told of his blindness, and of his feeling that lessened physical faculties often gave rise to greater spiritual insight.

To study the life of Fanny Crosby is to learn of a life lived in complete submission to God. Fanny believed in a purpose for every life, and she set about to find that purpose. In finding it, she found happiness and left the obscurity of youth to become a friend of presidents and congressmen.

Fanny was born in South East, New York. Among her ancestors was one of the founders of Harvard College, and Fanny often lectured at the college in her later years. But it was a spiritual heritage that gave impetus to her life. She memorized great portions of the Bible, and her true sentiments for the Scriptures were expressed in an early work:

"O Book that with reverence I honor,
What joy in thy pages I see,
O Book of my childhood devotion,
More precious than rubies to me."

Fanny entered the Institution for the Blind in New York City at the age of fifteen. There she remained for twelve years as a student and for eleven years as a teacher. During

some of those years of teaching, Grover Cleveland served as secretary of the school. He often copied Fanny's poetry as she recited to him. She was a personal friend of James Polk and Henry Clay, and received much encouragement from William Cullen Bryant. An excerpt from a letter Fanny received on her eighty-fifth birthday stated:

"As one proud to call you an old friend, I desire to be early in congratulating you on your long life of usefulness, and wishing you in the years to be added to you the peace and comfort born of the love of God."

(signed) Grover Cleveland.

Fanny's publishing house was the firm of Bigelow and Main of Chicago. Her first song was set to music by W. B. Bradbury, and another friend, W. H. Doane suggested the themes for several songs. Chiefest among these is "Pass Me Not, O Gentle Savior," which faintly echoes the sentiments of a suffering woman who reached out to touch the garment of Christ as he passed through the crowd. This song won world-wide acclaim in 1868 and spread the fame of Fanny Crosby to the world. Another song written at Mr. Doane's suggestion is "Safe In The Arms Of Jesus." Composed in fifteen minutes, it is the song most often sung at children's funerals because of the comfort it offers to distraught mothers. Fanny wrote "Rescue The Perishing," while doing mission work in New York.

Those who feel that creativity is a trait reserved for the young could learn much by studying Fanny's life. Fanny wrote "Saved By Grace," at the age of seventy-one, and continued to write until her death at age ninety-five. At ninety-three she wrote: "I am learning something new every day of my life. The wide world is my school-room. All nature is my teacher, and 'never too old to learn' is my motto."

Fanny was extremely industrious. In addition to writing and teaching, she traveled widely throughout the East to lecture in churches and missions. Endowed with energy, she carried knitting material in a handbag and knitted constantly while conversing. In every home that she visited, Fanny left a hand-knitted face cloth as a token of appreciation.

Perhaps the reason for universal acceptance of the songs is because of the themes expressed therein. Domi-

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N.A.B. PLANNED GIVING

Estate Planning, Financial Planning, Money Management

—WHAT'S THE DIFFERENCE?

by Everett A. Barker

If you are a first time reader of this column, let me report that this is the second article in a monthly column on subjects related to planned giving. Last month I defined our use of the term planned giving and from that proceeded to outline the purpose N.A.B. has in providing this kind of ministry and information about the six planned giving representatives who serve you. Here I want to add to the subject of planned giving the dimension of estate where we can, at this point in time, provide the best service.

During the past five or more years, there has been a proliferation of brochures, advertisements and seminars on such subjects as: deferred giving, planned giving, estate planning, tax shelters, money management, financial planning, etc. In the Chicago area there are also several spot radio offers of financial counselling services. There are good reasons for these emphases, namely, a greater degree of financial prosperity which require planning and decisions which the average person in the past did not have to consider, at least as carefully as today. Previously, many people felt that these types of decisions were matters that concerned only the very rich. In addition, rising inflation and unpredictable economic conditions under which we are living leave the average person confused and apprehensive. Few people have the expertise, or time, to become acquainted with the technical knowledge necessary to make good planning decisions. We are increasingly moving in the direction of financial specialization similar to that which has become so highly developed in the medical field.

Use of Terms

First, let's get an understanding of use of terms, and I hasten to add, one can get different definitions from various people.

Planned (Deferred) Giving

I am combining these two terms because the term planned giving has taken the place of deferred giving. Planned Giving relates to present and future gifts from our total resources:

The Rev. Everett A. Barker is director of Planned Giving of the N.A.B. General Conference.

savings, stocks, bonds, real estate, etc. Specifically, these can be gifts through your will, gift annuities, income agreements, life insurance, etc. Planned gifts can provide for present needs as well as future gifts to the family and God's work.

Estate Planning

This is closely related to planned giving and in my understanding should be worked together. What is an estate? Your estate is anything you own: real estate, stocks, bonds, cars, boats, antiques, jewelry, etc. Estate planning, therefore, has to do with a plan for the orderly distribution of your possessions so as to do the most good for your family and the Lord's work.

Financial Planning

This can be a broad subject, and a good financial plan should include an estate plan. However, financial planning focuses on the present and future use of resources which includes financial goals for the family and definite steps to achieve these goals. It is concerned with obtaining, preserving and using family resources. This can include budgeting, savings, investment, real estate ownership, taxes, gifts, joint property, wills, trusts, insurance, retirement and your life style.

Money Management

This term can be and is often used interchangeably with financial planning which, in my judgment, is merely a more sophisticated approach. Money management frequently deals with budgeting, use of credit, purchasing, attitudes towards money, etc.

Our N.A.B. Stewardship Department involvement in Money Management and Financial Planning Seminars has been limited to a course in Family Money Management given at the 1971 Family Conference in Green Lake and a pilot project last year in financial planning for pastors in the state of Washington. We have materials and audiovisuals relating to money management and our stewardship personnel have been taking courses relating to the subject. There has been discussion on the possibility of a stewardship service of this nature.

Our N.A.B. Planned Giving Service focuses on the area of estate planning

and specifically charitable giving estate planning. Our emphasis has been to urge those who don't have a will to get a valid will. If you do have a will, we encourage you to get a will that meets the current needs of you and your family. We have further challenged our people to think in terms of including a gift to a local church and the Conference ministries in recognition of God's ownership of all that he has permitted us to possess. We have provided this service through the use of brochures, audiovisuals and Will Clinics.

It should be emphasized, however, that a will is not necessarily an estate plan, although a will may be the foundation of an estate plan. How does one go about this business of estate planning? Robert Sharpe in his booklet, "Better Estate Planning" suggests four simple P's to guide you:

Persons

Who are the people for whom you are responsible—yourself, your wife or husband, your son, your daughter, others.

Properties

List the property you own—stocks, bonds, cash, real estate, cars, etc., and place an estimated current value on them.

Plans

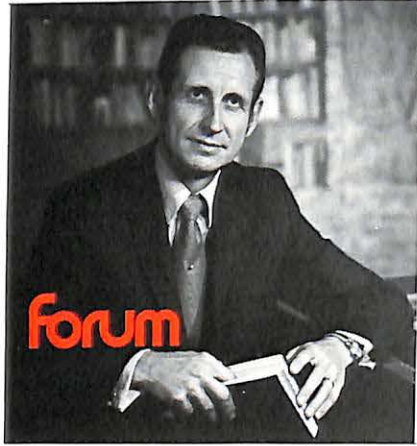
Outline your plans and goals for yourself and the people for whom you are responsible: education for children, retirement income, dependents, etc., are a few possible goals.

Planners

List the professional advisors to help you: attorney, life insurance agent, planned giving representative, trust officer and accountant. These advisors will help you consider matters such as the use of the marital deduction, joint property, estate taxes, estate liquidity, trusts, gifts to God's work, etc.

The first step is to take a piece of paper with these four P's and write down the information which they suggest. I realize that this may sound difficult to do and getting started can be the most difficult step of all. Once you start, it can be an enjoyable experience

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by Gerald L. Borchert

Dear Friends:
As was indicated last month when I wrote concerning my reaction to the religious setting in Spain, the next several issues of this column will contain some of my reflections on the Christian scene in various countries. Please continue to send your questions and I will answer them shortly. This month I draw your attention to Egypt.

The situation for Christians in Egypt is very delicate. There is a very strong censorship pattern in the mail service and the chances of any letter getting through to Christian leaders is about fifty per cent or less.

The recent wars with Israel have made the Egyptian politicians develop a greater commitment to the cause of Islam. While Christianity is tolerated and many Moslim Egyptians think there is great freedom in their country, the situation is not always what it seems to be on the surface. It is virtually impossible for Christians to purchase land on any main street in Cairo for the purpose of erecting a church. Government authorization for such a structure would not be obtainable. Moreover, one of the sad stories of this year is that the Anglican Cathedral which has stood at the heart of the city near the Nile just happened to be in the way of a new proposed bridge. When one travels through the area on both sides of the Nile the logic for the new bridge is not entirely clear, except that the cathedral is in plain sight of new multi-million dollar hotels and a new mosque has been erected in clear view of these hotels and illuminated, even though there are virtually no worshippers living in the area where the mosque has been erected. The state has given the Anglican church another piece of property and is providing construction fees, but the

structure will be much smaller, is hidden in a mass of high structures and will naturally not be on a main street.

But Christians must realize some of their declarations and theological perspectives on the Middle East may not always have been enunciated in the fairest way possible to both sides. Is it not our goal as Christians that all people regard us as being loving to all people? Political non-involvement in purely nationalistic controversies might be more appropriate.

Nevertheless, one must thank God that the church is not dead in Egypt. The Christian young people in evangelical churches seemed to this writer to be alive with enthusiasm. My experience in speaking at one of their Friday services was very heart-warming. In fact, in some evangelical churches there are more young people in attendance at the Friday youth meeting (the day of rest in Egypt) than worshippers at the normal Sunday morning service (which Christians usually attend by requesting permission to be released from work for two hours).

The Coptic Orthodox Cathedral is also active. On Friday nights at least five thousand people gather, as Patriarch (Pope) Shenoudah, a former seminary professor, is available for a question and answer period of about 45 minutes. This period is followed by a worship service in which he preaches for approximately an hour. To attend this service was a unique experience for this Baptist writer.

In chatting with one of the Orthodox professors in his home, he indicated that the great danger of Christianity in Egypt today is that the church will tend to become Marcionite in orientation, denying the canonicity of the Old Testament, primarily because of political anxieties. Thus, for the churches of Egypt we need to pray fervently that the political situation in the Middle East will not cause them to abandon the message of the entire Bible.

While one could add reflections on education and many other items, the subject of witnessing should be included. The task of witnessing is, of course, very difficult and Egyptian Christians must exercise great astuteness in their pattern of witnessing. To have had the opportunity to lecture to the seminarians on the subject of witnessing, therefore, was a great privilege for me. Their struggle for the power of God in witnessing is not greatly different than the struggles in North America but their venture is frequently much more costly than it is for us. Indeed, I thank

book reviews by B.C. Schreiber

The Evangelical Heritage. By Bernard L. Ramm, Waco, Texas. Word Books \$5.95.

"An evangelical who holds an ahistorical faith has no real sense of the theological and spiritual continuity of his faith . . . He is a superficial Christian. . . ."

"How can an evangelical who has not refought the battle of Augustine and Pelagius have a real understanding of the Christian understanding of sin? What is the difference between Arius and Athenasius? What do the strange Greek words *homoousia*, *anhypostasis*, and *enhyposstasis* mean? Why do Calvinists and Lutherans oppose each other over the *extra-Calvinisticum*? Why did a strong kenotic controversy develop in the nineteenth century?"

I felt like a "lost" evangelical when I read these words, and had to go back to my theological textbooks again to recapture that "saved" feeling.

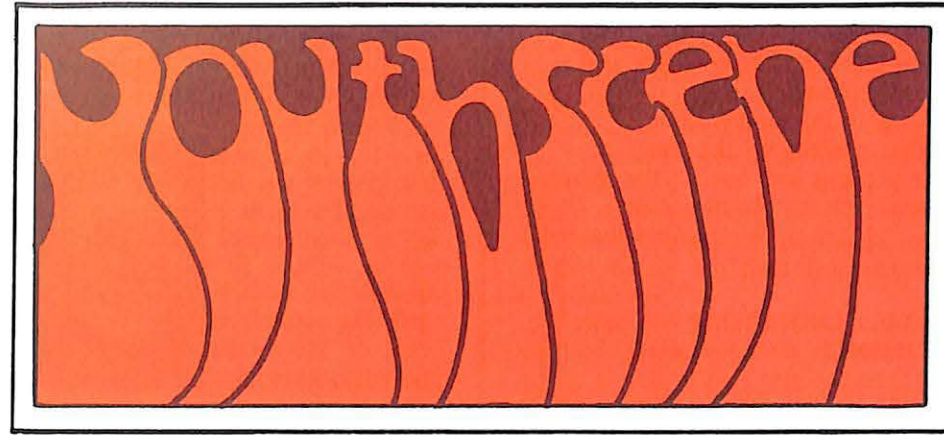
However, Dr. Ramm scores a few points when he reminds us that as evangelicals we believe what we are taught about the here-and-now and have no awareness of the there-and-before. To hold an evangelical faith without a minimal knowledge of its history is theologically unhealthy if not precarious. The question is how to make a judgment between minimal and maximal.

If Dr. Ramm is writing for the seminary student and faculty then his *Evangelical Heritage* makes an excellent textbook. But if a rank-and-file member of an evangelical church would read and study it he would feel more "lost" than this reviewer. A toned-down "version" would probably be profitable for the layman who thinks that evangelical and evangelism are synonymous.

God, that in some unique ways he even sent to me several Egyptians so that I could witness to them about Christ.

May the peace of our Lord be with all you, my readers, and may each of you have confidence to be faithful witnesses of Christ. G. L. B.

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



BAPTIST WORLD YOUTH CONFERENCE

by Bruce A. Rich

Suppose you are one of the fortunate N.A.B. youth who is planning to attend the 8th Baptist World Youth Conference in Portland, Oregon, from July 31 through August 4, 1974. You are important in this conference. The program, under the theme, "Christ—Our Challenge to Live," is designed to meet your interests and needs in a variety of ways. Let's take a brief look at the program.

As the conference opens in the Portland Coliseum, the first night you will be challenged and inspired by a dramatic musical, written especially by Ed Seabough for this occasion. The musical is titled, "The Common Cup." There will be a special feature each night and at the closing rally Sunday afternoon. Each of these sessions will also have a segment focused on a particular part of the world with these people taking part.

You will be living in one of seven Communities. These Communities (each having about 800 members) will be centered on college campuses and in hotels. Your Community will be divided into six Satellites from which you may choose one depending on your interest. The Satellite programs are as follows:

1. *Evangelism and Witness.* In this program design you will be able to review the basics of the Christian life and the sharing of your faith. As you

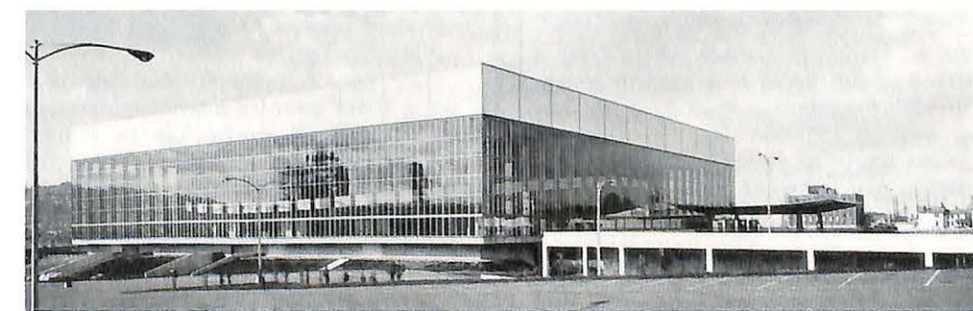
The Rev. Bruce A. Rich is general director of the Church Ministries Department, Forest Park, Ill.

interact with others you can discuss the why, how, when, what and who of evangelism. With a variety of people you will discover a variety of ideas and views regarding witnessing.

2. *Devotional Life.* Do you like to share personal religious experiences? In this program you will have that opportunity. You will encounter traditional and non-traditional forms of devotional life for individuals and groups from many parts of the world. The hope of this group is to bring your prayer and devotional life into focus as a way of realistically approaching the issues of life, rather than running away from them. Hopefully creative worship services will be developed and used during the week.

3. *World Issues.* This Satellite will be a place where the "youth of the world" will explore and come to understand the Christian's responsibility in confronting world issues. Basic issues such as wealth and poverty, war and peace, race relations and world environment will be discussed. You can interact with

Portland's Memorial Coliseum



questions like, "In light of the situation where you come from, how should Christians react or act in the face of a particular issue?" Or, "What would God have me do?"

4. *The Arts.* This Satellite recognizes that every person is creative and that the arts are bridge-builders between the physical or visible and the spiritual or invisible dimensions of reality. If you select this program, you will be led to create in the areas of music, art, drama and writing, and by these means explore the Christian life and your own Christian experience. Even if you have no skill in any of these areas but are interested, you are welcome.

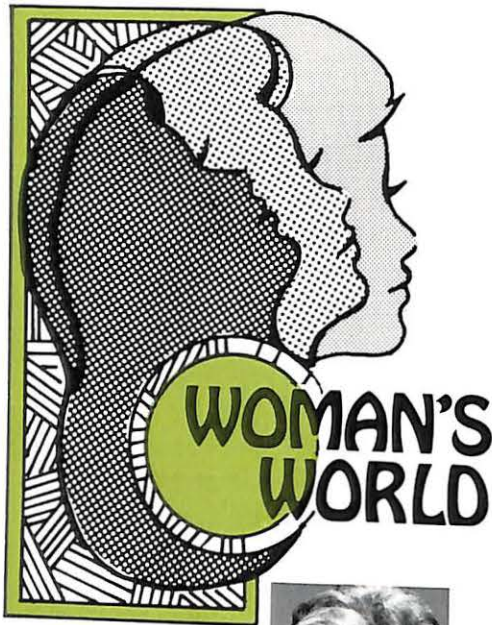
5. *Leadership Skills.* The Leadership Skills Satellite will provide experiences through which you may identify and practice styles of leadership which furnish opportunities for (1) growth in awareness of persons; (2) development of skills in group decision-making and planning; and (3) practice of styles of creative leadership which you could use in church settings.

6. *World Community Building.* In Christ our challenge is to live as his related people. In this design you will be helped to be aware of and appreciate other's background, race, culture, perspectives and goals. You will be able to affirm your oneness with others in Christ, as well as the diversity of expression of his gifts. You will be encouraged to consider the implications of your experience at this Conference as it relates to your daily activities at home, church, school, employment and recreation.

In addition to participating in one of these six satellite program designs, you will be interacting in two other levels of group size. There will be cluster group experiences involving approximately fifty youth and core group experiences involving about ten people.

Each afternoon there will be a wide variety of options to augment the morning program and broaden your

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The family is a little book,
The children are the leaves,
The parents are the cover that
Safe protection gives.
Love is the golden clasp
That bindeth up the trust;
O break it not, lest all the leaves
Shall scatter like the dust.
—Anonymous □

W.M.U. SCHOLARSHIP RECIPIENTS

For the 1973-74 school term, our North American Baptist Woman's Missionary Union gave \$700.00 to be used as scholarship money in support of selected students enrolled at our Seminary in Sioux Falls, S.D., and at our college in Edmonton, Alberta. It is a pleasure to introduce the recipients of these gifts: Eunice Bushkowsky, Connie Fritzsche and Gerald Scheel.

—D. W.

EUNICE BUSHKOWSKY

Eunice, a student at the North American Baptist College, is from Leduc, Alberta.

"But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19).

This verse has become especially meaningful to me since I have been at the College. I knew that the Lord was leading me to N.A.B.C. and so I decided to go, trusting and praying that he would somehow provide the finances that I needed.

A number of days after I had arrived at the college, the late Dr. Bernard Schalm asked if I would teach piano to some adult beginners. This was a real answer to prayer. It has certainly proven to be a great help in paying my fees at school.

My prayers were further answered when I was awarded a scholarship from the W.M.U. I would like to express my appreciation to the W.M.U. for their contribution toward my financial need. It is a great help for one who comes from a minister's family of five children. Next fall I hope to return to N.A.B.C. where I can graduate with a

diploma in music. I can really claim God's promise of supplying all my needs and I thank him for the assistance granted me by the W.M.U.



CONNIE FRITZKE

Connie, a student at the North American Baptist College, is from Edmonton, Alberta.

I returned to the North American Baptist College in September, 1973, with mixed emotions. I was excited, yet almost afraid; excited about the things God was planning for me this year, yet afraid that my second year here would not be as challenging and maturing as my first. God showed me otherwise, for this year at N.A.B.C. has been just as challenging and enriching as my first year, if not more so.

I've learned much in my studies, but I've learned a lot more in meeting and learning to love and share with people of both sexes. I thank the W.M.U. for your gift which is helping me to continue my studies here.

Each day God is teaching me to trust him more and to make Christ not only my Savior but my Lord as well. I know that if I walk with him step by step, moment by moment, everything will work out okay. Your prayers are welcomed.

I feel that God is leading me to the university this next fall, where I will begin a four-year program which will lead me to a Bachelor of Nursing (BSN) degree. I know that even there, and wherever else he leads, he'll help me to put to good use all that I've learned in a Christian college.



GERALD SCHEEL

Gerald is a first year student at the North American Baptist Seminary.

Just about a year ago the Lord gave my wife and me a beautiful baby girl.

As we love and care for her it has made me realize in a deeper way how we as children of God are loved by him and are heirs to all he possesses.

As I love to comfort our baby when she cries or take time to sit and rock her, I know that God, our Father, is always there through the good and the not-so-good times, reminding us of the privilege we have of coming to him with our praise as well as our requests.

This year at the Seminary I have appreciated the opportunity to learn more of God's love to each of us and to the world in which we live. I thank God, especially, for the people who are actively participating in my preparation for the ministry, by giving of their substance and prayer support, so that I may ready myself for the tasks which lay before me. □



A TIME TO MARRY

by Maxine Hulsing

Every girl dreams about being married or at some point in her life thinks about marriage. Even in this age of women's liberation and independence, most young girls still find marriage desirable. Personally, I never completely tossed the idea out of my mind: in fact, I planned that at age 25 my "Prince Charming" and I would be married. The Lord moved a little faster than my plans, however, because I am now 23 and have been married several months.

In my short experience in the bonds of marriage I have realized that our marriage did not in reality begin with the wedding ceremony and the final "I do's," but long before that. As Christians we have the most exciting and complete guidebook for every part of our lives. This guidebook, the Bible, gives many guidelines for mar-

Maxine is the wife of Ben Hulsing, pastor of the Bethel Baptist Church, Sheboygan, Wisc.

riage. In 2 Corinthians 6:14 we are warned against marrying someone who doesn't love the Lord. As a Christian I wanted to obey this guideline and, therefore, a foundation for marriage was beginning to be laid. When building a house, a solid foundation is laid before the house is up on top, and so with marriage, a solid foundation must be laid before the final commitments are made.

I praise the Lord for his leading in my life. He allowed me to love and marry a wonderful Christian man. In giving me this man the Lord added a blessing that I had not asked for and was not really sure I wanted. This blessing was that my husband is a graduate of the North American Baptist Seminary and has been called to be a pastor in a church. I told the Lord that marrying a Christian was one thing but marrying a minister was another. However, the Lord made it clear to me that this is where he wanted me to serve him. So the Lord gave me the opportunity and privilege of beginning the exciting journey of not only being a new bride but also of being a new pastor's wife.

As a bride, I've experienced the disappointments that only a new bride can experience. The experience of "slaving" all afternoon to prepare a dinner for a hungry husband only to hear the true but polite comment, "Well, honey, it tasted better than it looked." Praise the Lord, he is there to give comfort and strength when the learning periods and adjustments never seem to end. God has revealed many things to me through his Word and through other



PROGRAM IDEA FOR JULY

by Adeline Kopf, packet editor

Missionary Beth Rabenhorst has used our theme, "For Such a Time," in a playlet program from Brazil. Biblical women are used in pantomime along with Brazilian women to show us that each one of us is called "for such a time."

"Time for Equality" is a devotional that presents a Christian look at the question of Women's Liberation. This blends in well with the missionary program suggested for July. □

people to let me grow as a wife and friend. I would like to share one thought from a book that I read on marriage that could really make a difference in your relationship with your spouse. We know that society approves of marriage and defines it as a social custom that is a 50-50 proposition. The Bible, however, speaks of marriage as an institution of God and as a 100-100 arrangement! With this attitude our marriage has God in the center supplying love and wisdom so that both of us may be able to give that 100 percent. □

THE WEDDING GUEST



by LaVerna Mehlhaff, woman's work director

The bride and groom at the wedding in Cana were highly privileged to have had Jesus, the Son of God, as one of their invited guests.

Due to the presence of Jesus at the wedding, anxiety and frustration were eliminated and needs were met. Not only were their needs met but they were met far beyond the expectation of the bride and groom . . . the best wine was served when Jesus was called upon for assistance. The couple experienced abundant joy in the invitation extended to Jesus.

A couple today who will invite Jesus to be their guest at their wedding will not experience disappointment, but will experience an abundance of joy and fulfillment. □

HOME

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



The Christian home is more than a house where two adults and several children live together. The Christian home contains many things: one is love which acts as a tie binding the family together. Without love the family falls apart like a book with a broken binding.

The Christian home is also held together by a bond of common interest in serving God. The members of a family may have differing interests and these can greatly enrich the family as long as they are held together by the common bond of service to God.

The Christian home is a place where generous hospitality is common, where happiness is shared with others, where parents are "father" and "mother" to many besides their own children. This unselfishness is essential to a true, lasting and happy home.

The Christian home is a place where God is at the head—not father or mother, important as they are, not a strong-willed, uncontrolled youngster. God is at the head and he is the deciding factor. It is a place where God is talked about, loved and his will sought by all. Parents are subject to his law as well as children.

The Christian home is a place where people are growing spiritually. Only God keeps people growing. Growing makes us more and more different from our old selfish selves and keeps us from being impossible to live with.

GOD'S VOLUNTEERS REPORT



TEAM 1

This year has given me a new insight into what our job as Christians really is and how it can be accomplished with God's help. It is so important to get out in our community and share our faith perhaps with some who wouldn't even think of coming to church. Seeing people respond to God's love is so exciting that I leave this year with the prayer that God will use me in my home church and community to keep on sharing him with others.

Gaylia Boerchers,
statistician and reporter to *Baptist Herald*



"The Joy of the Lord is my strength." In my experiences this past year the words of this chorus I've found so very true. The schedules we had to meet meant long, tiring hours. But when I'd see someone respond to God's great love, abounding joy and extra strength filled my life. This year has been an eye opener to me in seeing the importance of sharing our faith in Jesus Christ to non-Christians as well as Christians. Also, this year has given me a foundation for the rest of my life as I continue to grow in the Lord and share it with others.

Rita Franz, treasurer



To be a God's Volunteer is exciting. It is a unique learning experience that can never be duplicated by a textbook.

I trust that in some way my life was able to show Jesus Christ to others. May we together reconcile the world through Christ.

John Hanselman, Team 1 leader



What's it like to leave a secure position as an RN with a good salary in a large hospital to travel with a singing gospel team? . . . Fantastic . . . The most exciting thing for me was to see someone respond to God's love and to see lives change under his power. I never thought it was my responsibility to talk to people about Jesus Christ. But I found that to live my Christian life effectively I am compelled to share it. This has made my own Christian experience more vital and has given me a challenge which will make my life different because of this year.

Karoline Koutecky,
music and program co-ordinator



Having attained a certain maturity as a Christian, ability to give good speeches, knowing a certain number of verses by memory, having the gift of evangelism, I thought that these were necessities to have before I could share Jesus Christ with those within "my world". I have found that witnessing is the overflow of the Christian life. It is the Holy Spirit infilling and empowering us to reach out and share our lives with real love and concern. It is the availability of my life, not the ability that God asks for.

Emily Seutter, team secretary



If someone were to ask me "what is the best way to spend a year of my life?" I would have to say: "Doing the will of the Lord." I have completed one year of full-time Christian service, only to find out that this is the only way to serve the Lord, full-time. Sharing is love.

Clair Ziolkowski, team custodian. □



TEAM 2

by *Michaëlle Schauer*

On our tour there have been some embarrassing moments for each of us. Times when we could have crawled into a hole, which later on bring the most chuckles.

The first time came on the last day of training when we girls were doing our laundry. Diane (Patzner) decided to use up the rest of our laundry soap. It did not take long before we saw suds coming out from the lids of our machines. As Colleen (Bredin) grabbed a bucket to scoop up some of the extra suds, Team 1 girls arrived with their wash. Were we ever embarrassed!

Then, on our first crusade in Kansas, there was a terrible thunderstorm in the middle of the night. Steve (May) was thrilled, watching the streaks of lightning and crackles of thunder, until one crash seemed to fill the room. He jumped back and grabbed Gordie (Bauslaugh) for protection. Gordie exasperatedly said, "Well, stop watching if you're so scared." Steve's reply was, "Oh, but it's so exciting."

During a service in Rochester, N.Y., Micky (Schauer) was giving a transition for a song. To the surprise of everyone including herself, she said, "This cotton-pickin' church . . ." Everyone just stared at her. In her horror she said, "Why did I say that?" Then everyone laughed. For the rest of the week, she was known as the "cotton picker".

After Christmas vacation, Gordie went to pick-up Barbara (Voigt). He spent the night with her family. The next morning's breakfast was a disaster area for him. He grabbed the pitcher of what he thought was milk and poured orange juice all over his hot cereal. That's what happens when he tries to make a good impression.

As has been shown, there is the light side of God's Volunteers. These humorous times are as much a part of us as the more serious moments. □



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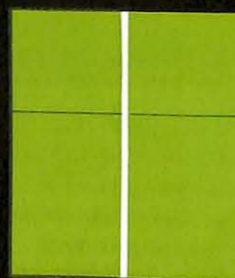
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Insight into Christian Education

Time on My Hands

by Walter E. Kohrs

That's what a retiree has plenty of—time!

With the passing of a given date, the individual is catapulted from the 8:00-to-4:30 routine during which he never had enough time to get everything accomplished (in my case, meeting magazine publication deadlines, getting news releases out on time, ad infinitum), to suddenly drowning in a ocean of time. You wake up in the morning to... nothing! What can you do to utilize the endless hours of the day before you?

That's the first reaction. After a day or so of this, you suddenly realize that now you have the chance to get at tasks you never had time for before. Now you can read in depth denominational publications and reports you formerly had to skim through; you now have time to respond to requests for written material and special help which come your way; you can draft a suggested program of action in your particular field and pass it on to (for instance) the seminary. And you could handle publicity for triennial conferences as they occur since your retiree

Mr. Walter E. Kohrs was retired in April 1973 by a Peoria-based manufacturer of construction and mining equipment (WABCO). He was its Publications-Manager and had served with that company for 30 years. Before entering industrial journalism, he was with newspapers at eastern and mid-west locations, including Peoria. He is a member of the North Sheridan Baptist Church, Peoria, Illinois.

status leaves you free to attend them in person.

Cases in point: Last fall it was my privilege to accept an invitation from North American Baptist Office in Forest Park to go there and peruse the numerous folders of material which the late Dr. Martin S. Leuschner had accumulated during his intensely active career as editor of the *Baptist Herald* and as denomination youth secretary. My instructions were to retain for future analysis material of possible use to the denomination and to discard all other material. These folders were contained in stacks of cardboard boxes (more than 60), which bid fair to tax the holding capacity of the folding tables to which we brought them from a storage room. Being a retiree bound by no return-home schedule, I was able to give this task as much time as it required—with no pressure to get it finished by a given date. A nice feeling!

Being a professional publicitor and an ex-newspaperman, I handle publicity for my own church for publication in the *Baptist Herald*, the Peoria newspapers and wherever else appropriate. Having covered a number of triennial conferences at their locations, I became very cognizant (in my contacts with denominational leaders and in seeking advance drafts of talks various ministers were programmed to give) that many of them were totally unfamiliar with what it takes to place conference features in newspapers or to get them used in television and radio newscasts.

When I was named to our Seminary President's Council and attended its first meeting, the thought kept recurring to me that a workshop on this subject would be a useful thing for the seminary to conduct. I suggested to its president that I could be of special service by conducting a one day seminar at the seminary on publicity and public relations procedures. Attendees could be selected seminary and headquarters personnel and as many pastors in the field, graduate students and others in categories who would benefit by receiving such information. Here again, my status as a retiree would enable me to lead this project any time it fitted into the seminary's activity schedule.

In serving my own church as clerk for many years, my practice has been to provide carbon copies of business meeting minutes to the pastor and appropriate officers—and then to distribute such copies promptly. While employed, it was sometimes a problem, because of the press of workday responsibilities, to transcribe business meeting minutes promptly. As a retiree, I have plenty of time to get that work done quickly.

Being a retiree with no formal work schedule demanding my time gives me opportunity to be available for helping out on other church projects such as: making daytime visitation calls to shut-ins and others confined to their homes by illness; participating in daytime conferences called by the pastor; lending a hand on daytime work projects at the church involving care of property encompassing lawn care, paint up/clean up projects, etc.

While employed, I often wished I could be among those making daytime (sometimes overnight) trips to regional conferences but could not because of my work schedule. I can do so now as a retiree.

(Continued on page 21)

TEACHERS

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THE FULLNESS OF THE HOLY SPIRIT

by Francis W. Dixon

Christians all over the world observed Pentecost, on June 2nd. Here is a study by the Rev. F. W. Dixon concerning the very important question of how to attain and retain the fullness of the Holy Spirit.

Key-verse: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17).

The scriptural proposition upon which this study is based may be stated thus: *It is possible for every Christian not only to be indwelt, but to be filled with the Holy Spirit from the moment of conversion and throughout the whole of life.* The illustration we shall use to substantiate this proposition is the case of Saul of Tarsus, who was wonderfully converted on the Damascus Road, and who was filled with the Holy Spirit on the threshold of his new life as a Christian. Of course, when anyone turns to the Lord Jesus in repentance and faith, and thus becomes a Christian, he is born again—look up John 3:3, 5 and 7; he is justified—look up Romans 5:1; he is sealed with the Holy Spirit—look up Ephesians 1:13; he is baptized into the body of Christ—look up 1 Corinthians 12:13; and he is immediately indwelt by the Holy Spirit—look up 1 Corinthians 6:19. But God's provision for his children is that they should

The Rev. Francis W. Dixon is pastor of the Lansdowne Baptist Church, Bournemouth, England. He directs a worldwide Postal Fellowship through which the BAPTIST HERALD received this Bible study material.

not only be indwelt but that they should be filled with the Holy Spirit; this is His command—look up Ephesians 5:18. As you proceed with this study, pray that you may know what it is to be filled, possessed, brought fully under the control of the Holy Spirit, for only thus will you be enabled to live in a way that is well pleasing to the Lord, of maximum usefulness in service to others and of satisfaction to yourself. Here, then, is the truth you should know and act upon:—

(1) *It is possible for you to be filled with the Holy Spirit.*

Saul of Tarsus was, as we learn from Acts 9:17; but so were the disciples on the Day of Pentecost—look up Acts 2:4; so were some of these same disciples on a subsequent occasion—look up Acts 4:31; so was Peter—look up Acts 4:8; so were those who were chosen to be deacons—look up Acts 6:3 and 5; so was Stephen—look up Acts 7:55; so was Barnabas—look up Acts 11:24; so were another group of disciples—look up Acts 13:52; and, so may you be filled with the Holy Spirit. Just as the tree is filled with sap in springtime; just as a healthy body is full of life; just as a cloudless sky is full of light—so you may be filled with the Holy Spirit.

(2) *It is possible for all kinds of people to be filled with the Holy Spirit.*

To be filled with the Holy Spirit is the birthright of every believer—look up Acts 2:39. We are apt to think that God's choice blessings are for others, but for some reason not for us. This is not so. In Acts 2:4, we read that on the Day of Pentecost "they were all filled with the Holy Ghost"—all of them! There were about 120 present on that occasion, they were all different as to age, sex, circumstances

and station in life, and yet they were all filled with the Holy Spirit—compare Acts 1:12-14. So this wondrous fullness is for parents and grandparents, brothers and sisters, young and old, rich and poor; this is God's plan and provision for you, Christian, whoever you are, wherever you live and whatever your circumstances.

(3) *It is possible to be filled with the Holy Spirit at the start of the Christian life.*

So often God's people get the idea that for some reason or other they must wait before entering into the blessedness of a Spirit-filled life. Young Christians feel that because they are still "babes in Christ" this great blessing is not for them, and older Christians feel that they are too unworthy. But it is quite wrong to entertain any such ideas. God's plan and provision is that we should yield to and be filled with the Holy Spirit from the very start of our Christian life, as was the case with Saul or Tarsus. Read in Acts 9:3-19 of his conversion, of Ananias whom God sent to help him, and of the gracious word Ananias spoke to Saul, in verse 17. How clear this makes it that no believer need wait to be filled with the Holy Spirit! You may be filled with the Holy Spirit now; you do not have to wait for God to be willing to fill you; he is waiting for you to be willing for him to fill you with himself—look up Ephesians 3:19.

(4) *It is possible to be filled with the Holy Spirit even after years of failure.*

Because we have failed, and perhaps failed so often, and because the years have slipped by and we have still not entered into this blessing, we are apt to think that it is too late now and that we have lost the opportunity of being filled with the Holy Spirit. This

is not true! The disciples were very ineffective followers of the Lord before they were filled with the Holy Spirit on the Day of Pentecost. It serves to illustrate the fact that today there are many, many Christians who are really Christians but they are not Spirit-filled Christians. Perhaps this is true of you? If so, you can be filled with the Holy Spirit now—it is never too late.

(5) *It is possible to be filled with the Holy Spirit and then to lose his fullness.*

This needs to be said because one who has been filled with the Holy Spirit may lose his fullness by "grieving" him (this has to do with sanctification)—look up Ephesians 4:30; or by "quenching" him (this has to do with service)—look up 1 Thessalonians 5:19. When we grieve or quench the Holy Spirit we do not "drive him away", but he no longer fully possesses or fills us; his power within us is restricted. What we need is to "be being filled with the Spirit", as Ephesians 5:18 literally reads; that is, keep on being filled! Is it possible that you once knew the blessedness of being possessed and led and used by the Holy Spirit, but now, because you have permitted sin in your life, and have grown cold and careless, you have lost his fullness?

(6) *It is possible but not necessary to be filled with the Holy Spirit suddenly, as a definite experience.*

Whether we have never known his infilling, or whether we have known but lost his infilling it is gloriously true that we at a given point of time may suddenly be filled with the Holy Spirit—look up Acts 2:4; Acts 4:31 and Acts 9:17 for confirmation of this. And if this is true, (and it is), our last point is also true.

(7) *It is possible to be filled with the Holy Spirit now.*

How? *First*, you must confess and renounce all known sin, in accordance with Proverbs 28:13 and 1 John 1:9; *second*, you must dedicate your all to the Lord in accordance with Romans 6:13 and Romans 12:1; and *third*, you must ask the Lord to fill you with the Holy Spirit, and believe that he does so, because this is his will for your life—look up Mark 11:24 and 1 John 5:14-15.

Your part is to take what God offers you. He will then undertake for you as you live for him from day to day, and as you serve him. □

TIME ON MY HANDS (Continued from page 19)

This far in this discussion of activity opportunities for the retiree I have touched only on spiritually-related (if you will) activities.

On the secular side, as retiree I have limitless opportunities to get at home front tasks—clean up/paint up projects, lawn care, etc., in addition to lending a hand to my wife on distaff side responsibilities. I am sure every male retiree is amazed at the work required to run a household. Teaming up on these tasks enhances the feeling of togetherness, a real achievement whether viewed spiritually or secularly.

Over and above all this, the retiree, if so inclined, has opportunities galore to enjoy the so-called "typical" delights of retirement: "ol' rockin' chair got me," going fishing and golfing, giving unlimited time to hobbies such as stamp or coin collecting and pursuing other diversions. Some retirees will tell you, "I have so many things to do as a retiree I never will catch up." That has been my experience. Time can easily hang heavy on your hands if you just sit back and let it. You can forestall this feeling, however, by searching the spectrum for things (spiritual or secular) you have always wanted to do but never had time for previously. Then, when you decide on a project (no matter how minor or major), plan how to go ahead on it . . . then go ahead. Chances are that by doing it, other heretofore neglected projects will suggest themselves to you. That will get you off and running. THAT is a nice feeling. □

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MOMENTS WITH GOD

YOUR TOP PRIORITY



by Daniel Fuchs

North American Baptist churches are increasingly reporting that they are setting evangelism and discipleship as top priority in their ministries. Everything they do is with that thrust in mind. They are committed to reaching their entire community with the gospel in a person-to-person way.

Some are doing such things as calling everybody in town on the phone and inviting them to Sunday school and church. On Saturdays and Thursday nights they go door-to-door taking a religious survey and making personal contacts for Christ.

Experience has proven conclusively that one key thing to explosive church growth is to teach laymen how to witness for Christ. Evangelism is done best by laymen and women where they live and work. Once they are trained in how to share their faith, they get excited spiritually and the quality of their lives will attract others.

Recently we received the following report from Mrs. Nancy Short, secretary of our Bethel Baptist Church in St. Clair Shores, Michigan, of which the Rev. Kenneth Fenner is the pastor:

"On February 14, our church hosted a dinner at the Georgian Inn to honor those who recently completed the Coral Ridge Evangelism course. The Rev. Richard Lord of Trinity Baptist Church in Warren, Michigan, brought the challenge 'Son, go work today in my vineyard'. Lyn Lord and the Rev. and Mrs. Ronald Mayforth brought special music. Pastor Mayforth also shared a skit.

"We have had the Kennedy Coral Ridge Program since April 1971 many great doors have opened to us. During the last training session from September 1973 through February 1974 our teams made 521 calls with a total of 96 gospel presentations and 35 decision for Christ.

"The theme for our new class is found in Revelation 3:8 'Behold, I have set before you an open door and no man can shut it.' The class of 47 trainers and trainees will seek to learn and share their faith in Christ as we strive for souls." □

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



CHURCH EXTENSION BUILDERS REPORT

AURORA, COLO., CHURCH EXTENSION PROJECT

by M. Kramer and V. Gunst

JUNE 1974

"So many families, so many homes, and practically no organized witness for Jesus Christ." That is an apt description of an area soon to contain 10,000 homes where a new church extension project has been started—the Meadow Hills Baptist Church.

This is an area of several neighborhood plans where each plan is growing by leaps and bounds. Land (5 acres) has already been purchased as a church building site in the area of Aurora, Colo.

Gordon Bauslaugh, assistant director of God's Volunteers, surveyed the area in the summer of 1973. Several community Bible studies started, and soon there were five couples who indicated they would be willing to form a new church. The Rev. Mervin Kramer, an N.A.B. pastor of another church extension project in the Denver area, Sierra Baptist Church of Arvada, began holding Sunday services at 8:00 a.m. in a home in Meadow Wood. Since starting these services the group has called the Rev. Victor J. Gunst, formerly pastor of the Calvary Baptist Church, Penn Hills, Pa. Rev. Gunst and his wife, Ruth, began their ministry in Aurora on May 1, 1974.

Plans are underway to expand the present program and ministry of this new work. Presently the program includes a Sunday morning worship service held in a home of one of the core families; a Wednesday morning community Bible study for women and a Thursday evening couples' Bible study. In addition to this, every other Saturday was designated as "contact and follow-up" day, when the core group along with Merv Kramer would make new contacts as well as follow-up on prospective names left from Gordon Bauslaugh's summer ministry.

It is hoped that soon the group will be able to rent some public facilities to expand its "public-service" ministry. Until then the group will continue to meet in homes of its members or in the basement of the newly purchased parsonage.

The Meadow Hills Baptist Church is just another step in the ever increasing ministry of the North American Baptist General Conference in Colorado. A dozen areas in the Rocky Mountains need new churches. The east slope of the Rockies between Fort Collins and Pueblo, the heaviest populated (1.5 million people) area in the Rocky Mountains of Colorado, is proving to be an increasingly attractive place to work and live, with its clean air, moderate climate, vacation opportunities and rugged mountains. Suburbs and towns are sprouting everywhere, and now is the time for increased involvement from all of our N.A.B. churches. As North American Baptists we have a great future in Colorado. "The Word of the Lord has spread out from you to others everywhere . . . for wherever we go we find people telling us about your remarkable faith in God" (1 Thess. 1:8, Living Bible).

The Rev. M. Kramer is pastor of the Sierra Baptist Church, Arvada, Colo. The Rev. V. Gunst is pastor of the Meadow Hills Baptist Church Extension project, Aurora, Colorado.



Top picture: Pastor and Mrs. Victor J. Gunst.

Center picture: Two of the core families. Left to right: Tim and LeAnn Long with son, and Galen and Bonnie Knop.

Bottom picture: The new parsonage of the Meadow Hills Baptist Church.

Now When You Take a Bible -It's Okay

Churches of the United States and Canada are joining hands with the World Home Bible League in an effort to place a copy of *Reach Out*, the New Testament portion of *The Living Bible*, in every motel room on this continent.

The project is about two years old at this point and has been set up in 32 states and three provinces. Of the 1,200,000 motel rooms in the United States, 200,000 have had *Reach Out* placed in them.

Paradoxically, the aim of the project is to have transients take the New Testament with them, and to encourage Bible reading in this way. One month this summer 100,000 copies of the modern English New Testaments were taken by tourists. Printed on most hotel Bibles are the words "Please Leave In Hotel Room."

By the end of 1974, the league plans to have contacted all the U.S. motels. An annual turnover of more than three million New Testaments is anticipated.

Inserts in each copy of *Reach Out* invite tourists to take the New Testament with them and to enroll in an interdenominational Bible correspondence course sent out from the local church which distributes the Bibles. Over 10,000 people enrolled in the Bible course in that month.

The World Home Bible League, in cooperation with the New York Bible Society, is responsible for the publication of 95 per cent of the translations produced by Wycliffe translators.

During the next five years the World Home Bible League is undertaking a campaign to bring a gospel portion of every literate person in India. The organization is a service agency which works through existing churches and mission points.

The effectiveness of the Bible distribution ministry is seen in this true story:

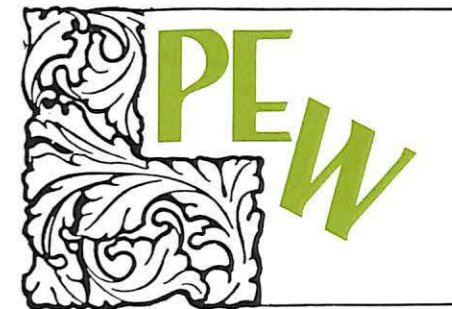
A rather discouraged and lonely young serviceman was spending his last night in the U.S. in a motel room in southern California. He noticed an unusual looking New Testament called *Reach Out* on the bedside table. Curious, he began to read. It was illustrated with modern pictures and, to his surprise, the text was in modern English, too, and he understood it.

Later, the church which had placed that *Reach Out* in the motel received this letter.

"Thank you for leaving the new Bible in the motel. It brought me closer to God at a time when I needed him most. I have read the first 25 chapters of Matthew and can't seem to take my eyes off the Word.

"Please send my wife a copy of *Reach Out*. She divorced me for what I did to her before I left. She didn't think I would change. Bless you people for giving me a chance with God again. I hope my wife and daughter will benefit from *Reach Out* as much as I did." □

THE UNCOMFORTABLE



ELIPHAZ AND MERE CHRISTIAN (Job 3-5) by Pye Rho

The stage for Eliphaz's speech is set after Job's vehement cry of anguish stating that he wished he were dead. Many people may cry such a cry during duress, but Job added one more element—an element which most monotheists would not dare to add: he felt that he was being ". . . hedged in by God on every side."

Enter Eliphaz the moralist. (A moralist is one who is concerned about regulating the morals of others.) Beginning with a rhetorical question, Eliphaz steps in to correct Job's unorthodox statements about God. Eliphaz begins by shaming Job, for had not Job also comforted the sick, helped the weak, and held up those who would stumble? "Job," he chides, "you aren't practicing what you preached." Once the chiding stops, Eliphaz begins to state his revelation which has been given to him by God. (Interestingly, his revelation was probably like the ones we receive—metaphorical, indirect, and with more mystery than Midnight Macabre.) His revelation, stated in the form of a question, begs the obvious answer: man is not more righteous than God.

Eliphaz has made his case clear. He has correctly diagnosed Job's problem and now he must spur him on (as any good brother in Christ would do!). After the revelation, therefore, he must insist that Job not waste his breath calling upon God to give an account of himself for "is there any to answer you." It would be foolish to think that God must answer to any mortal about his conduct. It is not natural for any man to be destroyed who would succumb to passionate rhetoric? "Watch

(Continued on page 27)



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OUR CONFERENCE IN ACTION



CHICAGO, ILL. Six candidates, upon confession of their faith in the Lord Jesus Christ as their Savior, followed the Lord in baptism (pictured). They were received into the fellowship of the East Side Baptist Church the following Sunday during the communion service, when a mother of one of the young people was also received into the fellowship. The Rev. Raymond Dickau is pastor of the church. (Mrs. Loretta Beifuss, reporter.)

MC CLUSKY, N.D. World Day of Prayer was held at the Mc Clusky Baptist Church on March 1. The W.M.S. and also the Naomi Circle were the hosts. Churches in the area that were represented were Assembly of God, Grace Lutheran, St. Johns Lutheran and the United Methodist Church. Some of them also took part in the program. (Alvin Dockter, reporter.)

LODI, CALIF. Since September 1968 the First Baptist Church has conducted services at Vista Ray Convalescent Hospital every Wednesday. At the beginning we had an attendance of only around 15-20, but now the attendance usually is more than 40. For the last two years a number of our senior members of First Baptist have regularly helped the Rev. P. G. Schroeder. After the service we visit some of the sick in their rooms.

Every second month we have the Lord's Supper after the service for members of our churches, with pastor Ernie Rogalski from Temple Baptist and members of our church assisting. After one of the communion services one of the occupants of Vista Ray and a member of our church said: "It was so nice, it seemed to me I was back in my own church again."

Our German Bible class, which the Rev. P. G. Schroeder is teaching, is decreasing in number, and it is only a matter of time when this class will have to be discontinued.

God is abundantly blessing our church under the interim ministry of pastor G. G. Rauser.

ELK GROVE, CALIF. The First Baptist Church celebrated its 50th anniversary Feb. 10-11 recalling the wall motto from the Zion Baptist Church in Franklin, Calif., "Jesus Christ, the same yesterday, today and forever" (Heb. 13:8). We began with a Sunday morning Men's Prayer Breakfast with Dr. G. K. Zimmerman, executive secretary as speaker. The Rev. G. G. Rauser, former pastor, presented the message in the morning worship service. Sunday evening Mrs. Adam Ross, Mrs. Hans Penner, and Mrs. W. W. Knauf, former pastors' wives gave their testimonies and recalled many fond memories. Former Pastor Walter Berkan presented the evening message. The anniversary banquet was held Monday evening at the park pavilion with Pastor Merle Brenner as Master of Ceremonies. Dr. Zimmerman brought the message.

The First Baptist Church of Elk Grove was rooted originally in the people of German descent who settled in the Franklin—Elk Grove area. About 1917 several families formed the nucleus of a mission extension from the First Baptist Church of Lodi, Calif. The first church building was built at this time in Franklin with Lodi assistance. By Feb. 10, 1924, it was organized as the Zion Baptist Church.



(pictured) Rev. Adam L. Ross was called at that time.

Through the years the congregation grew and the limited expansion possibilities of the Franklin property became obvious. One of the leading members, Mr. Dan Schanzenbach, offered to donate a building site in Elk Grove and the church voted to build a new sanctuary there. Under the leadership of the Rev. W. W. Knauf the building was completed and dedicated on Feb. 15, 1948, and the name changed from Zion Baptist Church of Franklin to the First Baptist Church of Elk Grove.

The church has continued to support mission work at home and overseas. It has also participated in the formation of new churches. In 1955 the church transferred 31 of its members, donated the lumber from the dismantled Franklin Church and supplied considerable carpenter craftsmanship to help launch the Willow Rancho Baptist Church extension project. Another of its families along with money and labor was given to start the Lincoln Village work in 1963.

The growing Sunday school prompted the building of the educational unit adjacent to the sanctuary. It was completed under the ministry of Rev. Walter Berkan and dedicated in 1962.

The church engaged in a summer internship program for undergraduate seminary students in 69, 70, and 71; leading indirectly to the calling of the Rev. Phyl Putz as Minister of Christian Education and Youth in 1971. (Barbara Luiz, reporter.)



PRINCE RUPERT, B.C. Pictured are five happy candidates for baptism with Pastor Wilfred Highfield at Bethel First Baptist Church. They were baptized during the evening service on March

10, 1974. A coffee hour and time of fellowship followed the service. (Mrs. Phylis Bowman, reporter.)



AVON, S.D. The Danzig and Tyndall Baptist Churches witnessed four candidates following the Lord in baptism. (pictured) Pastor Penner closed the service by asking the congregation to share words of encouragement to these young people stressing the meaningfulness of this commitment.

We have prayerfully remembered Barbara Voigt serving on God's Volunteers Team 2.

A group of young people, "The Sounds of Joy," have been presenting musical programs in several churches with the entire offering going towards the Church Extension Project at Spearfish, S.D. Rev. Gordon Voegele toured the South Dakota Association churches presenting the Spearfish challenge in March, where he is church extension pastor. (Mrs. Fred M. Penner, reporter.)

RENTON, WASH. On March 24, 1974, the Evergreen Baptist Church held a baptismal service. The church has experienced a steady growth. The Rev. Leonard Strelau is the pastor of the church. (Marlo Smith, reporter.)

MORRIS, MAN. The W.M.S. of the Emmanuel Baptist Church, presented its annual program on Sunday evening March 17. Our president, Mrs. Lily Paschke, presided. A dialogue, "My Heart, Christ's Home," was presented, interspersed with songs and poems. Mrs. Elma Hoffman was the program director. A mission offering amounting to more than \$600.00 was received for our Japan mission field. The Rev. Bruno Voss is pastor of the church. (Mrs. Ed. Bergstresser, reporter.)

KYLE, TEX. On March 24, 1974, Immanuel Baptist Woman's Missionary Society, celebrated its 77th anniversary program, under the leadership of the

president, Mrs. Emil Schmeltekopf. Mrs. Barsch had charge of installation of new officers.

Highlight of the program was to have former missionary, Miss Margaret Kittlitz of Waco, show slides she had taken on her recent trip to Cameroon. (Mrs. W. C. Schmeltekopf, reporter.)

ASHLEY, N.D. The Women's Missionary Society of the Ashley Baptist Church gave its annual program Sunday evening, March 31. Guest speaker was Mrs. Arnold Friez, pastor's wife of the Leola Baptist Church, basing her message on "The Risen Savior." The Leola church members were invited as special guests. This was followed by a fellowship hour.

The mixed choir of the Ashley Baptist Church gave the Easter cantata "Halleluja, What a Savior," on Sunday evening April 7, 1974. Mrs. Wm. C. Giedt was the director, Mrs. Etan Pelzer, narrator and Cindy Weisenburger, pianist. (Mrs. Carl Fischer, reporter.)

OSOYOOS, B.C. The Osoyoos Baptist congregation is building a new church. It has been sold to one of the members, who is using it for living quarters. The construction is being done by volunteer labor with Mr. Steve Elenko, one of the members, as building supervisor. The faithfulness and dedication have been encouraging. Even other men who have no connection with the church are helping. Excavating was done free, and other jobs as well. Members from the Kelowna church have also come to help.

During the Sundays of March 31 and April 7 more than \$3,700.00 was contributed for the building fund, plus the regular giving for the general fund. The pastor, Rev. R. H. Anderson, is encouraged with the physical and spiritual aspect of the work. More people are coming to church than ever before, and the prospects are good for even greater numbers when the new church will be completed.

The new church will have a seating capacity of about 150, plus a balcony which will accommodate another 60 to 70.

LYNNWOOD, WASH. In March the Cypress Baptist Sunday School held a contest. From an average of 80 the attendance increased to 136. Now a visitation program, by the teachers, is being encouraged to keep these new Sunday school visitors coming. Following the contest, starting March 31 and concluding April 5, evangelistic meet-

OUR CONFERENCE IN ACTION

ing were held with the Rev. Robert Penner of the Bethel Baptist Church of Missoula, Mont. There were 14 first time decisions and many rededications. A class for baptism and church membership, to be taught by the pastor, Rev. Kenneth Schmuland, has 25 persons enrolled. A baptismal service is being planned for the first Sunday in June. (Esther Schmuland, reporter.)

ELK GROVE, CALIF. The Rev. and Mrs. Phyl Putz of the First Baptist Church were honored with a farewell Sunday evening Feb. 24, 1974. Several members spoke briefly representing various groups and departments in the church. The Rev. Ernie Rogalski represented the Northern California Baptist Association. The Rev. Art Helwig, Education and Youth Minister of the Willow Rancho Baptist Church of Sacramento, brought the message. Following the benediction a "Fellowship in Farewell" in the social room of the church was held. Rev. Putz, Minister of Christian Education and Youth accepted the call as minister to the Calvary Baptist Church in Parkersburg, Iowa. (Barbara Luiz, reporter.)

BETHLEHEM, PA. About 150 members and friends attended groundbreaking services Sunday, March 17, for our new \$500,000 building. Dr. John McGahey from the Philadelphia College of Bible was the speaker. He quoted from 1 Corinthians on Jesus Christ as "the master builder." He said Calvary is a good example of how the church has developed. He said the word "church" first meant a group of people, not a building. Calvary first met in a shoe store as a Bible study group in 1880, and was incorporated in 1911.

The building is to be finished by Easter, 1975. Participating in the service were Pastor Gordon Thomas; Edward Wamser, moderator; Albert Chassard, chairman of the building committee; and Mrs. Anna Perverzoff, a charter member.

Our present building which was recently sold must be vacated by July 1. (Mrs. Clara Dorozowski, reporter.)

PARMA HEIGHTS, OHIO A letter entitled "A Fond Farewell," written by the Rev. Aaron Buhler, made the membership of Parma Heights Baptist Church aware that they were not only losing a tremendous preacher, but a soul winner, pastor and leader. During his ministry at PHBC, which spanned six years and three months, the mem-

bership increased from 559 to 754 people, 62% was gained by baptism. Even during his last month at PHBC, Pastor Buhler baptized 12 people on March 3, among them a family of four. He led the church in many areas of growth and evangelization. A \$550,000.00 building program was brought under way and completed adding a much needed sanctuary.

A farewell dinner was given, on March 31, in honor of the Buhlers. More than 500 people attended this banquet prepared by the Women's Missionary Society. Among the speakers were Rev. Rubin Kern, area secretary; Rev. Paul Meister, Rev. W. Kroguletz, Rev. Paul Winslow, Rev. Charles Stricklin, and Rev. Gary Vossler. "The mood of this service is as God wants it to be," remarked Rev. Kern. It was a time of expressing heartfelt thanks and appreciation for "God's Man of the Hour." God's call sends him to San Jose, California, not to a bigger church, but to a heavily populated area where there is no church at all.

The Rev. Gary Vossler, remaining staff member is carrying on as minister of youth and visitation. During the nine-months ministry at PHBC, Rev. and Mrs. Vossler have been involved in developing new and fresh approaches to the ministry of youth and visitation. At the showing of the Billy Graham film, "Time to Run," in February 1974, Rev. Vossler counseled with hundreds of young people. A follow-up visitation program, under the leadership of Rev. Vossler, is even now showing remarkable results. (Christa Eckert, reporter.)

ST. CLAIR SHORES, MICH. The Bethel Baptist Church held an ordination council on Saturday, March 30, to examine Mr. William Lawrence for the gospel ministry. Representatives from the NAB churches in the greater Detroit area made up the council. After hearing Mr. Lawrence's testimony of conversion, call to the ministry and doctrinal beliefs, the council voted unanimously to set him apart for the ministry. The service of ordination was held that evening with Rev. Chester Hallstead, Dean of Detroit Bible College, giving the charge to the church and Rev. Kenneth C. Fenner, pastor of Bethel, giving the charge to Mr. Lawrence. A special love offering for books was taken for the new minister's library.

Pastor and Mrs. Fenner had the privilege of going to the Holy Land and Greece for an eleven day trip in

March. Pastor Fenner celebrated eleven years in the ministry, the last six of which have been at Bethel. (Mrs. Nancy Short, reporter.)

EBENEZER, SASK. With special mission emphasis, the annual program of the Women's Missionary Society was held on March 24. The program consisted of several musical selections, plus a missionary message. We had the privilege of having Miss Tina Schmidt, missionary to Cameroon, as the guest speaker. A mission offering was received and designated for the education of student pastors in Cameroon. A fellowship hour followed. Under the capable leadership of our president, Mrs. Mary Patzer, we are anticipating great things in the service of the Lord. The Rev. K. H. Tonn is the pastor of the church. (Mrs. Martha Dreger, reporter.)

In Memoriam

ADAM H. BERNDT, 64, of Herreid, S.D., died on April 8, 1974. He was born on Dec. 11, 1909. He was united in marriage to Martha Bickel in 1932. In 1931 he accepted Christ as his Savior and was baptized into the fellowship of the Herreid Baptist Church where he served as a church trustee for several terms. He is survived by his widow, Martha; two sons, five grandchildren, five brothers and six sisters. The Rev. Edward Kopf and the Rev. Arthur Fischer were the officiating ministers at the funeral service.

DORA KANDT FANDRICH, 87, of Elk Grove, Calif., died March 18, 1974. She was born in Rumania March 1, 1887. She emigrated to North Dakota 1899. She was converted and baptized in 1907 and joined Tabor Baptist Church. She married Karl Fandrich in 1905, and they had 12 children. Surviving her are one son, Leonard; four daughters: Ruth Rauser, Elsie Heitzmann, Alvira Mayo and Stella Adam; four sisters, 23 grandchildren and 30 great-grandchildren. The Rev. Merle Brenner was the officiating minister at the funeral service, assisted by the Rev. Walter Berkan and the Rev. Fred Klein.

CARL FASTNACHT, 92, of Wessington Springs, S.D., died on Feb. 15, 1974. He was born in Russia in 1881. In 1905 he married Elizabeth Huether, and in 1907 they came to America. He became a Christian in 1907 and was baptized at the Plum Creek Baptist Church of Emery, S.D. He served as Sunday school teacher, deacon and in other positions. Surviving him are nine children: Mrs. Pauline Moser, Mrs. Lydia Neuharth, Mrs. Carrie Winter, Mrs. Margaret Dobler, Edward, Elvin, Nordan, Mrs. Bertha Utecht, Mrs. Emma Meyer. The Rev. Grayson Paschke was the officiating minister at the funeral service.

ALBERT GOEHRING, 61, of Ashley, N.D., died on April 3, 1974. He was born on Oct. 1, 1912, in McPherson County, S.D. In 1926 he accepted Christ as his Savior but was not baptized until 1932. He was a member of the Ashley Baptist Church at the time of his death, and served as deacon, Sunday school superintendent, men's quartet and male chorus. Surviving him are his widow; one daughter, Mrs. Jarrold New; two grandsons, one brother and three sisters. Pastor Etan Pelzer was the officiating minister at the funeral service.

ANDREW HUBER, 77, of Sun City, Ariz., died on April 3, 1974. He was born near Herreid, S.D. on April 17, 1896. In 1919 he was mar-

ried to Lydia Bickel. He accepted Christ as his Savior and was baptized in the fellowship of the Herreid Baptist Church in 1924. He served as deacon, Sunday school superintendent, teacher, member of the choir and men's quartet. Surviving are his widow; three daughters, one son, 18 grandchildren and three great-grandchildren; four sisters. The Rev. Edward Kopf was the officiating minister at the funeral service assisted by the Rev. E. S. Fenske.

MRS. WILLIAM JURRENS nee Martha Giedd, 73, of Avon, S.D., died on April 14, 1974. She was born at Avon, S.D., April 11, 1901. She was united in marriage to William Jurrens in 1926. She was baptized 1914 and became a member of the First Baptist Church of Avon. She was a member of the Women's Missionary Society for many years. Surviving her are her widower; two sons: Jim and Don; one daughter, Marlene O'Donell; 14 grandchildren, four great-grandchildren; two sisters. The Rev. Henry Lang was the officiating minister at the funeral service.

DR. KARL KORELLA, 62, of Edmonton, Alta., died March 14, 1974. He was born on Jan. 15, 1912, in Russia. He was a member of the McKernan Baptist Church. The Korella family was exiled to Siberia during the Communist uprising in 1917. Dr. Korella with members of the family escaped to Berlin, Germany, from which they emigrated to Canada in 1929. It was while the family was in exile in Siberia that Dr. Korella accepted Christ as Savior and followed his Lord in baptism. In 1931 he enrolled at the University of Rochester and at the North American Baptist Seminary in Rochester, N.Y. He graduated in 1938 and was ordained into the ministry of the North American Baptist General Conference in July, 1940 at Southey, Sask., the first church that he served. In 1940 he was married to Lillian Craven. Dr. Korella has also served in Hilda, Camrose and Rabbit Hill, Alta. He served as teacher, counsellor and as administrator in the Christian Training Institute from 1949-1958. He earned his Ph.D. from the University of Oregon. He is survived by his widow, one son, Orvyn; three daughters: Orma, Lynne, Lynnette; four grandchildren. The Rev. Donald Richter was the officiating minister at the funeral service.

CLARA E. LUFU nee Senn, 83, of Austin, Minn., died on Nov. 14, 1973. She was born in Houston County, Minn. She was converted at an early age, and as a member of the Mound Prairie Baptist Church, La Crescent, Minn., and later the Grace Baptist Church, Austin, Minn., she served in various capacities. Memorial services were held on Nov. 16, 1973, at Grace Baptist Church, Austin, and on Nov. 17 at Mound Prairie Baptist Church. The Rev. Jack Dowden was the minister at the funeral service.

GUSTAVE JOHN MEHLHAFF, 88, of Lodi, Calif., died on March 20, 1974. He was born in Tripp, S.D., on May 9, 1885. In 1956 he committed his life to the Lord and followed him in baptism and became a member of the First Baptist Church. He is survived by four sons: William, Harold, Wilmer and Rupert; three half-sisters, two half-brothers; 11 grandchildren and four great-grandchildren. The Rev. G. G. Rauser was the officiating minister at the funeral service.

MARIE LOUISE SCHAUWECKER, 78, of Colfax, Wash., died on April 2, 1974 while visiting her relatives in Germany. She was born in Germany on Dec. 7, 1895. She emigrated to the United States in 1921. She was a member of the Terrace Heights Baptist Church for more than 50 years where she served as Sunday school teacher, treasurer of the Women's Missionary Society, a deaconess, and lovingly decorated the church sanctuary with flowers every Sunday. She is survived by two daughters: Barbara Schauwecker and Mrs. Shirley Martin; one granddaughter, and one great-granddaughter, one brother and two sisters. Pastor Bernard Edinger of Colfax conducted the memorial service.

RALPH R. SCHUETZLE, 68, of Lemmon, S.D., died on Feb. 28, 1974. He was born on July 22, 1905. Mr. Schuetzle accepted the Lord as his personal Savior when a young man, was baptized and accepted into the membership of the Herreid S.D. Baptist Church. He was a charter member of Temple Baptist Church of Lemmon, S.D. In 1928 he was married to one son Larry. Surviving him are his widow; one son Larry; two grandchildren and two brothers. The Rev. E. S. Fenske of Bismarck, N.D. was the officiating minister at the funeral service.

MISS LENA SPIEKER, 84, of Aplington, Iowa, died in March, 1974. She was born Jan. 8, 1890, in Grundy County, Iowa. She received Jesus Christ as personal Savior, and was baptized in

1906, and received into the membership of the Aplington Baptist Church. She served as a Sunday school teacher, and also was a member of the Benevolent Society. She was a teacher in the Aplington school, as well as the government school for Indians in Nevada, Oklahoma and Minnesota. She is survived by several nieces and nephews. Funeral services were conducted on April 1, from the Aplington Baptist Church, with the pastor, the Rev. Donald Patet, officiating.

GEORGE WEBER, 79, of Waterloo, Iowa, died on March 15, 1974. He was born Dec. 21, 1895, in Grundy County, Iowa. He received Jesus Christ as his personal Savior and was baptized on July 22, 1923, and received into the fellowship of the Aplington Baptist Church. In 1924 he was married to Miss Tena Buss. For the past three years he had been a resident of the Milvern Guest Home, Waterloo, Iowa. Surviving him are two daughters: Mrs. Elizabeth Thorpe and Jane; two sons: Raymond and Fred; six grandchildren. Interment was in Aplington, with the Rev. Donald Patet officiating minister at the funeral service.

PRAYER FOR A WITCH DOCTOR

(Continued from page 9)

to keep out the mosquitos and give the family privacy.

When the meeting was concluded they were startled to hear a feeble but clear voice speak from inside the tent. The missionary conversed with the occupant then turned to the couple to translate. The man in the tent was very old for a Choco and very ill. He was an ex-witch doctor and he had been a Christian almost a year. Satan was still plaguing him and constantly trying his witness. The old man knew he could not live much longer and wanted the missionary and the American visitor to pray for him; not for longer life but that he might be strong in his witness for the Lord and fight off the evil spirits who were a real and constant threat to him. The Englishman explained that Sgt. Smith could not speak Choco, and the old man answered: "That makes no difference, for even though I do not understand his words, God hears and understands prayers in all languages, and I would like prayers to be offered in American too."

I shall have to fall out of the third person at this moment for it was my husband who knelt with the missionary by the side of that sleeping tent in that jungle Te'. My eyes were filled with tears and my heart filled with pride and happiness that the father of my children was on such familiar terms with the Lord that he could easily kneel by the side of that ex-witch doctor and petition the Father in his behalf.

The lights flickered low, casting soft glowing shadows over the many dark heads bowed in prayer and the happy babies crawling on the floor. The grass roof, blackened by the smoke from many cooking fires, covered the most moving and beautiful prayer service it has been my pleasure to attend. I thought then as I do now, that if only America with all her great wealth and ma-

THE UNCOMFORTABLE PEW

(Continued from page 23)

out, Job, you will have to pay severely for your impudence."

Then, as Eliphaz begins to feel the charisma of his speech, he begins to give the answer to Job's problem. Not only is it good to be able to correctly diagnose a man's condition, but a good doctor will also prescribe the best medicine for a quick cure. The prescription has been placed in the form common to all who gossip and to all who dish out easy advice:

"If I were you, Job, I would repent of

my sin because God, who is so marvelous and great, will have mercy on you."

Ending with all of the eloquence and passion of a lawyer making his summation, Eliphaz exhorts Job to be happy. (It reminds one of the Peanuts cartoon where Lucy and Linus walk past a cold and shivering Snoopy, and Lucy says, "Be of good cheer!") Be happy that God is punishing you because this is being done for your own good. Then, to add to the burden of all that he has said so far, Eliphaz concludes with one more remark, "What I have told you is the truth!"

What can one say?

terial blessings could find time to remember that she was established 'under God' and keep that thought foremost, she wouldn't be in the difficulties she is today.

As we made our way back through the dense undergrowth, my husband's hand caught and held my own. Words could not express our feelings. Both of us had gained a 'religious education' from these 'uncivilized natives.'

Our tour of duty in Panama has ended and we are back in the states and are fortunate to have found friends in Christ at the Minot First Baptist Church who are eager to serve the Lord. Our prayer is that more Americans will wake up to the fact that only by the grace of God has our country remained free and if we continue to reject him or hide him in the closet of our Sunday religious world, we are in danger of losing that precious freedom.

We need to stop arguing about which religion is the 'true one' and realize that all of them are only of this world and make a personal commitment to Jesus Christ, asking him to be our personal Savior, thus becoming a member of his 'Heavenly Church' and then we will be true brothers in Christ. Our country is rent with demonstrations, fights and rights movements, shortages, political disgrace. Only through a full commitment to God through his Son Jesus can there ever be found true peace on this earth.

We brought back many souvenirs from our visit in the jungle. A huge turtle shell, some primitive dishes, silver jewelry and a first hand knowledge of how delicious is the meat from the Iguana and a rat like animal who's name I cannot spell; but most of all we treasure the memory of that prayer meeting and the moments we shared with our Christian Indian friends.

We received word not long ago that the old ex-witch doctor had gone to be with the Lord and gave thanks for the news that he had remained strong and faithful to the end.

Will we do as well, America?

NEWS & VIEWS

GRAHAM FOR EUROPEAN YOUTH MEETING

Billy Graham is to speak at an international Christian youth event in Europe in the summer of 1975. The evangelist accepted an invitation issued by a group of clergy and laymen from sixteen countries, meeting in Paris. The meeting followed a series of consultations among church and youth leaders in many European countries.

Spanish evangelist, Juan Gili from Barcelona, proposed a motion at the Paris meeting, seconded by Herbert Muller, Manager of the New Life Mission in Altenkirchen, Germany. The motion, which was passed unanimously, reads: "In response to the spontaneous encouragement of Christians across Europe, we invite Dr. Billy Graham, with the assistance of his organization, to cooperate in the planning of a Christian youth event in Europe in July 1975, and to be one of its featured speakers, at a venue yet to be decided."

While the help of the Billy Graham Evangelistic Association has been requested, it will be in cooperation with other interested groups.

Dr. Ingulf Diesen, president of Norway's Mission Covenant Church, said, "It was evident at our meeting that there is a groundswell of interest in this whole concept. Such interest usually grows as preparations proceed but this time there is a high level of enthusiasm already. Billy Graham is remarkably popular with young people. Even though he is fifty-five, he was most enthusiastically accepted at the youth centered SPRE-E '73 in England last summer. Statistics for his Crusades show that a greater percentage of young people are attending than ever before."

The main objectives of the event, according to Dr. Diesen, will be Bible teaching and training for Christian life and witness, as well as an evangelistic outreach. It was the hope of the Paris meeting that the gathering will be a spiritual catalyst for young people to become fully involved in the continuing evangelization of Europe.

Replying to the group's invitation, Mr. Graham stated: "I believe there are two major reasons for the interest in this idea. First, I sense a great feeling of insecurity and uncertainty among the peoples of the world, including those in Europe. Second, responsible Christian leadership is recognizing this and realizing that present opportunities for such an event may be short-lived. A few years ago we may not have seen unanimous agreement from such a representative group of Europeans but today there is a new urgency which supercedes the reticence and inhibitions of yesterday. I'm encouraged by their determination and vision, and I'm ready to pledge my complete and utmost cooperation." □

BRAZIL CONVENTION ELECTS SOREN PRESIDENT

Joao F. Soren, former president of the Baptist World Alliance, was elected president of the Brazilian Baptist Convention by the 1,837 messengers attending its 56th annual meeting in Brasilia, Brazil.

Soren, pastor of the First Baptist Church of Rio de Janeiro and professor at the South Brazil Baptist Theological Seminary, also at Rio, has been president of the convention nine times.

In other action, the convention accepted 33 new churches to bring the total to more than 2,800, excluded one church for doctrinal reasons and appointed two foreign missionaries.

The Brazilian Foreign Mission Board has 25 missionaries, working in Angola, Mozambique, Portugal, Bolivia and Paraguay. The Brazilian Home Mission Board has 128 missionaries. Five Brazilian Baptist seminaries and Woman's Missionary Union training schools graduated 119 persons in theology, religious education and music during 1973. □

BAPTISTS IN JAMAICA GROW

Jamaican Baptist observed the 125th anniversary of the Jamaica Baptist Union at the recent annual meeting in Kingston with a historical drama by Dottson L. Mills. Clarence Edwards was elected president of the union. The union also launched a national crusade effort, "Christ, the Only Way," a student center ministry at a Kingston college, and a Thanksgiving Endowment Fund for future Baptist expansion. The assembly also heard a report that 1,350 persons have been baptized. □



by Paul H. Siewert

I have before me the summer issue of "Stimulus," edited by the Department of Christian Education of the North American Baptist General Conference. Basically it is a publication dedicated to stimulate creative thinking and provide resource material for pastors and church leaders.

Not only does this publication place into the hands of church leaders some fine information, but it also is symbolic of a new trend. The trend is to research for the busy pastor and church leader, and then leave the initiative of implementation with the local church.

This does two important things. First, it brings together much helpful information and suggestions for the church. Secondly, it does not spoon-feed the church leaders, but leaves the basic initiative of imaginative leadership with the church. No church can long survive without indigenous imaginative leadership.

So let me pin a rose on those producing the "stimulus" and an onion on those church leaders not reading it. □

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

CHUCKLE WITH BRUNO

Hospital costs are going up so rapidly that patients are showing their bills instead of their scars.

Mother: "Do you know what happens to little girls who tell lies?"

Little daughter: "Yes, they grow up to be mommies who tell their little girls that they will get curly hair if they eat their carrots."

Nothing reduces distance as much as the small maps the real estate agencies use to show how close their latest housing development is to the heart of the city.

■ *The Rev. Robert L. Kluttig, retired minister living in Edmonton, Alta., has published the book "Geschichte der deutschen Baptisten in Polen" (History of the German Baptists in Poland). This is a valuable historical compendium containing names of people, places and churches which otherwise would tend to be forgotten. All who read German and have an interest in the former East European Baptist work should order their copy from the author:*

R. L. Kluttig,
9712—88th Ave.,
Edmonton, Alta. T6E 2P9, Canada
Price: \$8.—plus postage.

■ *Dr. Samuel Mikolaski has accepted the call of the North American Baptist Seminary, Sioux Falls, S.D., to become professor of Church History, effective January 1975.*

■ *The Rev. Richard W. Paetzel, pastor of the Lakeshore Baptist Church, Stevensville, Mich., has accepted the call to become assistant professor of New Testament at the North American Baptist College, Edmonton, Alta.*

■ *Mr. Charles Hiatt, graduating student at the N.A.B. Seminary, Sioux Falls, S.D., has accepted the call to become the pastor of the First Baptist Church, Emery, S.D., effective June 16.*

What's Happening

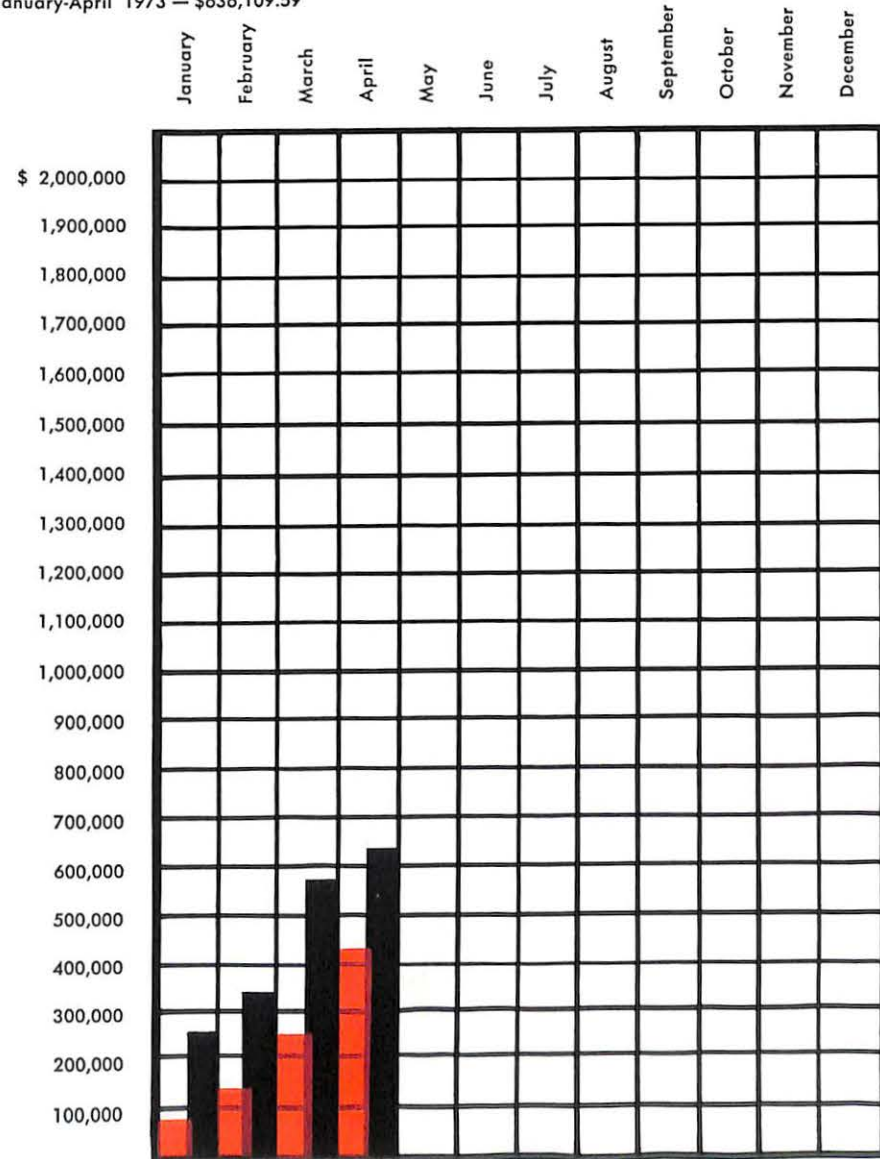
■ *The Rev. Oscar H. Fritzke has accepted the call to become the pastor of the Oakridge Baptist Church, St. Joseph, Mich., effective June 9. He previously served the Anamoose Baptist Church, Anamoose, N.D.*

■ *Prof. J. Walter Goltz, associate professor of Homiletics, Evangelism and Sociology, has been appointed to serve as academic dean of the North American Baptist College. The late Dr. Bernard Schalm previously held this position.*

■ *The Rev. Victor J. Gunst is serving as the new pastor of the Aurora Baptist Church Extension church, Aurora, Colo. He previously was the pastor of Calvary Baptist Church, Penn Hills, Pittsburgh, Pa.*

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months
January-April 1974 — \$437,041.75
January-April 1973 — \$636,109.59



Color line for 1974; black line for 1973

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EDITORIAL VIEWPOINT

American Youths - They'll be Diplomats to the World's Baptists

GUEST EDITORIAL

by James Lee Young

What color is God's skin?

A song from the "Up With People" cast a few years ago posed this question to young people and adults around the world.

This summer, youth from around the world will likely discover that God's colors and languages are many.

In these crucial times for mankind, Baptist young people ages 16-25, will gather from every continent to set the stage for their own worldwide witness for Jesus Christ.

The mere presence of 8,000 to 10,000 young people at the 8th Baptist Youth World Conference in Portland, Ore., July 31-Aug. 4, 1974, will be a tremendous witness of international proportions.

Beyond that, they'll join together in sponsoring an "Oasis" relief project for relieving the parched, thirsty area of the West African country of Zaire (to dig wells) and to buy coconut trees for some needy families in India.

The project will demonstrate the youths' concern and the strength of a vast force of Christian young people.

But the individual benefits can't be ignored either. This will be the first time the Baptist World Alliance (BWA)—sponsored Youth World Conference has been held in the United States.

Perhaps it's true that some would find it more appealing to be traveling to another continent for such an event.

If that's true, then we Americans have a responsibility to our European, South American, African, Australian, Asian and other friends who also see value in coming to North America to learn of us.

Particularly, do we need to show interest in them and in the conference. They are depending on us to be friendly and to be the best kind of hosts.

Small groups and person-to-person interaction will be a major focus of the conference. Each American young person and International will be an ambassador and diplomat in every sense of the word. Each young person's actions will help to determine the attitude of Baptists toward each other from every part of the world.

You can be an active part in this witness and strengthening of Christian fel-

James Lee Young is promotion and public relations coordinator for the 8th Baptist Youth World Conference.

lowship if you're there—in Portland for the conference.

The Baptist World Alliance reports that 32,000 registration forms have been mailed—on request. Presently, housing reservations outnumber actual registrants.

If you're one who should have registered by now, don't delay. The fact that you plan to attend is important to the conference.

From the world premiere of "The Common Cup," a dramatic-musical (set in London) the first night, to a fun-filled extravaganza called, "Fantasmagora" (not a misspelling—a new word has been coined), the conference planning teams promises "THE MOST" in Portland. You'll love it.

The program will be diversified so that something will be offered to suit each individual's tastes.

Imagine, also, a conference that will be spread through the hotels, schools, parks and churches of Portland. It will be different.

A full program day will begin with satellite (program units) meetings each morning. Then, smaller (core groups) will work on the theme or purpose of the program satellites, to include evangelism and witness, devotional life, world issues, the arts, leadership, language live-in, and world community building.

Afternoons will feature optional activities—such as an international rap center, films, musical and dramatic presentations, educational and recreational tours.

Early evenings, a pre-plenary center will offer opportunity for Bible study, prayer and singing.

A different continent will be featured each evening in the plenary (general) sessions, along with a 300-voice international youth choir. (Incidentally, more music groups are needed for the many activities and concerts planned for the conference)

The plenary sessions will be held in the Portland Coliseum Complex arena, followed by "serendipity" times in the different communities of registrants.

Another opportunity for such international rapport and witness this close to home may be a long time coming for U.S. Baptists.

Questions? Contact your representative (The Rev. Bruce A. Rich) or write to the Baptist World Alliance office (1628 Sixteenth Street, N.W., Washington, D.C. 20009.)




letters to the editor

Dear Editor: I write to thank you for the February issue of *Baptist Herald* and to express appreciation for the fine coverage which you gave to our Baptist World Alliance work. You did a good job and members of the staff and I are grateful.

My very best wishes as you continue editing a fine publication. Carney Hargroves, Philadelphia, Pa.

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PLEASE WRITE FOR COMPLETE INFORMATION

FANNY CROSBY

(Continued from page 10)

nant themes of the songs are faith, hope, and love, and the simple words are easy to memorize. Thousands have been led to Christ through the songs, and Christians draw strength from Fanny's humble devotion. Virtues expressed in the most popular songs are hallmarks of a Christian. Consider these relevant themes:

- Reverence*
"To God Be The Glory"
- Devotion*
"Jesus Keep Me Near The Cross"
- Adoration*
"Praise Him, Praise Him"
- Faith*
"Tell Me The Story Of Jesus"
- Mercy*
"Pass Me Not, O Gentle Savior"
- Hope*
"Blessed Assurance"
- Security*
"He Hideth My Soul"
- Substance*
"Thou, My Everlasting Portion."

Fanny wrote of hope and joy, yet she was familiar with sorrow. She stated on one occasion: "I found sorrow to be one of the threads in the skein of life that must be woven in the warf and woof of existence, and that the things that were too wonderful for me to fathom I must leave in

the hands of Him who is able to sustain under all circumstances."

One cannot consider the life of Fanny Crosby without considering the contents of the gospels, for they were the creed by which she lived. In the eighteenth chapter of Matthew, Christ charged that his disciples should spread the gospel to the world. He offered no explicit instructions about how this was to be done, for talents possessed by one might be woefully lacking in another. Fanny Crosby used her great talent to spread the good news of the gospel through song.

Many people who have tried to spread the Word have wondered about the fruitage that followed their efforts. Fanny had no cause to wonder, for she was approached many times by people who told of being converted through the songs.

N.A.B. PLANNED GIVING

(Continued from page 11)

working out your estate plan with the attitude that God will direct you as you seek to be a good steward of your possessions. To further assist you in the process, I have two brochures which can aid you. Our N.A.B. Planned Giving representatives are also available to assist you in the estate planning process. Just check the appropriate boxes below for the assistance you desire:

"Better Estate Planning"

GREEN BAY BAPTIST CAMP

—A Place for Each Member of Your Family—
Consider spending at least one week of your summer at Green Bay Camp. You will experience God's Love as you relax in an informal Christian atmosphere and in the natural beauty of Okanagan Lake.

Camp Schedule

June 29—July 6	Young Peoples Camp
July 6—13	(13-15) Teeners Camp
July 13—20	(14-18) Wilderness Camp
July 13—20	(9-12) Girls Camp
July 20—27	(9-12) Boys Camp
July 27—Aug. 3	I Family Camp
August 3—10	II Family Camp
August 10—17	I German Family Camp
August 17—24	II German Family Camp
August 24—30	III Family Camp
August 30—Sept. 2	Married Couples Camp

Some of the camp facilities are available during June and September.

For further information and registration forms, write:

Sam Berg
Green Bay Baptist Camp
R.R. #1
Westbank, British Columbia V0H 2A0 Canada

- "What You Should Not Assume About Estate Planning"
- I desire assistance, please contact me personally.

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

BAPTIST WORLD YOUTH . . .

(Continued from page 13)

total experience. There will be (1) an international conversation center where you can meet and talk with internationals, (2) a film/rap center where you can view films and discuss them, (3) a youth ministry skills center where you can be involved in one of several sessions on creative Bible study, evangelism/faith sharing, group process, planning skills, work groups, counseling, using mass media, models of youth ministry and political action skills, (4) performing groups, (5) music workshops, (6) investigation tours, (7) sight-seeing tours, (8) crafts and (9) recreation.

After the large gathering every night there will be a Serendipity time in various areas where music groups will be performing and sharing taking place.

If you haven't registered, you can still get in on the "Portland Experience." Request registration materials from your pastor or the Church Ministries Department, 7308 Madison St., Forest Park, Ill. 60130.

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Japan Mission in Asia		117,000
Brazil Mission in South America		54,000
Home Missions		39,000
Special Mission Projects		100,000
Church Extension		211,000
Administration		101,678
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TRAINING LEADERS		
North American Baptist College	\$	122,289
North American Baptist Seminary		133,789
Total Amount	\$	437,676
CHURCH MINISTRIES		
Evangelism/God's Volunteers	\$	61,000
Women's Work		16,825
Youth Ministry		11,550
Administration and Education		32,423
Total Amount	\$	121,998
PLANNING AND ADMINISTRATION		
Conference administration and office building	\$	116,707
Stewardship/Communications/Publications		119,334
Total Amount	\$	236,041
AREA MINISTRIES		
Area Secretaries	\$	107,690
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Aged Ministers' Relief and Retirement		7,000
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