



May 1979

baptist herald



Don't they deserve
the best we can give?

47 Missionary Kids
Need An Education.

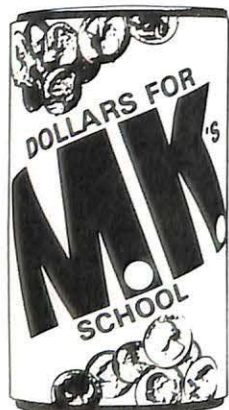
They need your help.

Please give your
offering for the
education of our
missionary children.

Goal = \$15,000.

students

Cameroon	24
Nigeria	10
Japan	8
Brazil	5



Families or children will be able to put a "School for M.K.'s" label on an empty pop can or other container to serve as a reminder and bank.

baptist herald

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1980 BWA Congress Sets Program Theme

WASHINGTON—"Celebrating Christ's Presence Through the Spirit" will be the theme of the 75th anniversary Baptist World Congress in Toronto, ON, July 8-13, 1980.

Warren Magnuson, executive secretary of the Baptist General Conference and chairman of the congress program committee, said that the theme was chosen to mark the congress as a time for celebration and as "an opportunity to demonstrate an exciting and bold Christianity in today's world."

The Toronto sessions will be the 14th in a series of congresses that began in London in 1905. An attendance of at least 20,000 persons from 80 countries is expected. Most meetings will be held in Maple Leaf Gardens, a sports area, with a final Saturday night session at the Canadian Exhibition Grounds.

Magnuson said that his committee of 19 members from nine countries is seeking program elements that will make the occasion "a time for inspiration, a time for information, a time for interaction and a time for instruction."

The program theme is based on John 16:13: "... when the Spirit of truth comes, he will lead you into all the truth. He will not speak on his own, but will tell you what he hears, and will speak of things to come."

The Toronto committee on local arrangements has urged that Baptists make the occasion a family affair. Reduced air fares will be an attraction for denominational leaders from overseas to bring their families with them. Campgrounds and trailer parks in the Toronto environs are being arranged to accommodate hundreds of American family groups who come in recreational vehicles and continue their trips into the Canadian north woods. □

Church history is based primarily on two words: "I believe. . . ." Most of the tragedy and suffering throughout the history of the church is based on "what I believe." Jesus proclaimed the message of faith by saying, "Believe on me, and live." Thousands of his followers have proclaimed the message of faith by saying, "Believe as I do or die. . . . or be excommunicated."

The message of Paul to Timothy, "Fight the good fight of faith," is still practiced in many of our churches and denominations, but it is often neither a good fight nor a good faith. According to Paul, in I Corinthians 13, faith without love can be strong enough to move mountains. But more often faith without love has built mountains that have separated Christians from one another and from God.

This treatise is not an attempt to base faith on theologically debatable doctrines, which were often a source of conflict and division in the past, and still are in the present. However, it is impossible to speak about faith without mentioning or thinking of the word *doctrine*. After the baptism of the Holy Spirit, the church "continued steadfastly in the apostles' doctrine . . ." (Acts 2:42). Paul sets forth the qualifications of a bishop by reminding him to "hold fast the faithful word as he has been taught, that he may be able by sound *doctrine* to exhort and convince . . ." (Titus 1:9).

On the other hand, many people take their pet church doctrines so seriously that, while they do not burn each other at the stake for heresy, they still burn with self-righteous indignation over the theological errors of their neighbors.

Emily Bronte, in one of her novels, describes an old manservant with these biting words: "He was, and is yet most likely, the most wearisome, self-righteous Pharisee who ever ransacked the Bible to rake the promises to himself, and fling the curses to his neighbors."

There are many people who believe the right things—their doctrines are strung like beads on an unbreakable necklace—but have never experienced the fruit of the spirit such as love, joy and peace. In seeking a church home, most people are searching for relationships, warmth, love and concern, rather than cold, legalistic, theological details.

Those who have been infused with the love of God have returned from the conflict and admitted with Pogo of the comic strip: "We have met the enemy, and he is us."

There is the danger, nevertheless, of trying to preserve a childlike love and faith that prevents Christians from having to wrestle with the great doctrines of the Bible. This was, at least to a degree, the problem of ethical theology in the 1920s, whose proponents proclaimed, "Not dead doctrine, but the living Lord." It was an anti-dogma slogan that contained some truth. But they neglected the more mature truth that the living Lord demands doctrine, sound doctrine, and doctrine demands faith.

The ethical theologians became extremely tolerant, and many of their followers became "laissez-faire" Christians. No doubt they would have agreed with the comedian who said, "Religiously, I'm a Jehovah bystander. They wanted me to be a witness, but I didn't want to get involved."

The Rev. B. C. Schreiber, Forest Park, IL, is editor of Moments with God and part-time editorial assistant for the N.A.B. Stewardship and Communications Department.

Bud Wilkinson, the celebrated football coach, was asked what football contributed to life. "Not a thing," he answered. The interviewer was surprised and asked him to elaborate. "Certainly," he said. "There are 22 men on the field who are badly in need of rest, and there are 50,000 people sitting in the stadium badly in need of exercise."

A Christian who neglects the great doctrines of Scripture spends very little energy in exercising his faith.

Some actually include faith itself in the category of doctrine. However, for all practical purposes, it would be more meaningful to list all doctrines under the heading of faith.

Where is Your Level of FAITH?

by B. C. Schreiber

This is not an attempt to categorize every doctrine of Christendom, but to look at faith as a growing working and saving gift of the Holy Spirit.

SEEING IS BELIEVING

Consider the lowest concept of faith: Seeing is believing. "I'm from Missouri; show me." But seeing is not always believing. Anyone who has seen a magician perform knows that it is impossible to believe what you see. Many a man in the desert was sure he saw an oasis, but he died, because what he saw wasn't there; it was a mirage.

No amount of seeing will convince some people. After Jesus' resurrection, the disciples received this message: ". . . behold, he goeth before you into Galilee. There ye shall see him . . ." (Matt. 28:7). Dutifully they went up into a mountain in Galilee, "And when they saw him, they worshiped him, *but some doubted*" (Matt. 28:17). However, when it was necessary to strengthen the faith of Thomas, Jesus didn't hesitate to reveal himself, but not without a challenge to strive for a higher degree of faith.

A BARGAINING FAITH

When some Christians can't see, they begin to bargain with God. Jacob is considered to be the first to practice a bargaining faith. It is based on two words: *if* and *then*. "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; *then* shall the Lord be my God: . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). Actually the Lord had already promised Jacob all this and even more. Perhaps Jacob thought that his own generosity would seal the bargain.

There is no record of how Jacob used the tenth, but we can be sure of one thing: if he had not kept his end of the bargain, future generations would certainly have recorded it. The fact that the tithe played such an important role in the Old and New Testaments indicates that Jacob's vow was strongly ingrained in the religious life of the Jewish nation and of Christianity as well.

Even a casual look at the bargain reveals the fact that the scales were heavily weighed in Jacob's favor. He de-

manded a total and comprehensive life insurance policy at the lowest possible rate. In addition, he still had a ninety percent profit—*tax free*.

Surprisingly, God accepted the bargain without making any attempt to raise the rate.

It is not unusual to see the bargaining faith at work today. Countless Christians have been at the end of their rope, have gone bankrupt, and have been at death's door when the bargaining began. Their lives have been turned around; their businesses have become successful, and many have been brought back to life and faithfully served God for the rest of their years. More often than not, these saints have offered God much more than a tithe; they gave themselves to the Lord as a living sacrifice.

FAITH BASED ON SIGNS AND WONDERS

Some base their faith in God on signs and wonders. The *if* and *then* are also predominant. Gideon said, "If thou wilt save Israel by my hand, then let the fleece be wet with dew and the ground around it be dry . . . *then* shall I know . . . and it was so" (Judges 6:36f). But this was not enough of a sign for Gideon. His scientific experiment had to pass an opposite test in order to prove its validity.

Here again God answered according to Gideon's faith. It seems strange that God would subject himself to man's testing rather than the other way around, but he must often work through man's limited faith in order to prove that he is God.

The Gideon experiment has never been shelved into the realm of the obsolete. There are numerous Christians who still use the "sign method" in order to know God's will. It often borders on the magical. The more dramatic the sign the more sure they are of their faith in the will of God. They are pragmatic Christians: the truth of their faith is borne out by the fact that it works.

LACK OF FAITH

Strange as it may seem, God sometimes works in spite of the lack of faith. Jonah is a peculiar example. He preached the message of God throughout the length and breadth of Nineveh but hoped—almost desperately—that nothing would happen. He was like the comedian in his act as a timid salesman knocking on the door and saying, "I hope there's nobody home; I hope; I hope; I hope."

Jonah ends his story quite abruptly. We hope it had a happier ending; otherwise we are left with the impression that everybody was converted except the preacher.

A FAITH THAT MAKES NO DEMANDS

There is another stage of faith that is frequently referred to as the "if not" faith. ". . . Shadrach, Meshach, and Abednego answered the king . . . our God is able to deliver us from the burning fiery furnace . . . *but if not*, be it known unto thee, O king, that we will not serve thy gods . . ." (Dan. 3:16b). The "if not" faith makes no demands of God; it asks for no special protection nor consideration; it seeks no bargain. In matters of life and death, it is totally and absolutely submissive to God. Paul expressed it beautifully when he said, "Whether we live, we live unto the Lord; whether we die, we die unto the Lord. Therefore whether we live or die, we are the Lord's" (Rom. 14:8b).

Such a high level of faith is seldom found among

Christ's followers. They are attracted by dramatic rescues and miraculous last minute deliverances. James, who was killed by Herod, is seldom the subject of a sermon. On the other hand, Peter, who was miraculously delivered from prison, is held up as an ideal answer to faith and prayer. It lends itself much more readily to Bible study and sermonizing. There is no doubt that both James and Peter had an "if not" faith, but for all practical purposes, we prefer Peter's "if not."

A Christian who is miraculously cured from a terminal illness is often thought of as having more faith than a Christian who dies from the same illness.

WHAT LEADS TO FAITH?

It was said of John the Baptist that "he did no miracle, but all things that John spoke of this man (Jesus) were true" (John 10:41). It is recorded that "many believed on him there." Faith is often associated with miracles; truth is not. Yet it was not the miraculous that led these believers to Jesus, but the truth.

For many, especially in this age of the charismatic, faith is based on emotion. "I feel; therefore I believe" is the conclusion of their syllogism. The major premise should rather be constructed in such a way that the conclusion reads, "I believe; therefore I feel." The next level would be even more meaningful: "I believe, therefore I know—*whether I feel it or not*." However, we cannot belittle the emotions, for they drive us to serve, to minister and to sacrifice. Faith must stir the emotions to action. No matter how many "I believes" you may have in your list of doctrines, they will have very little effect unless they are followed by just as many "I do's."

I consider myself to be a charismatic. No, I do not speak in tongues. Why should this always be the first question, as though *charismatic* and *tongues* are synonymous. The meaning of charisma is simply *gift*. It would be untruthful for me to deny that I have certain gifts of the Spirit. It would also be evidence of a false humility to put myself down. What I cannot understand is why a person who has the least of all gifts should be called a charismatic. The true charismatic is not one who has the least of all the gifts of the Spirit, but the one who has the more excellent gifts. In order to be able to use the *gifts of the Spirit* most effectively, it is necessary to have the *fruit of the Spirit*. And one of the most important fruits is faith.

Faith is one of the key words in Scripture. Salvation by grace through faith is the foundation upon which the Christian life begins. We continue to grow and mature by faith, and ultimately we die by faith. No New Testament writer used the word *faith* more frequently than the Apostle Paul. He talked about faith and lived by faith. His strongest categorical statement reminds us that we are saved by faith. When the jailer in Philippi cried out, "What must I do to be saved?", he quickly replied, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30b).

How would Paul have responded to his own solution if someone had told him this before he started on his way to Damascus? It is a little puzzling when we try to think of how Paul was saved by faith.

When a person sees a blinding light, is knocked off his

(Continued on page 7)

Testing Our Religious Experiences

by Arthur G. Patzia

Ours is an age in which increasing prominence is given to experience, feeling and emotion. Phrases like "if it feels good, do it," "try it, you'll like it," "you owe it to yourself," and "as long as it makes you happy, it's all right," are part of the nomenclature of our society. A Christian is often caught up with a philosophy which evaluates the vitality of his faith in terms of how "high" he can get, how good he feels, or how many meaningful religious experiences he has. And often these religious experiences are measured against some other church member or Christian personality.

It's important that we as Christians consider the place of religious experience in faith and how we can proceed to test the validity of such experience. While all of us may have some kind of religious feelings and experiences, the important question is whether they are authentic, whether they come from God or whether they are counterfeit and come from Satan.

Emotion is an essential part of our conversion. When we come to faith, we not only do so *intellectually* as we recognize God's revelation, or *volitionally* as we consciously surrender to Christ, but also *emotionally*. Something happens to us. We feel it! There is, as Scripture states, a joy that comes with the hearing, receiving, and obeying of God's Word (Matt. 13:20, 25:21; John 15:11 etc.).

While we do not have to be totally skeptical or negative about religious experience, we do need to be careful that we don't overemphasize it. We need to test continually the genuineness of our religious experiences according to some principles set forth in Scripture. Four of these guidelines include:

1. The Relationship between Experience and Doctrine

When John writes his first epistle, he counsels the Christians "to test the spirits to see whether they are of God" (I John 4:1-3). Our experience has to belong to a whole system of belief. Christian faith belongs in history; God has revealed himself; the prophets have spoken, and Jesus Christ, through his life and resurrection, has brought revelation and truth. Any religious experience that I may have, if it is to be genuine, must conform to what God has revealed in Scripture and must be based upon a doctrinal foundation. Without this we are thrown to the winds of

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subjectivity, where everybody claims equal revelation for experiences that are sometimes blatantly contradictory. One writer stated that while people are feasting on experience, they are suffering from doctrinal malnutrition.

Paul cautions us to hold fast or firm to the faith that was delivered to us (I Tim.) and advises us to follow "sound teaching" (2 Tim. 4). Christianity has an objective content. It is truth beyond ourselves—beyond our experiences. It's not right to say "what is true for you may not be true for me." Maxine Hancock speaks appropriately to this when she writes: "Increasingly we are hearing that what we feel is at least as important as what we believe. . . . Some would tell us that if we feel all right, we are all right. But the Bible tells us that 'the heart is deceitful above all things and desperately wicked. Who can know it?' (Jer. 17:9). Emotions are fickle and fallen" ("Experience and the Word" in *Moody Monthly*, March, 1978, p. 46). Let's be careful to keep experience and doctrine in proper perspective and see to it that our stress on the spirit leads to an emphasis on the Word.

2. The Conformity of Experience to Biblically Sanctioned Activities

By this we are saying that our religious experience should have biblical precedent and sanction. Naturally there are many events in Scripture that need to be interpreted contextually and within God's revelatory purpose at certain times, such as Sarah giving birth to a child in her old age. Consequently, we have no right to expect God to intervene this way with any woman today. Nor should so many of our so-called public faith healers guarantee new eyes and ears to ninety-year-old grandmothers. God himself does not promise, nor does his Word record, a pattern of healing which reverses the normal course of life.

There are, however, biblically sanctioned principles relating to prayer, forgiveness and healing that can provide a framework in which we can operate. People who promise healing to everyone who comes to the platform often forget that Paul himself wasn't healed (2 Cor. 11) or that the Bible also speaks about such things as the necessity of suffering or the identification of the believer with Jesus' suffering. Spectacular and miraculous healings are not for everybody, and Christians shouldn't become neurotic in searching for them.

Our Lord certainly sets a good model for us by the style of his life. For him, the mark of spirituality was not in any contemplative trances, emotional orgies or spiritual ecstasies. Yet his relationship to God was full of joy, glory and praise. Unfortunately, we have often taken our eyes off Jesus in matters of religious experience. Instead, we have developed a kind of incarnational Christianity, where we get to know Christ through the lives of others. Christian "stars" and "celebrities" have become more important than Jesus himself. Maxine Hancock writes that "we Christians are developing our own galaxy. We're not just experience-centered, we're other-peoples'—experience-centered." Testifying, sharing, etc. have their place, but we cannot learn about Christ and the Holy Spirit vicariously.

Many Christians are rightfully concerned about church services and T.V. programs where Christian celebrities are paraded as models of religious experience. Some presentations are downright blasphemous and lower Jesus to a kind of cheap Hollywood star. Viewers quickly get the impres-

sion that something is lacking if their lives aren't as slick, smooth, soapy and sensational. Jesus has been sweetened, nicely packaged and cleverly advertised. We need to be careful of counterfeit or manufactured religious highs. Lurid, tragic and sensational details may produce good "goosebumps," but they don't produce mature Christians (Hancock).

When Christians take their model from anyone other than Christ or Scripture, they usually fall into an "experience only" trap, which brings discouragement and disunity. They are discouraged because they don't "feel" like the next person and consequently suffer from all kinds of guilt or spiritual inferiority complexes. Religious experiences aren't necessarily uniform and usually can't be duplicated. There is no record in the New Testament that the early Christians sought a conversion experience like Paul's or prayed for John's heavenly vision on Patmos. (Experientialism also breeds a kind of division in the body of Christ not unlike the *pneumatikoi* (spiritual) and *sarxikoi* (fleshly) in the early church. People over-stressing religious experiences often suffer from a spiritual superiority complex, which is carnal and lacks any kind of biblical authority. Hancock reminds us that "experience is modified by culture, conditioned by personality and often non-duplicable. God's Holy Spirit delights in diversity of experience—but always within the unity of the Body." In Paul's writings, religious experience is never reducible to an individualistic piety, because it is a shared or corporate experience. Both pitfalls of discouragement and disunity can be safeguarded if proper attention is given to the Word and the pattern of religious experience that it sanctions. "One's experience within the Spirit must flow into and out of his experience with the Word, carefully studied" (Johnson).

3. The Centrality of Christ

There were some basic questions that Paul put to the Corinthian church (1 Cor. 12-14), when it was torn apart by the religious experiences of the members and their mispractice of spiritual gifts. Does your experience, he asks, testify of Christ? Does it come from God? Is it of the Spirit? Does it serve the common good? Will it edify the entire body of believers?

Unfortunately, our emphasis on spiritual gifts or

... LEVEL OF FAITH

(Continued from page 5)

horse, is struck blind, and hears a voice that tells him exactly what to do and where to go, how much faith is involved in such an experience?

Many of us at one time or another wish we could have such a dramatic experience. It would strengthen and dissolve our doubts. We often long for an uncontestable experience that requires as little strain on our faith as possible. We must agree that Paul's vision comes under the heading of special revelation and is given to very few people.

As a general rule, Jesus takes a dim view of those who ask or seek a sign from heaven (John 4:48; Matt. 12:38b; Mark 8:11b). The scribes and Pharisees were goading and baiting Jesus by asking for a sign. But even signs from

charismata has been one-directional in that speaking in tongues and prophecy have been given so much prominence in religious experience. An excessive emphasis upon the Holy Spirit at the expense of the Lord Jesus Christ is wrong. A test of our religious experience is not how much we can talk about the Holy Spirit, but whether the Holy Spirit within us leads us to talk about Christ. This Spirit who indwells us is the Spirit of Jesus Christ.

Perhaps we have forgotten that the chief function of the Spirit is to speak of Christ and not of himself. Jesus states this most clearly himself: "When the comforter is come . . . he shall testify of me . . . he shall guide you into all truth: for he shall not speak of himself" (John 15:26, 16:13). The Spirit is self-effacing, and he will never genuinely lead people to stress himself. In other words, the Holy Spirit is secret. His only footprints are the ones that lead to Christ!

4. The Fruit of the Spirit

A final test for our religious experience is whether or not it produces the fruit of the Spirit. Paul, in Galatians 5:22ff., mentions the qualities of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. In Philippians 4:8 the apostle refers to things that are honorable, just, pure, lovely, gracious, etc. These are the qualities of life that demonstrate whether or not there is any genuineness to our religious experience. The evidence of the Spirit is not found in proportion to how much we mention the Spirit but in proportion to our attainment of the things to which the Spirit points. Many Christians appear able to *talk* non-stop about Jesus and the Holy Spirit but have never grasped the truth of sin, righteousness and judgment (John 16:8). Our Lord's mark of spirituality was not seen in ecstatic experiences but in power, truth, love and obedience. For the early Christians the mark of being filled with the Spirit was measured by discipleship, steadfastness, suffering, and not by an applause meter. If our claim to the possession of the Holy Spirit does not lead to holiness and the fruit of the Spirit, then we should clearly question its genuineness. Let's remember that "the more excellent way" is faith, hope, love, and not charismatic gifts (1 Cor. 13). Or, again, as John says: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God . . . (1 John 4:1). □

heaven would not have revealed any evidence of faith on their part. Paul, on the other hand, was in the throes of an intense inner struggle that resulted in a dramatic revelation. Strange to say, this was not a "once for all" experience. After the glorious effects of the conversion wore off, he again developed intense inward growing pains. His two natures were still in a life and death struggle: "For the good that I would, I do not; but the evil which I would not, that I do . . . O wretched man that I am! Who will deliver me from the body of this death?" (Rom. 7:18-25). His victory, "I thank God through Jesus Christ, our Lord," was not won in a day, week or month. There is ample evidence that this was a long and bitter struggle.

A FAITH CENTERED IN THE CROSS

Paul's faith was centered around the cross of Christ. As

(Continued on page 28)



An aerial view of Crystal Springs Baptist camp directly at the camp.



Discipline and order are part of the camping experience.



Hit the ball and run! Recreation, Bible study and fellowship are well balanced at camp.



The camp ground is ideal for tough ball games.

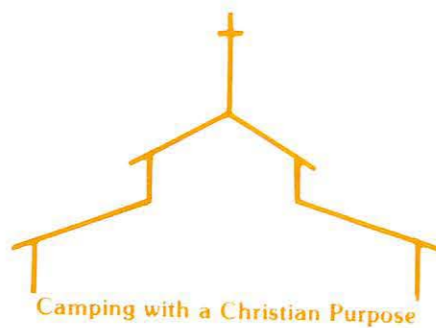


The cool lake water feels great on a hot day.

Crystal Springs Baptist Camp - a Giant Step

25 years of camping

by Jim and Pam Arends



A little more than 25 years ago, it was only a dream to have a usable N.A.B. camp near a lake in Central North Dakota. Many people thought establishing a camp was nearly impossible, just too big of a step. How would a group of 40 or more churches pay for property, buildings, personnel and furnishings? Yet, 25 years later, a camp ministers to the people of the Dakotas and eastern Montana.

Prior to Crystal Springs Baptist Camp, various camps and college facilities were used as well as churches, schools, parks and homes to gather young people for the purpose of evangelism, Christian growth and fellowship. Yet, problems of rental, space and scheduling demanded a camp owned by North American Baptists. Rental of other facilities always created a scheduling problem, and the result was poor camping times. These frustrating situations encouraged camp leaders to look for a campsite.

Actual establishment of a camp in 1953 and 1954 proved to be a giant step. Through the vision of several lay people and pastors, the camp plans were put together. Some property was secured after extensive investigation of several sites. The site purchased was lakefront property near Highway 10 between Jamestown and Bismarck, ND. The roughly 200 acres of property needed developing because on the gently rolling hills were wheat and flax fields, hayland and wetland. All of this meant planning and hard work.

The first camp board knelt to pray on the highest hill asking God's direction in putting people to work. Many volunteers in the area came to get camp facilities started. Equipment was donated; offerings were taken, and after long hard

months and very good weather, the camp was ready to go. Building began in 1953, and the first camp was held in 1954.

Over the years many additions in program and facilities have been made to fit the needs of people. The camp boards have tried to provide camping at a low cost by encouraging donations, volunteer help, and wise fiscal policies.

Early in the seventies, churches in the South Dakota Association began sending campers to Crystal Springs. Several churches began sending support as well, and soon thereafter, the camp board invited pastors and lay people to attend board meetings in an ex officio position. In 1974, constitutional adjustments were adopted that made the South Dakota Association a full partner with the Central Dakota-Montana and Northern Dakota Associations. At present each Association has five board members on the Camp Board.

Twenty-five years of development have provided a good camp along the eastern edge of Crystal Springs Lake. The fresh, cool, spring-fed lake makes an attractive place for boating, swimming, wading and fishing.

Camp facilities that have been erected include accommodations for 248 with 212 beds in heated cabins. The camp also has three heated bath houses, a heated chapel, smaller meeting rooms, heated staff quarters, heated infirmary, 16-unit trailer court, heated dining hall, bookstore, canteen, field recreation areas and a playground area. The boathouse is well stocked with life jackets for boating and canoeing. Camper safety is important, so the beach is manned by Red Cross trained lifeguards during scheduled swimming hours. Also a qualified nurse is on duty at all times while camp is in session.

The motto at Crystal Springs is "Camping with a Christian Purpose." The camp program encourages people to make decisions for Christ. Each year souls have received Jesus Christ as personal Savior. Numerous individuals have decided on a vocation as a minister or missionary. Many who made that decision at Crystal Springs serve in our Conference.

Several couples have served the camp in caretaker or administrative positions. The first caretakers were Mr. and Mrs. Thomas Derman (1956-1963). Mr. and Mrs. Al Davis served one year from 1963 to 1964. Mr. and Mrs. Philip Dockter served eleven years (1964-1975). For several seasons, the Rev. and Mrs. A. J. Borchardt served as camp manager, while the Dockters served as caretakers. After termination of service by the Borchardts, the Dockters assumed both positions. Mr. and Mrs. Lyle Spicer served as camp managers from 1975 to 1977. In 1977 the administrative position was broadened to that of manager director. The Rev. and Mrs. Jim Arends began serving the camp in 1977.

Anniversary Days will be held June 7-8, 1979, at Crystal Springs Camp. The anniversary committee has planned for these

days to be filled with renewing old acquaintances and lifting praise to God. The fellowship will be open to all. The first meal will be served on Thursday evening at 5:30 p.m. Anyone who plans to attend is requested to send name and address (as well as the number in the party) to Box 141, Medina, ND 58467.

The 25th year of the camp is more than an opportunity to look back. It also challenges the camp to continue to look forward. The camp supporters see future ministry opportunities and needs. Their desire is to make camp a more effective and better place. That goal requires more giant steps. Just as the first 25 years were big steps, so will be the next 25 years. □

The Rev. and Mrs. J. Arends are manager/director of Crystal Springs Baptist Camp, Medina, ND.

partners in world mission

Introducing Missionaries Barbara Knudson and Eleanor Sorensen

by Oryn Meinerts

Do you recognize the above letterhead? You would if you were one of the two newest missionary nurses serving with us in Cameroon. "Partners in world mission" is the motto of the Baptist General Conference World Missions Department. It is also our experience with them.

This new relationship of being "partners" evolved, when the Baptist General Conference mission activity was curtailed in Ethiopia, and we had an urgent need for nurses. They responded to our need by offering us the services of two of their nurses, who had been serving in Ethiopia. Those nurses, Miss Barbara Knudson and Miss Eleanor Sorensen—now on short-term loan to us—are serving in Cameroon. They are still under BGC appointment, and the BGC assumes all their financial support. They are filling vital positions with us. Get acquainted with them, thank God for them, and let us support them with our prayers.

MISS BARBARA KNUDSEN is from Mason County, MI. Born on July 23, 1936, she grew up in a rural Christian family. When she was nine years old, her family moved to another farming area, and they started attending a small Baptist mission. There Barbara accepted Christ as her Savior during special meetings. Soon after that, her older sister decided that God wanted her to become a missionary. Today, both of them are missionary nurses. Barbara is a member of Washington Avenue Baptist Church, Ludington, MI.

After graduating from the Blodgett Memorial Hospital with her nursing diploma, Barbara worked as a staff nurse. In 1967, she completed her Bachelor of Science degree in Nursing at

The Rev. Oryn Meinerts is mission field secretary in Cameroon, West Africa, and presently on furlough involved in administrative work at the N.A.B. Conference International Office.

Wayne State University and worked in several administrative positions, but she was dissatisfied. She felt she wasn't doing enough for God.

In September 1972, upon the urging of some of her friends, she accepted a nine month short-term missionary nurse position with the Baptist General Conference. She went to work in Ethiopia. While there, she was challenged with being a full-time missionary. The challenge resulted in her saying, "Yes, with God's help."

In June 1974, the BGC Board of World Missions appointed her as a full-time nurse, and Barbara went to the Door of Life Hospital in Ethiopia. She worked there until the operation was turned over to the Ethiopian government in 1977. Her duties included teaching nursing students, helping in clinics and taking her turn on



Barbara Knudson

call. She was also the director of the Dresser Program for five months. Then they developed a program to train nurses aides and orderlies to do the basic nursing care which, she says, "was quite a challenge since all of the teaching had to be done in the national language . . ."

MISS ELEANOR SORENSEN is a Canadian, born on June 16, 1942, in Killam, AB. She, too, grew up in a rural Christian home. When she was seven years old, she realized her need to be born again and accepted Christ as her Savior. She is a member of the Ebenezer Baptist Church, Wetaskiwin, AB. Her younger brother is a pastor in Edmonton.

Ele, as her friends call her, earned her RN from University of Alberta in 1963 and her Bachelor of Science in Nursing in 1967. She enjoyed nursing—doing something she had always wanted to do and helping to relieve physical suffering. But



Eleanor Sorensen

she soon found that people had other deeper needs. She spent a year in God's Invasion Army (like God's Volunteers) and found that God could use her as a witness. Missions had long been one of her interests, but she felt a need for more training. She enrolled at Vancouver Bible College, worked as a public health nurse, and applied to the BGC mission board.

In November 1971, Eleanor was appointed as a missionary, and she left for Ethiopia in May 1972, just after completing her Bachelor of Missiology degree. She worked at the Door of Life Hospital for 3½ years. "Supervisor," "instructor" and "chairman" were some of the titles she held. She also enjoyed one to one counseling and opportunities with the youth music ministry. When she was home in 1976, she earned her Advanced Practical Obstetrics Certificate (midwifery training) from University of Alberta. She says, "My interest is mainly in midwifery, both in teaching and doing it myself. I enjoyed public health experiences and would like to be involved again in this . . ." Ele sees herself in a lifetime ministry of sharing Christ through medicine.

When the doors to Ethiopia closed, both Barbara and Ele spent some time in the United States, visiting their churches. Then they heard about the need in Cameroon and the developing partnership between the two mission boards. They sent applications to the North American Baptist Conference. In November 1978, they left for Cameroon. Barbara is now working at Banso Baptist Hospital, and Eleanor is at the Mbem Health Center, partners in world mission—not only with mission boards but also with the Cameroon Baptist Convention. They expressed their initial reaction to this in letters sent home two weeks after they arrived.

Barbara wrote, "What a warm recep-

tion we have received from the missionaries and national Christians! Sunday afternoon, the pastor of the local church came to welcome us, and last evening three of the church leaders of the Cameroon Baptist Convention also came to visit. Again and again they say how glad

they are that we have come to share in the work. Pray that we will fit in quickly. . ."

Ele said in her letter, "Never have we experienced such a welcome from both missionary and national Christians! Just this evening three of the church leaders of

the Cameroon Baptist Convention dropped in to welcome us. 'We're glad you've come to be a part of God's work here and to serve with us'. . . Pray for us."

Let us be praying partners in the world mission. □

Introducing Missionary Donna Parker by Oryn Meinerts

"As I see it now, my life purpose is being an ambassador for Christ. . . ." That is the conclusion of MISS DONNA PARKER, as she sent in her application for missionary service. How did she decide this? Where did she get her inspiration? The roads to such a conclusion are many and varied. There is no stereotype background nor set formula for activities which will produce a future missionary. God works in and through his people, and workmen come forth.

Donna Faye Parker was born on June 12, 1951, the first of four children to Millan and Lorraine Parker. They lived on a farm near Moosomin, SK. As a child, she attended the United Church.

After graduating from high school, Donna entered nurses' training in Winnipeg. She recalls, "During my first year of training, I met several Christian nurses who invited me to come to church with them. . . . I began to attend the McDermot Avenue Baptist Church quite regularly. One evening our young people's group was sitting in a circle having conversational prayer. At this point I realized that I wanted what these kids had. However, I was too shy to pray aloud. I 'prayed' or 'said' to God as best I knew him then, 'If you want my life, help me to pray out loud.' Before I realized what was happening, I was praying aloud. After the meeting, one of my friends said, 'You became a Christian tonight, didn't you? Your face is glowing in the dark.'"

Donna was baptized and joined McDermot Avenue Baptist Church. After Donna received her R.N. diploma, she

felt the need for more Christian training and enrolled at North American Baptist College. There she became acquainted with Miss Ardice Ziolkowski, former missionary to Cameroon. Ardice, now Mrs. Ralph Powell, spoke enthusiastically about missions and encouraged Donna to consider missionary service. In 1974, one of the African students at the College presented his testimony and Cameroon's need. At this time Donna committed her life to missionary service. She received her diploma in Christian Education in 1976. Not feeling quite ready to go to the mis-

sion field, she served as staff nurse at Prairie Bible Institute for several years.

When Donna felt led to leave the Prairie Bible Institute, she talked to Ardice again, and learned that there was an urgent need for nurses in Africa. She had promised the Lord, "100% anywhere, anytime and at any cost." Now was the time for action. She made her decision and applied for missionary service. As her application was processed and plans made, her family, too, was very understanding and supportive of her purpose.

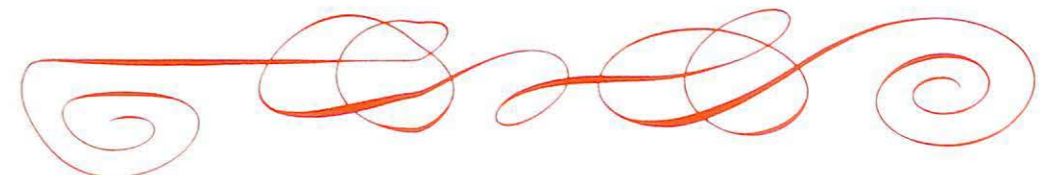
In July 1978, Donna flew to Cameroon and is now working at Banso Baptist Hospital. In November she wrote, "Each day the Lord reassures me of my place here. There have been days of frustration and trial and challenge, but there has been no day where I have not been glad to be here when the day ends!"

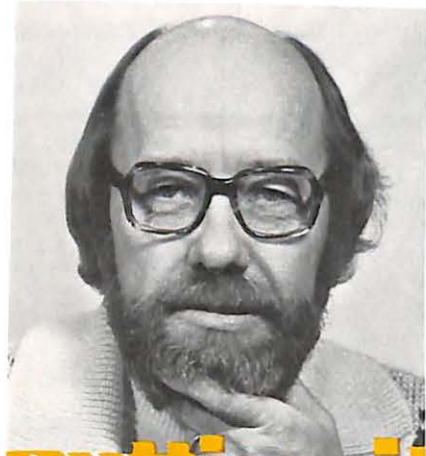
Let us pray for Donna in the new and challenging work she has as ambassador for Christ through medical service in Cameroon. □



Donna Parker

an ambassador for Christ





putting it together

by Ernie Zimbelman

Recently I wrote on the topic of shame. I stated that there is too much guilt and

Dr. Ernie Zimbelman is professor of Counseling at North American Baptist Seminary in Sioux Falls, SD. He is also the director of the Sioux Falls Psychological Services Clinic.

Discovering What Worshiping Really Means

by Wayne Jorstadt

I remember, when I was a child of about ten years of age, the morning worship service was a time when I would try to develop my artistic talents. Though our bulletins were beautifully done, and the covers always had a scenic picture, I still felt it necessary to fill up the margins with stick figures and drawings of cars and trucks.

The morning worship service was not a time of spiritual refreshment as it should have been. But being only a child, no one

Wayne Jorstadt is the reporter of the God's Volunteers follow-up team.

shame in people, and not enough love. This is not good; because when we are filled with feelings of guilt and shame we are unable to have feelings of love for ourself, others, or God. Our emotional systems, which make and store the love feelings, are the same ones as those which make guilt and shame. Therefore, if I'm obsessed with my feelings of guilt and shame, I will be able to do little that is productive in regard to love.

Guilt feelings are similar to feelings of shame, but usually much deeper and more intense, and therefore more troublesome and painful. When we talk about guilt we need to talk about two kinds of guilt—true guilt and false or neurotic guilt.

The Bible does not speak of guilt feelings. It only speaks of guilt. Leviticus 5:5 and 6 states, "When a man is guilty in any of these, he shall confess the sin he has committed, and he shall bring his guilt offering to the Lord . . . and the priest shall make atonement for him for his sin."

Paul, in I Corinthians 5:11 writes: "Anyone who bears the name of brother, if he is guilty of immorality or greed, or an idolater, reviler, drunkard, or robber—not even eat lunch with such a one."

These verses make clear that there is guilt. Let us call it objective guilt. When

expected otherwise, and I am sure God smiled upon me, as I relentlessly tried to become the new Michelangelo.

As a child I just could not understand how people could gather together and sit in one spot for an hour or even longer (depending on the pastor) worshiping God, whom they could never see. Yet for some reason, week after week people would continue to come back.

It was not until I was about fourteen years old that I began to understand what worshiping God was about. Though I tried to listen to the sermons, I still had the temptation to think about what I was going to do that afternoon. Bits and pieces of the sermon would stay in my mind, but I ended up remembering very little.

This way of worshiping God became a habit for some years. In fact, for about eight more years I let my mind drift in and out, so that often Sunday morning worship services were boring. As I got older I noticed that even some of the adults were having a rough time listening. Some were reading their bulletins; others were nodding off to dreamland, while still others stared at the pastor with an obvious expression of apathy.

It was not until I got on God's Volunteers that I began to understand what true worship was all about. I have been asked

we have sinned—gone against the principles of God and have been disobedient to His commandments and will—we are guilty. Also, if we have done harm or misused or abused other people, we are guilty. This is true, whether we have "feelings" about it or not. In these obvious cases of sin, atonement and confession need to take place. When we do this, we can claim the promises of God as given in I John 1:9, "If we confess our sins he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

If you feel guilty, I hope you feel guilty because you are guilty of an identifiable sin. Then if you want to be free, you simply follow the prescription given in I John 1:9, and you can be freed from your miserable condition.

My own experience in helping people deal with their feelings of guilt is that probably only about 10 per cent of the guilt feelings people have are related to specific acts of sin (there are many sinners who have committed sins, but they have no guilt feelings and have no interest in being forgiven and leading righteous lives). Most people I deal with are overwhelmed by their feelings of guilt, and in most cases there is no specific sin. These people are usually overreacting to ordinary behavior.

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by many people whether I ever get tired of hearing the same program over and over again. On the average I would have to say no. Even though I have heard the same songs about twenty times and have seen the drama presentations at least fifteen times, I still enjoy it. I am proud of our music section, and I feel they are overflowing with talent. But it's not because of them that I enjoy hearing the same songs; it is because of the One whom they are singing about.

So often, as Christians, we let what is happening up in front of the sanctuary determine our worship experience. If the pastor's sermon was not quite up to par, we feel our time has been wasted. Or perhaps we have heard the topic on which he is speaking many times before, so we tune him out. I have found that my attitude is what determines my worship experience, not the program. As God's Volunteers, we have to have an attitude of serving, or else our ministry is finished. Perhaps this is the attitude that I was missing when I was younger. I only wanted to take what the church offered rather than give them my time.

Any time I go into a worship service I am realizing that I have to be right with the Lord, before I step through those

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the seminary reaps from God's Acres

by John Hisel



It's not a large church, but it's a church with a big heart. If you travel north from Sioux Falls and the North American Baptist Seminary about thirty miles, you reach the rural community of Trent, SD, and the Trent Baptist Church. That's where the idea of God's Acres germinated.

The congregation, made up mainly of rural folk, had felt for a long time that their world had become rather small. "There must be many needs outside our church and community that we could do something about" . . . so went the unrest and concern of the people. But what or who?

Following a visit to Sioux Falls one day and stopping by the Seminary, a few of the members found out from people at the school that international students were studying at NABS, and most of these students faced unusual financial difficulties. It was like a thunderclap to those visiting on campus.

It was beginning to happen. Those from Trent who heard this couldn't get back to the Trent Church fast enough.

Well, that was 1973. The church felt the leading of God to take on the project of supporting international students. At first it was \$100 per student. But this didn't seem to be enough of a challenge. The congregation knew that more could be done . . . they knew they had resources in their hands to do more. They had farm land, tractors, cultivators, combines and—perhaps most important—the desire to reach out and help. The beginning of God's Acres had come.

It wasn't long before a Farm Committee of five members was formed, composed of church members. They found

Dr. John Hisel is director of Church and Community relations at North American Baptist Seminary, Sioux Falls, SD.

that a few older farmers wanted to rent land rather than farm it themselves. So there it was . . . rent 80 acres with the income, and place the proceeds into the church "International Students and Missionary Fund."

It was decided that the crop would be soybeans every year, and for these past five years the annual yield has been from 1500-2000 bushels of beans. And in the business that's not all beans . . . it has meant a critical kind of support for 12 international students who have studied at NABS since 1973.

In addition, the Trent Church has been able to provide partial support for several missionaries throughout the world.

And how does the whole thing actually come off? Planting Days and Harvest Days are the big events in the project. On a planting day one could count a dozen tractors and on a harvest day six to seven combines. These are family days too with wives keeping the coffee flowing and the pastries readily available. Besides, the young people enter in by walking the rows of beans and pulling the unwelcome sunflowers and weeds that thrive amongst the rows of beans. There's always something for everyone to do! It's a kind of ministry to others and a ministry to each other.

The congregation agrees that the church has been blessed in ways they never dreamed, when the first seed went in the ground back in 1973. The visit of an international student during services . . . bringing a thank you, but more importantly, a challenge to obey Christ in service near and far. A letter that comes from India addressed to "My good friends at Trent Baptist Church"—"Your support helped me to complete my education. Can I ever repay you?" He just did!

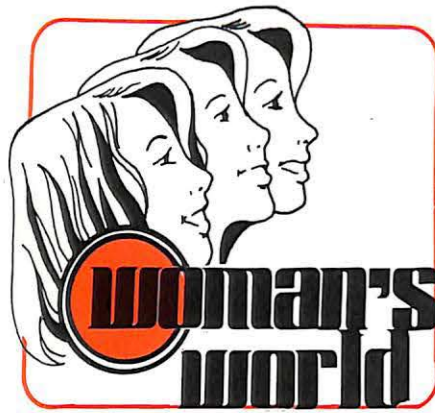
All kinds of other positive things have happened at the church because of the



Mr. Lauren Christensen, farmer, Dell Rapids, SD.

God's Acres project. The renewed fellowship of kindred minds . . . a real feeling of unity . . . of doing something together . . . a way of bringing young and old together . . . the list could go on.

Well now, that's the story in about as brief a way as possible of how NABS reaps from God's Acres. The story is told in part, because we think the project is commendable, but also because other congregations may identify with Trent and their desire to financially encourage persons studying for the ministry. In creative ways city churches can match what comes very naturally for the rural folks in Trent. □



Another Way To Care

An interview by Susan P. Truax, Portland, OR

Jan and Les Huber live in a comfortable home in southwest Portland. The house is filled with books, records, pictures, and

those other small things that show Jan takes a genuine pride in making her home comfortable and attractive.

The fenced back yard is filled with toys. There is a swing, slide, and lots of things on wheels. This might seem surprising since Jan and Les have no children of their own, but before you have been there long, you learn that Jan and Les are foster parents.

They are foster parents, because they feel that this is one way they can make a contribution to society but more important, reach out a hand to a child in need.

Jan, how long have you and Les been involved in the Foster Care Program?

Over three years, now.

Does Les take as much interest in the children as you do?

Yes, he is a real support. He is supervisor at one of the bakeries and often has to work swing shift. Because of his hours, he can usually be here when our case worker comes. This really makes him a part of all this.

Is being a foster parent something that anyone can do?

No, it takes a great deal of time and pa-



Les and Jan Huber with their foster children, Rosie and David.

ience. You are handling a situation that is always changing. The child is changing in his makeup and attitudes. It can frustrate one's ability to help the child. The foster parent can become too attached to the child. Coping with the parents can be

another cause for concern. Coping with the bureaucracy can be difficult at times.

Do you have much contact with the natural parents of your children?

It depends on the situation. If we have a child that is in the process of being adopted or one who has been battered, we never see the parents. If a child is one who will be getting back with his parents soon, there is quite a bit of contact.

Has it ever been hard to give up one of your children when that time came?

It usually isn't, but once it was. I had prepared myself to have a particular child for several weeks. He was not a ward of the state, and his mother came and took him from me after I had had him only one week. It was a difficult time for me because I knew the environment that he



Rosie and David watching Sesame Street.

would be facing. His mother just wanted him back so she could get more money from welfare.

Does a child feel he is the one being punished, when he is removed from a home where he has been abused?

Sometimes, especially if he has an older brother or sister to whom he is attached. Most of the time, though, he is glad to be away from the parents, at least for awhile.

Does the monetary compensation equal your outlay?

No. We receive \$125.00 per month for each child under six years old. We have to buy their clothes, toys and books. You know how fast young children grow. In a situation like this, there usually aren't clothes to pass on to another child. Contrast this to the \$1,000.00 per month that is spent to keep a child in a juvenile hall or in a school for boys.

How could this situation be improved?

There is always room for improvement. The most obvious way would be for the state legislature to improve the funding. Also, the public needs to be made aware of what is being accomplished.

If the children are old enough to understand, do you make an effort to lead them to accept Jesus Christ as Savior?

My husband and I believe you lead a child into Christian concepts from the time he is born. All our children are exposed through music, books, devotions,

prayers, and attending Sunday school and church with us. One of our six-year-olds went to visit his mother and insisted that they pray before they ate each meal. Our five-year-old visited friends without us and asked the blessing at dinner time.

In your opinion, are teen-agers more difficult to have in your home than the younger children?

Yes, I think that teen-agers are usually more difficult. We never accept children over 12 years of age. But that is because of our age. If we had children of our own, they would be under 12. We feel that we relate better to the younger children. Some of them have been most difficult to handle.

Are there certain mental or psychological characteristics that are common among the different children you have had in your home?

Yes, there are some things. The most common is that they are all sad children. Once they reach the age of five, they realize what foster care is, and it brings seeds of resentment. Trust is a hard thing to es-



Les Huber with foster children, Rosie and David

tablish. If a child has been in several foster homes, he has no roots. This shows up in his actions and attitudes. When each new child comes into our home, there is an immediate test of wills. We find this even in the youngest children.

Are there any conflicts or problems you have to face?

Certainly. We face definite conflicts because we are Christians. We believe that the Bible teaches that spanking is a sound means of punishment. The government has other ideas. It is hard to admit to our case worker that we have broken the rules. It is difficult to explain to her that we have spanked with Dobson's method in mind—that we have tried to make the youngster understand that he needs to be spanked and why, and that we still love him. And another thing, it's hard to know whether or not to spank a child who has been battered. Usually he won't understand. What a spanking means to him is not the same as it means to us.

Will you continue to have foster children in your home?

Most certainly!

Has this been a rewarding experience?

Yes, for us it has. Of course, there is no longtime reward. We never see the end of the work we have started. It is enough to know that for a while we have helped.

What is the greatest satisfaction all this brings?

To see a child become happy and content. To see him develop. Right now I have a boy who is two years behind his age level. It's a joy to see him develop and see that he's closing the gap.

I know that children are born with handicaps, but it is hard to witness the handicaps inflicted by adults. This should

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The Blessings of Cheerful Giving



by LaVerna Mehlhaff, women's work director

This past triennium, more than \$49,070 was sent to our office from the use of "Blessing Boxes." That is excellent! The money was designated for the support of missions. The boxes are available free of charge.

In Japan, there is need to purchase land on which to build a church as well as the need to purchase a missionary home. Each of us can have a part in filling this need during the month of May as we give our offerings towards this project.

Thank you for your gifts of love, so those who live in pagan countries will hear of the love of Christ through missionaries whom we support and send to those countries. Pray for the needs in Japan. There are many there who have not yet heard the claims of Jesus Christ. It is our privilege and responsibility to share Christ with the people in this beautiful country.

"It is more blessed to give than to receive" (Acts 20:35b). "Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7). Abundant blessings will be experienced by all who give willingly and freely because of their love for Christ.

UP the Stairway



by Dorene Walth, W.M.U. president, Sioux Falls, SD

A lady in her eighties sending lavish bouquets to church members? That's right! She would casually say something like, "That choir sounded so wonderful this morning, I'm going to send a bouquet to the director this week!" Or, after greeting a talented young married couple at the end of a worship service, she would say, "They are so faithful in attendance and radiate such friendliness, they deserve a bouquet from me this week!"

An elderly widow who had been shut-in for a long while related that

she had received a surprise bouquet from Mrs. Brown, and it had brought so much sunshine to her. Similar stories were told by several others in the church. I thought, "How nice. Wouldn't it be wonderful to have financial means to do as Mrs. Brown is doing."

Then, one day my husband and I received one of her bouquets! It came in the mail. It was a message fastidiously written on the inside of a floral piece of note stationery. She began her comments with, "A bouquet to you this morning . . . to thank you for the work you are doing with the youth of our church. We want you to know your efforts and faithfulness do not go unnoticed. We are praying for you and may God give you his joy and happiness as you serve him so effectively."

Although it had been written with a shaky hand, the words were strong therapy which served to recharge our spiritual batteries and make us all the more enthusiastic and diligent in our ministry.

Through the years I have had good intentions to send many such "bouquets." Some do get written and mailed, and I've been blessed by the enthusiasm they spread. If I'd have been more faithful, perhaps many more gloomy clouds could have been lifted this way for people who get "weary in well-doing" from time to time.

How needy we all are! Yesterday my

husband and I had a rather "down" day. After dinner we were invited to the home of a lovely young couple for coffee. Our first inclination was to refuse their hospitality because of the tiring, frustrating day we had just experienced. However, we chose to go. We could not resist the loving, caring vibrations we felt in the invitation over the phone. This young couple began to "minister" to our needs, and before too long, we both realized that here were two outgoing, vivacious people who were desperately in need of love and caring themselves. What a wonderful exchange we had! I was reminded again that no one should ever assume that the next person is coping with life without problems and discouragements.

Every now and then we meet those who seem to be pretty self-sufficient in every way. Upon closer inspection, we discover they are glad to reach out and accept attention and affirmation from us. Sending appreciation notes is one way of giving such "bouquets." Everyone's stairway needs some flowers strewn along the way!

Father God, show me more ways to express love for others. Help me to always keep stationery and stamps on hand so I will freely send out handwritten bouquets which can mean so much.

"Anxious hearts are very heavy, but a word of encouragement does wonders" (Prov. 12:25).

Help! I Need Somebody

by Barry Moore



looking somehow for something, achieving very little. A Harvard sociologist has described many as existing as shells in the midst of the crowd or trapped within four walls of loneliness.

A noted psychologist says, "We have developed a phobia about being alone: we prefer the most trivial and even obnoxious company; we engage in the most meaningless activities to prevent us being alone with ourselves. We seem to be frightened at the prospect of facing ourselves."

Lonely people are legion. When death causes the loss of a loved one, such a gulf of solitude is opened up that even an army of people could not fill it. In old age when many friends have predeceased us, days become barren and cold. When a trusted friend has betrayed or failed us, an ache fills the heart. When a young person finds himself away from home for the first time, a desolation sweeps over him. Or when a lapse in life produces a condemning conscience, one feels cut off and despised because of a suspicion that those around us have found out. A young woman remarks, "I thought marriage meant freedom. Well, it might mean freedom from my parents, but now I have to answer to a husband, who is ten times more demanding than my parents ever were."

She goes on, "Have I mentioned loneliness? Well, get ready. He goes to work at 8:30 a.m. and comes home at 7:00 p.m. Two nights a week he's in school, and one night a week he bowls with the guys. If you think your single friends are going to keep you company, forget it. After a few months you're just another old married woman . . . all alone."

The curse of life and the basic cause of all wretchedness is separation from God. This alienation means that man is out of touch with God and has no fellowship with him, even though God did not create man to live in unbearable loneliness. In the garden of Eden God himself came at evening to keep man company.

Jesus Christ encouraged those who were his followers when he said, "Lo, I am with you always, even unto the end of the age." When the Savior was orphaned on the cross and uttered the heart-rending cry, "My God, my God, why hast thou forsaken me?", he endured the bleakness of earth's loneliest moment. He did this, however, to take our loneliness. When one receives him into the life, Christ's words become wonderfully meaningful when he says, "I will not leave you comfortless" (John 14:16-18), and "I will never leave you nor forsake you" (Heb. 13:5), because "I am the good shepherd and I know my sheep . . . I give unto them eternal life: and they shall never perish" (John 10:14, 27-29).

To live in loneliness is a somber prospect. To die alone is tragic. Yet, men who live without God will die completely cut off from his love and mercy. A writer describes Sinclair Lewis as being a study in tragedy. "He was brutally frank and obnoxiously sensational. One day he removed his wrist watch, placed it before him on the table and remarked: 'If there is a God, I will give him fifteen minutes to strike me dead.'"

"Big Red," they called him. He loved his liquor and wild times. Life to him was a thrill a minute. There was no one to stop him from going full-speed ahead. After all, he gave God fifteen minutes, and God passed it up.

Here was a man who chose to live in pleasure and stayed too long. He spent the last thirty years—not fifteen minutes—of his life as a nervous, fumbling alcoholic.

And when he died, at the age of 66—looking like 80—he did not die among friends. He died alone, among strangers, in a second-class clinic on the outskirts of Rome. An anonymous Franciscan nun recalled his words at the end, "At least let the sun come back."

For the committed Christian, a heart-warming consolation rests in the depths of his inner being, for he knows, that even at "dying time" his loving Savior is with him.

When I come to the river at ending of day,
And the last winds of sorrow have blown;
There'll be somebody waiting to show me the way,
I won't have to cross Jordan alone.

I won't have to cross Jordan alone,
Jesus died for my sins to atone;
When the darkness I see, he'll be waiting for me,
I won't have to cross Jordan alone.
Christ is a friend that "sticketh closer than a brother."

EMPTINESS

Someone has said that "man wants something, but he doesn't know what." He seems to wander aimlessly and lost without a purpose in life. Scores are in a great rat race or working and striving, but they don't know why.

The hunger of man's inner being for fulfillment and wholeness is realized only in God. Without him man is cut off from reality, separated from the source of his existence, and daily runs from panacea to panacea in his anxiety and guilt. Many a man with the outward visible marks of success experiences an emptiness of heart and an inferior defeat, with a poignant desolation of solitude even among his family and friends. This shallowness of life is experienced by scores of hollow people. With the hollowness comes a futility and frustration that can only end in boredom.

In a letter to a noted clergyman, Psychiatrist Carl Jung writes, "Those psychiatrists who are not superficial have come to the conclusion that the vast neurotic misery of the world could be termed a neurosis of emptiness. Men cut themselves off from the root of their being, from God, and then life turns empty, inane, meaningless, and purposeless. So when God goes, goal goes. When goal goes, meaning goes. When meaning goes, value goes, and life drops dead on our hands."

Boredom is that feeling that creeps over a person like a cold fog the "morning after the night before", when all of the external stimulations are gone. A noted doctor states,

"Men and women will do almost anything to escape boredom. They will drink and drug themselves. They will prostitute their bodies and sell their souls. They will take up mad causes, organize absurd ventures, fling themselves into lost hopes and crazy situations. They'll torment themselves and torture others to escape the misery of being empty."

Napoleon, the French emperor, said, "Greatness bores me to death. At 29 years of age, I find that fame is vanity. I've got to the end of everything." A widow of 45 writes, "I am financially comfortable. My son is in the Navy, and my daughter is moving to another city in a couple of weeks. I never realized how much of my life my children occupied till now. My problem—boredom! This summer I found a part-time job. It kept me from going completely nuts, but I didn't meet anyone exciting. I've gone through the club-woman routine, so please don't suggest that. Church work attracts hypocrites and crazy people. Political groups are a waste of time. I'm fed up with bleeding hearts and left-wing goofs. What do you suggest?—signed Bored." The answer that was given said, "You want someone to come into your life and make your life exciting—and it just won't happen!"

Nothing could be farther from the truth! Although he was a skeptic and an unbeliever, H. G. Wells said, "Until a man has found God, and been found of God, he begins at no beginning and ends at no end." How true, for Jesus Christ said, "I am the bread of life, he that eats of me shall never hunger" (John 6:35). "If any man is thirsty, let him come to me and drink. He who believes on me, from his innermost being shall flow rivers of living water" (John 7:37-38). And Saint Paul said, "Know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19). When Jesus Christ becomes our living Savior, he enters our inner being and fills the spiritual vacuum there.

HELPLESSNESS

Life is filled with many stresses. Numbers of people are tied to circumstances. If everything is running smoothly, they are fine, but if trials and tests arise, they automatically find themselves "under the circumstances." Hard competition in business, family problems, stormy church relationships, or a criticism that has been leveled cause many to flounder and fail helplessly. David, in the Bible, was bewildered by his proneness to evil and sin, his lack of self-control and the tension produced by his inner conflicts. He realized he needed a new power and fortitude. When he looked unto God for this, he was able to say, "The Lord is my strength and my shield: My heart trusted in him, and I AM HELPED" (Ps. 28:7).

A young man was seeking spiritual counsel. As he was introduced to the person of Jesus Christ and the committed way of Christian living, he exclaimed, "I haven't got the strength to live that kind of life," and he was right! But, when Christ calls us unto himself, he also empowers us to live the life to which he calls. This is why it was that Peter could sleep in prison the night before his scheduled execution (Acts 12). This is why Daniel could pray among the lions (Daniel 6), and this is also why Dr. Paul Carlson of Africa was able to go around with the greatest calmness, almost jokingly, helping people, when the rebels were

(Continued on page 30)

The Rev. Barry Moore is founder and president of Crusade Evangelism International with headquarters at London, Ontario. He is an evangelist endorsed by the North American Baptist Conference.

the GROWING edge

Features from your Church Ministries Department
Brief, provocative articles to expand

the growing edge of the mind and soul—to suggest, perhaps, new avenues of thought and action.

Advice to Parents From Children

Don't give me everything I ask for. Sometimes I am just testing you to see how much I can get.

Don't always be giving orders. If you suggest something instead of giving a command, I will do it faster.

Don't keep changing your mind about what you want me to do. Make up your mind and stick to it. Keep promises, both good and bad. If you promise a reward, make sure you give it to me. If you promise a punishment, make sure I get that, too.

Don't compare me with anybody else, especially with a brother or sister. If you make me out to be better or smarter, somebody gets hurt. If you make me out to be worse or dumber, then I get hurt.

Let me do as much for myself as I can. That's how I learn. If you do everything for me, I will never be able to do anything for myself.

Don't correct my mistakes in front of other people. Tell me how to improve when nobody is around.

Don't scream at me. It makes me scream back, and I don't want to be a screamer.

Don't tell lies in front of me or ask me to tell lies to help you out. It makes me think less of myself, even if I am supposed to be doing you a favor.

When I do something wrong, don't try

Pal or Parent

"My conclusion on the issue of whether a parent should 'be a friend' to his child is that the parent who does his best to be a parent will have the best chance of being a friend when the child becomes an adult. If you have to worry about your child's friendship and if you define his friendship by his smiling face and lack of anger, that will inhibit your best judgment as the child's parent. Your five-year-old doesn't need you as a friend; he's got the little kid next door." —Dr. Milton Engel, Georgetown University. (Reprinted with permission from *Today's Child Newsmagazine*, Roosevelt, NJ 08555.)

to get me to tell you why I did it. Sometimes I don't know why.

Don't pay too much attention to me when I say I have a stomach-ache. Playing sick can be a good way to get out of doing things I don't want to do or going places I don't want to go.

When you are wrong about something, admit it. It won't hurt my opinion of you. It will make it easier for me to admit it when I am wrong.

Treat me like you treat your friends. Then I will be your friend, and you will be mine. Just because people are related does not mean they can't be polite to each other. (Developed by a group of children in Amarillo, TX, and shared by Ms. Isabel Sampson in *Church Teachers* magazine, February 1977 issue. Used by permission.)

Glass Walls

A sermon by Craig Brown, a teen-ager

There exists a serious lack of communication between close Christians. Now, I can see in this congregation a lot of beautiful people. And specifically these people are so beautiful that they are parents of another person. Now how many of you people that are parents have wanted to grab your kid and say, "I love you?"

Well, maybe not quite like that, but how many times have you really felt like

telling your kid you love him. But you don't because . . . well . . . "My kid'll think I'm really weird." And us kids . . . how many times do we want to say to our Mom, "You're really neat . . . in other words, I love you." But we don't because . . . Wow! . . . you don't say that to your Mom!"

And people in love, husband and wife, how many times have you husbands wanted to say to your wife, "I love you so much . . . you're so special to me." But you don't because . . . well . . . you're both watching TV, and it's just not the right time to say it.

This is a serious problem. The way I define this problem is that we all live behind glass walls. We can't

see the problem. It's a huge wall that we can't break down. We don't know it's there. We don't realize that we can't say "I love you" when we feel like it. This is very serious. It limits us as Christians.

Well, I've defined the problem, and I've proved that it exists. So now all we have to do is solve it.

Reach out! When you feel like it, reach out! I'm not saying to go home and tell your kid you love him every five minutes. Because you won't mean it. But when you feel like telling your wife how special she is or saying to your kid, "You know, I really love you. You really turned out all right." Just do it because you feel it. Go get 'em! (from *The American Baptist*, July-August 1975. Used with permission.)

"Children are a gift from the Lord; they are a real blessing" (Psalm 127:3, TEV).

"Teach a child how he should live, and he will remember it all his life" (Prov. 22:6 TEV).

"Never forget these commands that I am giving you today. Teach them to your children. Repeat them when you are at home and when you are away, when you are resting and when you are working" (Deut. 6:6-7, TEV).

"Son, pay attention to what your father and mother tell you. Their teaching will improve your character as a hand-

some turban or a necklace improves your appearance" (Prov. 1:8-9, TEV)

"Children, obey your parents, for this is right. 'You must honor your father and mother'—this is the first commandment with a promise to make it good—so that you may prosper and live a long life on earth.' You parents, too, must stop exas-

perating your children, but continue to bring them up with the sort of education and counsel the Lord approves" (Eph. 6:1-4, Williams).

"Let no one think little of you because you are young, but always set an example for believers, in speech, conduct, love, faith and purity" (1 Tim. 4:12, Williams).

Inventory for Parents

by Ken Anderson

1. Have you committed yourself to God as a Christian parent, depending upon him to give you discernment and guidance in your relationships with your children?

2. Do you show an interest in the activities of your children?

3. Do you want your children to become Christians for their own sakes, rather than have them become Christians so you will appear to be a successful Christian parent?

4. Are you careful not to let the pressures of adult life influence your attitudes toward your children?

5. Have you ever corrected faults of your own, which you suspected were a hindrance between you and your children?

6. Do your children enjoy talking to you about their personal experiences?

7. Do your children come to you for advice?

8. When you must render discipline, do you do it in a cool, collected manner, making sure you have evaluated all sides of the circumstances?

9. Are you careful to set a crystal clear example to your children in matters of fairness, honesty, and attitudes toward others?

10. Do you apologize to your children when you have acted unfairly, lost your temper, or otherwise discredited yourself in their eyes?

TV Sets More Lovable Than Some Fathers

Asked which they liked better—TV, Daddy or Mommy—a whopping 44 percent of 156 rural four-to-six-year-olds

preferred their trusty television sets to their fathers. Only 20 percent chose TV over Mom.

Dr. Jung Bay Ra, an educational psychologist, points out that TV is a definite and formidable rival for the affections of the child, and nearly half of the fathers are losing the battle to the TV set. He states: "The father-child attachment has never been as strong as the mother-child relationship. This study seems to show that frequent TV viewing and children's

emotional attachment to the set may be further weakening the father-child relationship." After all, the set is always available as a companion and is, in many cases, more entertaining company than glum, grouchy, preoccupied Pop. Some children develop such strong attachments for TV performers that they lose touch with reality.

(Reprinted with permission from *Today's Child Newsmagazine*, Roosevelt, NJ 08555.)

Learning From Our Children

He's far greater, that little child, than you;

The very child you teach, he teaches you.

You teach him to be Christlike, but have you forgotten he already is, far more than you?

You teach him right from wrong, and

yet it's he, not you, whose conscience is more clear and free.

You teach him trust in God, but can't you see that it is you who lack trust more than he?

For you find doubt and reason your way, while he in simple faith believes straightaway.

You teach him to forgive, but don't you know that he forgives in half the time you do.

And he, when he forgives, at once forgives; but you? You struggle long with grudge and debts.

You try to teach him love . . . you can't; you cry, "My child you are the teacher, and not I!"

So learn from him, be like him, you who teach.

You must, Christ says, if heaven you would reach.

—Ida Boyer Bontrager

Why Teens Don't Use Drugs

Teenage students who do not use drugs, including alcohol, have a background which includes parental discipline, family

togetherness, and the influence of religion. This conclusion is from a study by the St. Louis County Office of Youth Programs. Some of the findings: nine out of ten nonusers interviewed said they were close to their parents; eight in ten

said parents "checked up" on their activities; eight in ten described religion as either very or moderately important to them. (from *Youthletter*, August 1977. © Evangelical Ministries, Inc. Used with permission.)

The Bible Says . . .

PERSONAL ESTATE PLANNING



"SUPPOSE IT RAINS"

To Plan or Not to
Plan—That is the
Question!

by Everett A. Barker

REASONS FOR NOT PLANNING

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

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

A MAN WHO PLANNED

There is another side to the coin. I am thinking about Noah, who was instructed by God to build an ark to certain specifications to prepare for a flood the extent of which had never before been experienced. A great flood did eventually come. Being in the ark saved the lives of Noah, his family and certain species of animals. It is easy to read the biblical account and applaud all that Noah did, but I am certain that it was not all that easy. Noah must have had many questions and feelings of uncertainty as the construction progressed. Think about the time, materials and money that went into this effort which, by the standards of the day, represented a monumental task. Thus, the thought may have entered his mind that it might not rain and flood to the extent anticipated, and Noah would have a giant white elephant on his hands. Not only that, but also he would be the prize fool of his generation.

GOD IS A PLANNER

Planning involves a degree of uncertainty. This is particularly true of financial and estate planning. I am often amazed at the casual attitude some persons take about their hard-earned resources. Even people in their seventies and eighties continue to put off facing the need to put their houses in order. The Bible, from Genesis to Revelation, reveals a God who is a meticulous planner. There is no contradiction whatever in Christians making financial and estate plans based upon the information and counsel available to us. Much of the success of these plans depends upon the will and purpose of God through our lives. Since we are stewards (managers) of God's possessions, he has a purpose for them.

PERSONAL ESTATE PLANNING

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

FINANCIAL SECURITY THROUGH BETTER ESTATE PLANNING

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

WHAT IS AN ESTATE?

It is basically everything you own: cars, money, stocks, bonds, real estate, furniture, jewelry, etc.

WHAT ESTATE PLANNING IS NOT:

It is not just a will; although a will may be a key element in the plan.

WHAT IS ESTATE PLANNING?

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

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

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

Please send me the brochure:

- "Better Estate Planning"
- "Wishing Won't Make It so, but Estate Planning Will"
- "What You Should Not Assume About Estate Planning"

Name _____

Street Address _____

Town State/Province Zip _____

Send to: Everett A. Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (312) 495-2000

YOUTH and SINGLES: Building Relationships 1979 Triennial Conference Programs

by Bruce A. Rich

YOUNG TEENS (those entering grades 7, 8, 9).

Kirkwood Motor Inn is the meeting place, and "Building Relationships Through Christ" is the theme, as youth interact with resource leaders, huddle leaders and one another.

Program resource leaders include: God's Volunteers, Jeff Siemon of the Minnesota Vikings, Jim and Cheryl Yerke, Bryan Hochhalter, Brenda Moser, Gordie and Sandy Bauslaugh, John Stober, missionaries and the N.A.B. College Drama Group.

Activities are planned for good variety and interest. You will spend an afternoon at Sertoma Park, where recreation and a visit to the zoo are available. Another afternoon will be spent at Fort Lincoln for a tour of the museum, Indian Village and fort, plus a genuine scavenger hunt. Other activities include roller skating and an all-day outing filled with a variety of activities. Teens will also be able to par-

ticipate in other conference events such as the Benny Hester concert and the ice cream social.

Gordon Bauslaugh is the coordinator of the Young Teens program. YOUTH (those entering grade 10 through age 25)

It's *Super Huddle '79!* An action packed event for youth. Dawson McAllister will lead the sessions that form the heart of this great huddle, as he deals with "relationships." Dawson is intense, dynamic and "shoots straight." He conducts youth conferences on "relationships" all across the country.

Jeff Siemon of the Minnesota Vikings, Benny Hester and Greg Nelson of Sparrow Records will also be featured. Mr. Nelson will direct the rehearsals and presentation of the youth musical on Saturday evening.

The days will further be filled with huddle gatherings, discussions, recreation and fellowship.

The youth program and activities will center at Mary College, five miles south of the city. There is lodging space at the college for about 500; however youth can stay in motels with their parents and ride

the shuttle bus to the college in the mornings. Don't measure the value of this Super Huddle in dollars, but in the impact it will have on your life!

It appears that not just a few, but *bus loads* of youth are coming for Super Huddle! Are you one of them?

Jeff Auch is the coordinator of the youth program.

SINGLES (ages 18-99)

Are you looking for something a little extra during the Triennial Conference? Join in the activities planned for singles! There will be a poolside buffet on Tuesday, followed by a choice of workshops planned for the interests of singles. That evening attend the Shenaniganza at 9:30 p.m. and enjoy the fun and fellowship.

Wednesday night "Pick an Opportunity" to be involved in a seminar designed with singles in mind. Participate in a visit to the Baptist Home, a pizza buffet, family reunion, recreation, beef bar-b-q, singspiration and other opportunities to build relationships. The Town House Motor Inn will be the hub for singles activities. Get into the action!

Dixie Potratz is the coordinator of the singles program. □

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

WHATEVER YOUR AGE OR INTEREST, MAKE THE 1979 TRIENNIAL CONFERENCE IN BISMARCK, ND, A MUST ON YOUR CALENDAR. SEE YOU IN BISMARCK! July 10-15, 1979.

If you have not registered, do it NOW! Your pastor will be glad to help you with information and registration forms. Or write to: Triennial Conference Planning, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181



CHURCH EXTENSION BUILDERS REPORT

IDAHO FALLS, ID, CHURCH EXTENSION PROJECT

by Robert G. Lennick

May 1979

Serving in Cameroon for almost three years has led to sharpened interest and ideas about missions. Church extension has afforded opportunities to implement some of those same ideas in meeting the need HERE to go, teach and baptize; to declare that through Christ "is preached unto you the forgiveness of sins: and by him all that believe are justified from all things" (Acts 13:38-39).

The exciting thing is that this message is what everyone wants to hear. Many find it hard to let go and believe that in Christ our sins are buried in the deepest sea. Debbie found it hard to respond at first but did on the second visit. She has accepted Christ as Savior, followed the Lord in baptism and is now an active member in her church. Ghani and Gloria had a Christian background but did not have the assurance of sins forgiven nor the confidence that they had Christ in their lives. Both wanted to be right with God but did not know how. Several others have made that response in this first year of Christian ministry here in Idaho Falls.

The most obvious challenge that presently confronts us is: How do we disciple those who have come to believe? Do we assume that discipleship takes place automatically? Several approaches seem open. The first has been activated—a Sunday school class designed with the needs of the new Christian in mind. A second involves following up a commitment with four weeks of study within that home. Others are on the drawing boards and should be gradually developed in the next year.

The potential for developing an effective force for Christ in this community is very good. Our average attendance a year ago was 25; it is now 54. A year ago, we had four Sunday school classes with no regular teachers; now we have seven classes with regular teachers and substitutes for each. A year ago, the pastor was the only one involved in evangelism and discipleship; now there are several.

Eagle Rock Baptist has purchased 4.6 acres of prime real estate in a newly developing area of town. With the help of committed Christians in the N.A.B. Conference and the Oregon-Idaho Association, it will be paid for by the end of this year. With the Lord's blessing, we plan to begin the building in 1980.

We have an unusually needy area. There are less than half as many evangelical Christians here, per capita, as in
The Rev. Robert G. Lennick is pastor of Eagle Rock Baptist Church, Idaho Falls, ID.

the rest of the United States as a whole. Yet, the responses come. This means that we need to take advantage of this responsiveness by putting forth a concerted effort in work, prayer and giving.



Backyard Bible Club in action.



Housewarming for the pastor, the Rev. Robert Lennick, (second from right) and family.



Sunday worship during the church campout.

Two gospel teams from North American Baptist College in Edmonton were on tour from January 3—13, 1979. Here are their reports.

NAB COLLEGE TEAMS REPORT

NEW HOPE

We are the mixed team whose purpose is to sing for the glory of our Lord Jesus Christ. The name, New Hope, was chosen to convey the hope and new life we have found since accepting Jesus Christ into our lives. There are ten of us who come from Canada and the United States. We sing under the direction of Professor John Taylor. Ruth Anne Stockdale from Raymore, SK; Barb Hart from Minitonas, MB; and Delores Krentz from Prince George, BC, sing soprano. Maureen Grieger, Minitonas, MB, and Ingrid Kaplun, Winnipeg, MB, sing alto. Our tenors were Wesley Lutz from Underwood, ND, and Tim Koenig from California. Tim has been replaced this semester by Peter Flynn from Hope, BC. The bass are Harry Kelm, Milwaukee,

WI, and Stan Backhaus, Bismarck, ND. Our pianist is Marlene Dickau from Wetaskiwin, AB.

The ten-day-tour during the Christmas break was quite an experience. A usual day consisted of breakfast at our hosts' homes, meeting at the church to leave for our next destination, and driving for four to six hours. Arriving at the church in good time, we enjoyed a delicious supper and then prepared for the concert in the evening. A special time for all of us was the devotional period before the concert—a time of encouragement and sharing, a time when the concert was committed into the Lord's hands.

Leaving Edmonton on January 3, our itinerary took us to Saskatoon and Regina, SK; Underwood, Bismarck, Hebron, and New Leipzig, ND; McIntosh and Spearfish, SD; Plevna and Sidney, MT, concluding back in Canada at Golden Prairie, SK, and Carbon, AB.

Each of the team members thanks God for the opportunity of service and the privilege of meeting the Lord's people in so many different areas. It was exciting to share our faith in the living Savior and the ministry of NABC in our lives. We thank the Lord for good roads and a safe journey. Our thanks go to the churches we served for their hospitality and friendliness. Art Petrie, director of development at NABC, was our advisor on the tour. He was a great encouragement to us as well as our "Dad" for the trip. Being able to share the good news of Christ was a very rewarding experience, and we are thankful that we were given the opportunity to minister in this way. It's something none of us will forget!

—Ingrid Kaplun and Ruth Anne Stockdale



New Hope Gospel Team

TROMBONE TRIO PLUS ONE

"Praise the Lord! Praise God in his sanctuary . . . Praise him with 'trombone' sound" (Ps. 150:1-3). This was our theme as we traveled through British Columbia from January 3-13. The members of the trio are Jim Long, instructor in Music at NABC; Rudy Bauder, Beaverton, OR, a third year student in the Bachelor of Religious Education program; Darryl Somers, Winnipeg, MB, in his last year of the Diploma of Biblical Studies program, and pianist Sherry Peter, also from Winnipeg, in her first year of the Diploma of Biblical Studies program.

Our first stop took us to Valleyview, AB. In BC we visited Dawson Creek, Prince George, Chilliwack, Surrey, Evergreen Baptist Home in White Rock, Ebenezer and Immanuel Baptist Churches in Vancouver, Richmond, Osoyoos and Creston. Our last program was held at Thornhill Baptist Church in Calgary, AB. It consisted of music with a devotional emphasis on worship woven throughout, making it a unique experience for all. We also included a special segment just for the children, although the adults

were usually just as involved. It included special music by the trio, a solo by Instructor Long, and a skit with Sherry and two puppet friends. With Darryl animating Eldon and Frank, and Sherry talking with them about the Holy Spirit's fruit of self-control, the puppet show held a special place in the program for all ages. The music itself ranged from Renaissance to modern; slow, meditative pieces to bright music of praise; old familiar hymns to new unfamiliar pieces, all developing the theme of worship.

How could we describe the trip as anything but exciting! Beside the fact that we drove through some of the most majestic parts of God's creation, we also praise our Lord for the chance to serve him in such a substantial yet unique way, sharing through music and fellowship the glory and love of our Lord Jesus. It was rewarding to realize the sincere appreciation the people had for the music and message we brought. Many expressed how our ministry touched them in a personal way, and that is what it was all about!

—Darryl Somers

WEDDING ANNIVERSARY

Mr. and Mrs. Rudolph Schinkel, Grace Baptist Church, Kelowna, BC, celebrated their diamond wedding anniversary on



Nov. 11, 1978. Their son, Edward, was master of ceremonies, and the Rev. Gerhard Poschwatta spoke. They formerly lived near Chilliwack, BC, where they were members of the Victoria Ave. Baptist Church. For the past 11 years, they have lived in Kelowna, BC. Their sons, Edward, Ervin and Jack, of Chilliwack, and their daughters, Ida (Mrs. Ray) Tetz of Kelowna, and Bernice (Mrs. Reinhold) Meunch of Trochu, AB, attended the celebration.

Mr. and Mrs. Julius S. Laskowski of Rochester, NY, recently celebrated their 50th wedding anniversary. They were married in Andrews Street Baptist Church, forerunner of the Latta Road Baptist Church, 50 years ago and have been members of the church for 54 years. They still attend regularly. A daughter, Dorothy Alfieri of Rochester, celebrated the anniversary with them.

EAST DETROIT, MI. The young people of Ridgemont Baptist Church hosted a parent appreciation dinner on Feb. 19, 1979. After weeks of planning and a busy Saturday of preparations, the young people treated their parents to a roast beef dinner



with all the trimmings. The program, which followed, was led by the assistant pastor of Christian Education, Bud Fuchs, under the theme, "Love Builds Bridges." A few parents made personal responses to this unique idea of a program and the great fellowship with the young people who expressed their appreciation for a Christian home and parents. This was an uplifting experience and strengthened the bond of Christian love through Christ. (A grateful parent.)

HERREID, SD. Our New Year's Eve service was a most blessed and joyous event at Herreid Baptist Church. The pastor, the Rev. Edward Kopf, baptized 11 people (pictured) and welcomed them into the fellowship of the Church. Five of the people baptized became members of the Herreid Baptist Church, and six became members of



the Faith Baptist Church of Selby, which Rev. Kopf also serves. We thank God for the wonderful ministries of the Rev. G. G. Rauser, who conducted the meetings at Herreid, and those of the Rev. Keith Williams, who conducted the meetings at

the Selby Church. (Donna Conway, reporter.)

WATERTOWN, WI. The Kids for Christ of First Baptist Church observed Youth Week, January 28—February 4. During the morning worship services, they participated by leading the responsive Scripture, reading the children's story, and providing special music. On the evening of February 4, the entire service was conducted by the youth; a special film, "The Tommy John Story," was shown.

At special service, held Sunday evening, February 11, appreciation was expressed to the music leaders of our church for their faithfulness: Jane Krause, choir director; Kathy Rabenhorst, organist and pianist, and Kathy Miller, organist and choir accompanist. The Rev. Allan Kranz is pastor. (Michelle Miller, reporter.)

CALGARY, AB. On Sunday, February 11, members and friends of Grace Baptist Church met at the church for the installation service of the new pastor, the Rev. Walter Kerber. The Rev. Ron Kernohan presented the message challenging the church to work together as one, and great blessings would be reaped. The Rev.

BOCA RATON, FL. The auditorium of the Evangel Baptist Church, which seats 450 people, was filled to overflowing as members and friends gathered to share in the dedication service on Feb. 25, 1979. Dr. Roy Seibel, professor of evangelism and church development at N.A.B. Seminary, Sioux Falls, SD, brought challenging and stirring messages during the morning and afternoon services.

Special guests brought greetings: Jefferson Milner, mayor of Boca Raton; the Rev. John Ziegler, acting general secretary for Church Extension, and Richard Florence, manager of the Moody station in Florida. Giving his testimony was our special guest, the Rev. Hisashi Murakami, a fruit of our N.A.B. mission work in Japan, and pastor of Tsu Christian Church. The Florida Bible College choir sang at the services. A reception followed the afternoon service. Many letters and telegrams were read, including one from Billy Graham.

In addition to the beautiful sanctuary, there is a spacious fellowship hall with a lounge and offices adjacent. The approximate cost of the entire project is \$450,000.00 which was made possible through the cooperation of the N.A.B. Conference and many interested friends. We praise God for every obstacle faced,

and every victory won. The concrete wall, which the city council requested we build around the church, is only one example of how God answered prayer. People of the neighborhood from all walks of faith went to several council meetings and spoke on our behalf. Today there is no wall. Our faith was tested in many ways right up to the day we received our occupancy permit and held our first service. The truck, carrying our beautiful pews, was hijacked. For three days the church prayed, and our faith was enlarged. God was in control. The truck was found embedded in the sand of an orange grove in Orlando.

The sanctuary is flanked on either side by stained glass windows with symbols embedded in glass, which recount key events recorded in the Old and New Testaments.

A white steeple points heavenward as a memorial to Kay Miller, whom God called at age seventeen to be with him in glory. The church has a charter membership of sixty. The attendance on Sundays is more than one hundred. Four missionaries are supported by the church. Weekly visitation in the church neighborhood has been rewarding; each week the number of contacts doubles. Sunday school for all ages has been started. (Joyce Batek, reporter.)



Frank Berg (pictured at left) gave the charge to the pastor (pictured at right), and the Rev. Kanwischer, the interim pastor for the past five months, gave the charge to the church stressing the importance of working together as well as praying for one another. The dedication prayer was led by the Rev. G. Kalmbach, and the declaration of invitation was led by Andy Bowler, church moderator. The choir and a quartet sang special musical numbers. (Mrs. L. Moller, reporter.)

LYNWOOD, WA. Mrs. Edna Chaffee, wife of the late Dr. Leslie M. Chaffee, returned in April to Cameroon, West Africa, to be present at the dedication of the new Children's Ward at Bansa in memory of her husband. Dr. and Mrs. Chaffee served as medical missionaries in Kumba at the Bansa Baptist Hospital from 1948 to 1964. They returned again to Africa in 1973 and served for 10 months until Dr. Chaffee contracted viral pneumonia which resulted in a fatal cardiac arrest.

Recently, "Mrs. Chaffee Sunday" was observed at Cypress Baptist Church. She (pictured) shared some of her slides and past experiences in Africa. A special offer-



ing was taken to assist her with traveling expenses, and the youth of the church held a garage sale with proceeds going to the trip fund. The Rev. Kenneth Schmuland is pastor of Cypress Baptist. (Ellen Moore, reporter.)

MEDICINE HAT, AB. On the evening of Jan. 28, 1979, Temple Baptist Church witnessed a joint baptismal service with the daughter church, Brooks Baptist Church. Pastor Norman Dreger, Temple Baptist, baptized six candidates, and Pastor Edwin Broadway, Brooks Baptist Church, baptized three adults. A fellowship lunch was served after the service.

During the morning service on February 4, the six newly baptized people, plus four others who came by transfer of letter, gave their testimonies and favorite Bible verses. The hand of fellowship was extended to them before the communion service. We praise the Lord for Pastor Dreger, who faithfully proclaims the Word of God. (Christina Schatz, reporter.)

GRAND FORKS, ND. On Feb. 10, 1979, the annual valentine banquet was held at the

Grace Baptist Church. The men's brotherhood cooked the meal, and the young people served. The tables were beautifully decorated; the people ate by candlelight. Leona Hutton provided the special music; Lloyd Omdahl was master of ceremonies. Pastor Robert Penner led the people in prayer. (Mrs. Bonita J. Shambaugh, reporter.)

ARNPRIOR, ON. On Sunday evening, Feb. 25, 1979, a special farewell service was held at First Baptist Church for Pastor Ken MacDonald, his wife and family, who moved to Meadowlark Baptist Church, in Edmonton, AB, April 1.

Pastor Ken and Marg came to Arnprior Sept. 1, 1973, from the N.A.B. Seminary, Sioux Falls, SD. Over the past five and a half years, their ministry has been ap-

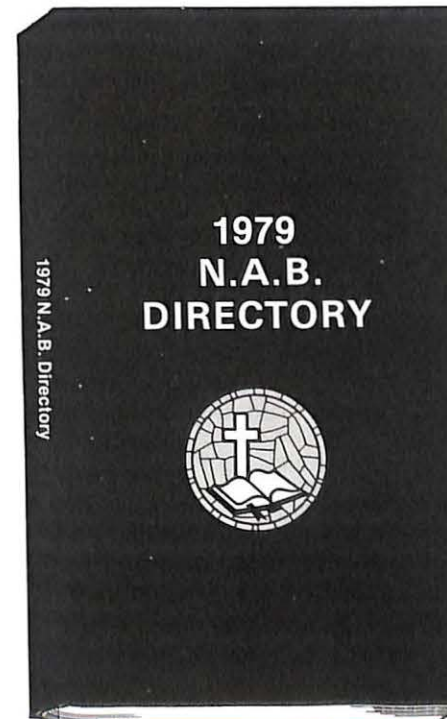
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preciated.

A plaque was presented by Pastor Ken to Don Walmsley in appreciation of his technical composition of the Church's ministry on both CJET, Smith Falls, and CKOB, Renfrew. The Rev. Wilmer Quiring, Eastern Area secretary, was the guest speaker for the evening.

Pastor Ken reflected on some of the highlights of the years together: the radio ministry, bus ministry, the addition of a new Christian education unit, our growing sister church in Ottawa (Nepean Baptist), summer camp, and the spirit of oneness



among the community churches. A painting and a special memory album were pre-

sented to Ken and Marg. (Rosalie Russett, reporter.)

ARNPRIOR, ON. The choir of First Baptist Church presented John W. Peterson's cantata, "Jesus Is Coming," on February 18, under the direction of Mrs. Linda Purvis, accompanied by Mrs. Cheryl Mielke on the piano.

This excellent presentation in music was enjoyed by members of the various local churches and the people of the community. (Rosalie Russett, reporter.)

in memoriam

WESLEY R. DICKAU was born Dec. 1, 1925 and died Nov. 28, 1978. He was converted and baptized at a young age. Survivors include his loving children, his loving mother, two brothers, a sister-in-law, and many relatives. Pastor Larry Parker and Pastor Rosenkrantz officiated at the funeral service at the Calvary Baptist Church, Wetaskiwin, AB. Beautiful songs were sung by his youngest daughter and by Leroy Dickau.

MRS. DENA JURRENS, born Jan. 3, 1894, died Jan. 1, 1979. On Feb. 24, 1926, she married Harm Jurrens of Little Rock, IA. They moved to George, IA, where she spent the rest of her life. She loved the Lord and was a faithful witness. Survivors are her daughter, Hattie, and two sisters: Mrs. Martha Hass and Mrs. Jennie Heeren. She was preceded in death by her parents, her husband, one infant daughter, eight sisters, and two brothers. The Rev. Morris Motley of Central Baptist Church officiated at the funeral service.

JACOB H. KRUSE, born Nov. 25, 1893, died Jan. 3, 1979, at the age of 85. He married Etta Jurrens, Feb. 28, 1920. He was an active and faithful member of Central Baptist Church, George, IA, serving as church treasurer for many years. He was active in the George area and served as director on the local cooperatives. Survivors are two sons: Harold J. and Glenn; one daughter, Ina Faye; seven grandchildren, and one great-grandchild. He was preceded in death by his parents, four brothers, three sisters, and his wife, Etta. The Rev. Morris Motley officiated at the funeral service.

KATHRENA GRENZ HOLZWARH, 85, of Mound City, SD, was born near Artas, SD, on Aug. 26, 1893, and died Feb. 24, 1979. On July 7, 1913, she married Wilhelm Holzwarth in Eureka. They farmed in Campbell County until 1946 when they moved into Mound City. In 1976 Mrs. Holzwarth became a resident of the Good Samaritan Center in Herreid and later in Selby. She accepted Christ as her Savior in 1931 and was baptized into the fellowship of the Herreid Baptist Church. She is survived by two sons: Ervin and Raymond; four daughters: Martha Aman, Lydia Heinrich, Mathilda Brockel and Irene Lutz; 20 grandchildren; 24 great-grandchildren; three brothers: John, Alfred and Henry Grenz, and three sisters: Mathilda Guthmiller, Martha Ackerman, and Marie Biel. Mr. Holzwarth predeceased her in 1963. Pastor Edward Kopf officiated at the funeral service.

ALBERT LEPPKE, 75, Carrington, ND, was born in Hillsboro, KS, on Jan. 8, 1904, and died Feb. 19, 1979. On Oct. 11, 1931, he married Emma Rosenau at McClusky. He was a member of Calvary Baptist Church, Carrington, where he was a dedicated worker and a deacon of the Church. Survivors include his wife, Emma; two sons: Dewayne, Portage, MI, and Robert, West Chicago, IL; five grandchildren; three sisters: Mrs. Herbert Leidahl, Mrs. Frank Bass, Mrs. Arnold Sirotiak, and two brothers: Arnold and Harold. The Rev. Frank Unruh and the Rev. Howard Westland officiated at the funeral service.

MRS. EMMA B. LOHR was born July 22, 1878, in Bromberg, Germany, and died Jan. 21, 1979. With her parents she came to live in Chicago, IL in 1881, where she spent her childhood and youth. Mrs. Lohr accepted the Lord as her personal Savior at First German Baptist Church (Foster Avenue Baptist) where she was baptized and became a member. She married Dr. George Lohr in 1900. Following the wedding, they moved to St. Paul, MN, where they had their first church ministry. Later

they served churches in Minonk, IL; Chicago, IL; Avon, SD; St. Joseph, MI, and Emery, SD. They moved to Lodi in 1924 where Dr. Lohr was pastor of First Baptist Church for 13 years. Mrs. Lohr assisted her husband in church activities, taught Sunday school and served as leader of the Women's Missionary Society effectively. Predeceasing her were a daughter, Lydia, in infancy; her son, Milton, in 1953 and her husband in 1937. Mrs. Lohr has made her home with her son, Calvin. Her 100th birthday was celebrated at Temple Baptist Church, July 1978. She is survived by three sons: Elmer, Homer, and Calvin, all of Lodi; two brothers: Adolph and Irving Mlodoch; a sister, Lillian Mollhagen; one grandson, and four great-grandchildren. Mrs. Lohr was a gentle, Christian lady, beloved by all who knew her. She made her impact of Christian testimony through her dedication and faithfulness in perfect attendance of all services until she was physically unable to come. Her gracious smile and soft spokenness have blessed all who knew her.

ROBERT MATTIS, 87, Avon, SD, born May 25, 1891, near Avon, died Feb. 3, 1979. At age seventeen, he moved to Wilton, ND, with his parents, returning to Avon in 1920. He married Laura Radack Oct. 8, 1921. He committed his life to Christ at age 33; this decision was the foundation for the remaining years of his life. He was baptized, joined Avon Baptist Church and remained faithful and active until his health did not permit him to attend. In 1943 they moved to California and lived in Vallejo and Lodi for 27 years; then they returned to Avon to retire. Survivors include his widow; three sons: Robert, Marlo and William of California; one sister, Mrs. Gustina Doran; one stepson, Darell of Yankton; ten grandchildren, and twelve great-grandchildren. The Rev. Henry Lang officiated at funeral services.

REV. JAKE W. NEUDORF, born Nov. 14, 1927, in Osler, SK, died on Jan. 15, 1979, at the age of 51 years. After receiving Jesus Christ as his personal Savior, and receiving his training at Prairie Bible Institute

and Two Rivers Bible Institute, he was ordained on June 6, 1954. He pastored churches in Bluewing, MB; Davidson, SK, and the N.A.B. Conference churches in Fenwood, SK; Creston, BC, and Prince



George, BC, where his last pastorate was the Fort George Baptist Church. He is survived by his wife, Doreen, whom he married Aug. 24, 1956; five children: Jerry, Gail, Vance, Karen, and Ardice; two sisters: Mrs. Ruth Buhler and Mrs. Anne Klassen; five brothers: Abe, Peter, Dave, Bill, and George, and his stepmother, Mrs. Susie Neudorf. As a much loved husband, father, brother, son, pastor, and friend, he will be greatly missed. Officiating at the funeral service at Fort George Baptist Church was the Rev. Ed Klingenberg.

FLORENCE (GIEDD) REISER was born Sept. 2, 1931, to Fred and Bertha Giedd at Turtle Lake, ND. She grew up near Washburn. She married Orin Reiser, June 19, 1954; they lived in Washburn. The entire family has been very active in the Washburn Baptist Church of which they are members. Florence lost her life in a two-car accident in a blinding snowstorm, Dec. 29, 1978. She is survived by her husband, Orin, at home; two sons: Steven, Grand Forks, and Douglas, at home; two sisters: Mrs. Irvin (Melinda) Schmid, Washburn, and Mrs. Donald (Gladys) Walz, Bismarck; and her mother, Mrs. Bertha Giedd, Washburn. The funeral service was conducted by the Rev. R. H. Zepik of Bismarck in the absence of the Rev. Bernard Edinger, pastor.

THEODORE SCHAEFFER, 70, of Herreid, SD, was born in Cambell County, SD, on June 7, 1908, and died on Feb. 20, 1979. He married Ottilia Knoblich on March 2, 1929. They farmed in Campbell County until 1972 when they moved into Herreid. He accepted Christ as his personal Savior during the ministry of God's Volunteers in 1971 and was baptized into the fellowship of the Herreid Baptist Church. He is survived by his wife; two sons: Elton and

Donley; two daughters: Ilene Knoeple and Lyla Diede; eight grandchildren and three sisters. Pastor Edward Kopf officiated at the funeral service.

MRS. KATHARINE SIGLE was born in Monroe Township, NJ, on April 17, 1892, and died on Feb. 16, 1979. She was a member of First Baptist Church of Jamesburg and had been a Sunday school teacher for more than 40 years. Katharine had an abiding faith in her Lord and lived that faith in all facets of her life. Her husband, Raymond, preceded her in death in 1965. Katharine is survived by three daughters: Mrs. Evelyn Urciuoli of Orwell, VT, Mrs. Bernice Schroeder of Hightstown, NJ, and Mrs. Margaret Norem of New Milford, CT; two brothers: Emil Weisert of Helmetta, NJ, and William Weisert of Tallahassee, FL; six grandchildren and one great-granddaughter.

EDWARD SMULAND was born in Poland May 25, 1910, as the third son of Gottlieb and Natalia Schmuland. During the early teens of his life, he was saved, baptized and received into the membership of the Baptist Church of Fenwood, SK. In 1941 he married Miss Dorothy Climo. This union was blessed with five children. One son preceded his father in death at an early age. He died March 3, 1979, at the age of 68 years, nine months and six days. Survivors include his loving wife, Dorothy; son, Douglas of Gibbons, AB; daughters: Mrs. Margaret Boyer of Kelowna, Mrs. Janice Lamarre and Miss Joyce Smuland, both of Edmonton, AB; four grandchildren; seven brothers: Sam, Alfred, Reinhardt, Benjamin, Henry, Daniel and Oscar; his sister, Mrs. Adele Burke of Kelowna, BC, a half-brother Bill, and half-sisters: Julia, Emma, Helen and Ottilia. The Rev. Richard Hohensee and the Rev. Henry Smuland officiated at the funeral service.

ADELIN RUTH STEEN, Buffalo Center, IA, born to Mr. and Mrs. C. C. Buseman, July 23, 1914, at Canistota, SD, died Feb. 9, 1979. She accepted Christ at age thirteen, was baptized, and joined the Spring Valley Baptist Church. She transferred her membership to First Baptist Church in Buffalo Center in 1942, where she remained a faithful member as well as active member of the Ladies' Mission Band. On Dec. 9, 1959, she married George Steen. Survivors include her husband, George; one stepson, Gerald, and his wife; one stepgrandson, and one sister, Mrs. Aeilt (Clara) Brass. The Rev. Ralph Chandler officiated at the funeral service.

DR. M. VANDERBECK, born Jan. 27, 1895, in Badum, Groningen Netherlands, died Feb. 25, 1979. His family came to America in 1910 and settled in Michigan. He was ordained in the Belden Avenue Baptist

Church, Chicago, IL, in 1927. He was a missionary to the Zuni Tribe of Pueblo Indians in New Mexico and a religious work director at Indian schools in Albuquerque and Santa Fe, NM, and Lawrence, KS. In 1938 he became pastor of Bible Baptist Church, La Crosse, WI, and served for 10 years. In 1967 he returned as the visitation pastor of the church and was also a volunteer chaplain at the St. Francis Hospital. He was also pastor of First Baptist Church, West Union, IA. Besides La Crosse, he had pastorates in Mauston and



Sheboygan, WI, and Chicago, IL, and had been an evangelist for several years in Wisconsin, Minnesota, Iowa, and North and South Dakota. He was also administrator of Central Baptist Home, Norridge, IL. In 1960 he became an interim pastor for the North American Baptist Conference. He married Nellie Meulendyk in Grand Rapids, MI, on April 24, 1924. Survivors include his wife; a daughter, Mrs. Walter (LaVerne) Samb of La Crosse, WI; a son, the Rev. H. John Vanderbeck of Norristown, PA, and three grandchildren. Two brothers and a sister preceded him in death. He was a member of Bible Baptist Church of La Crosse, WI. The Rev. William H. Heisler Jr., officiated at the service.

JOSEPH WERRE, 77, Grand Forks, ND, born in Glickstall, Russia, Aug. 4, 1901, died Jan. 22, 1979. He married Elizabeth Balogh on May 29, 1927, at Grand Forks. She died Jan. 23, 1975. Mr. Werre was baptized in 1918 and became a member of Grace Baptist Church where he cheerfully and faithfully served the Lord in many capacities. He is survived by four children: Joseph, Jr., Rochester, MN; Mrs. Milton (Marie) Derman, Grand Forks, ND; Mrs. Tom (Shirley) Joyner, Dale City, VA, and Leonard, Florissant, MO; 14 grandchildren; two great-grandchildren; two brothers; six sisters, and his mother, Mrs. Jacob Werre, Sr., Grand Forks. The Rev. Robert Penner officiated at the memorial service.

POLAND BAPTISTS REVIEW 1978

WARSAW—Two new congregations in Glogow and Klodzko were formed last year, bringing churches in the Baptist Union of Poland to 54 with 97 preaching stations, a 1978 review states.

The review, signed by the Union General Secretary Adam Piasecki and President Michal Stankiewicz, forecasts that construction of church buildings in Krynica and Bielsk-Podlaski will be completed this year. Preparation is being made for new buildings in Gdansk, Elblag, Chelm and Katowice, along with renovation plans elsewhere.

All congregations held evangelistic weeks during last year, but the October campaign of U. S. Evangelist Billy Graham was called the "greatest event in Polish mission history."

This was because for the first time in Poland, all Christian churches cooperated in evangelistic work, although Baptists handled organization of the ten-day, ten-meeting visit, the report stated. "We are very glad the Lord accepted our fasting and prayers, and sent his blessing upon our country. We also are glad that Dr. Robert S. Denny, general secretary of the Baptist World Alliance, was in Poland at this time," the leaders said.

The Union reported printing for the Graham crusade: 10,000 copies of a booklet on Dr. Graham and his ministry; 5,000 copies each of Graham's books, "Peace with God," "How to Be Born Again," and "The Seven Deadly Sins;" 5,000 copies of a special crusade hymnbook for use in the four Roman Catholic

Churches where he preached; advertising posters for church display, and a brochure describing the crusade.

In other publication activity the monthly magazine, "Slowo Prawdy" (Word of Truth) was expanded to 32 pages from the previous 24-page format; the Barclay's New Testament Commentary was introduced by printing Matthew, Romans, Corinthians and Acts; a new hymnbook and several other titles were produced.

(The Union made up special editions—10,000 copies each—of the September and October "Slowo Prawdy" issues for distribution during the Graham campaign.)

In addition to the Union's quarter-hour radio broadcast, carried weekly over Radio Monte Carlo since 1969, another 15-minute program was begun last year with a corresponding increase in literature and Bibles sent to listeners.

Graduation of eleven students from the Baptist Seminary in Warsaw and one of the Polish students at the Baptist Theological Seminary in Rueschlikon, Switzerland, were other educational events which the report mentioned. Several students continue their studies at the Seminary. Nine youth and children's camps provided "rewarding spiritual experiences."

CONTACT POSSIBILITIES EXTENDED

MASSY, France—Producers of "Au Rythme de la Vie" (In the Tempo of Life), radio programme of the French Baptist Federation, have started direct contact with listeners.

By dialing 01 920 8400 at any hour of the day or night, listeners may hear a brief telephone message, then record their address to receive Bibles, literature and programme materials or to make an ap-

pointment for counseling.

During each Thursday evening broadcast, they may telephone for pastoral or practical information. Programme personnel will stand by the incoming group lines then to answer calls directly. This service will allow greater variety of format, such as Bible questions and answers, listener dialogue and special broadcasts.

Hearers also will receive the monthly Baptist publication, "Croire et Servir," which carries news of the Federation's congregations and activities.

ISLAND WITH CHRISTIAN HISTORY TO BE SOLD

IONA ISLAND—From Iona, St. Columba, is said to have begun the conversion of Scotland to Christianity in the year 563.

Now the island is being offered for sale by its owner, the Duke of Argyll, in order to pay taxes. About 90 people live on slightly over ten square kilometers, working at fishing, farming and tourism.

FIRST WOMAN ORDAINED

TAVOY, Burma—During celebrations marking the 150th anniversary of the first convert here, the first woman in the history of the Karen Baptist Convention—T. Rebecca Shee, was ordained.

More recently, at Taguzeik, Karens of the Delta marked the 150th anniversary of the Bassein district's first convert with a baptismal service for 600 new believers. "They emerged out of the muddy creek looking like water buffaloes!" said the Rev. Victor San Lone of the Burma Baptist Convention.

Last year more than 6,200 persons were baptized in the Irrawaddy River during the Kachin Baptist Convention's Centennial service.

... LEVEL OF FAITH

(Continued from page 7)

Christians, we also put our faith in the cross of Christ. But too many of us stop there. How many of us have faith enough to take up a cross of our own? Most crosses are borne by people who have no choice. It is not a voluntary cross. We have been brain-washed with so much positive and possibility thinking that we are led into a success-oriented Christianity. Faith in a cross is often displaced by a crown of success.

Faith can be defined in very broad terms, for it brings into focus every aspect of life. One of the best definitions is found in the familiar words of Hebrews 11:1, "Now faith means that we are confident of what we hope for, convinced of what we do not see" (Moffatt). I have purposely evaded the King James version because of its emphasis "of things hoped for." Our minds are often too much on things when we think of faith; even though the chapter focuses faith primarily on pioneers, heroes and martyrs. It does not necessarily refer to salvation by faith. The fact

that Samson and Rahab are among this distinguished company leaves us with the impression that a broad definition of faith has little if anything to do with morality. These are not ideal personalities to be held up as examples of faith. Nothing is said about Rahab giving up her profession, nor is Samson criticized for being a playboy and a show-off.

FAITH AS COOPERATION WITH GOD

Faith is cooperation with God. When we put our absolute trust in him, it gives God the right to put his absolute trust in us. "God will do everything you cannot do in order that you may live; he will do nothing that you can do in order that you may grow." This quote, expressed by a Christian psychiatrist, gives us enough insight to realize that faith also means work—cooperative work.

It may be difficult to cooperate with God when circumstances are against us. But how much faith is necessary

(Continued on page 31)

■ *Mr. Jim Zurbruggen*, a 1979 graduate of the North American Baptist Seminary, has accepted the call to be pastor of the Calvary and First Baptist Churches of Killaloe, ON, effective July 1, 1979.

■ *The Rev. Allan Strohschein* has accepted the call to be pastor of Sierra Heights Baptist Church, Renton, WA, effective July 1, 1979. He has been pastor of Faith Baptist Church, Minneapolis, MN, since 1969.

■ *Brandon Valley Baptist Church* is the official name chosen for the Church Ex-

tension project in Brandon, SD, where the Rev. Mervin Kramer is pastor.

■ *Dr. Arthur Patzia*, pastor of Ebenezer Baptist Church, Vancouver, BC, since 1974, has accepted the position of associate professor of New Testament at Bethel Seminary, St. Paul, MN, effective July 1, 1979.

■ *The Rev. Eberhard Hees* has accepted the pastorate of Ellice Avenue Baptist Church, Winnipeg, MB, effective July 31, 1979. He has been pastor of Moosehorn Baptist Church, MB, since 1973.

■ *The Rev. John Rasko* of Sherwood Park Baptist Church, Greeley, CO, resigned as pastor effective June 1, 1979. He has been pastor there since 1977.

■ *The Rev. Robert Hess* accepted the pastorate of First Baptist Church, Auburn, MI, effective May 15, 1979. He has been pastor of Village Green Baptist Church, Glen Ellyn, IL, since 1970.

■ *The Rev. Albert Epp* resigned as pastor of the Calvary Baptist Church, Corn, OK.

Dr. Wong was privileged to visit China as an individual in October 1975, shortly after his election as BWA president. William R. Tolbert, president of the Republic of Liberia and a former president of BWA (1965-70), was able to meet with a small group of Christians during an official state visit to China in July 1978. □

Denny Proposes Baptist Delegation to Visit China

The Baptist World Alliance (BWA) is seeking permission to bring "a small international delegation" of Baptists to the people's Republic of China "for the purpose of expressing international fellowship, peace, and greetings to our fellow believers."

Robert S. Denny, general secretary of BWA, said he is in correspondence with officials of the World Religion Institute at Beijing (Peking), an office established by the Chinese government for the study of religions.

"The Baptist World Alliance is a voluntary association of 111 national Baptist groups with a total membership of over 30 million," Dr. Denny wrote. "Our people live in more than 100 nations and enjoy friendship and understanding without regard to race, nationality or political ideologies of the countries in which they live."

He explained that David Y. K. Wong of Hong Kong, "who was born on the

mainland," is president of the Alliance, and that BWA's 12 vice presidents are from the various continents. He was writing on Dr. Wong's behalf.

"We are interested in re-establishing friendly and peaceful relationships with our fellow believers and all peoples of the People's Republic of China," Dr. Denny said. He suggested a spring or summer date for the proposed visit.

There were about 123,000 Baptist Christians in China at the time the communist government came to power in 1949. Reports indicate that personal religion has survived, though churches apparently ceased to exist under the new regime.

Dr. Denny said that BWA efforts to renew relationships with Baptists in China began as early as 1970, when V. Carney Hargroves of Philadelphia, was elected president of the Alliance. Dr. Hargroves had once taught school in China.

Intellectual: One who can listen to the "William Tell Overture" without thinking of the Lone Ranger.

They say a fool and his money are soon parted. What puzzles me is how they got together in the first place.

Exhausted jogger: "The doctor said jogging would add years to my life. He was right. I feel 10 years older already."

chuckle with bruno

I bought myself a two-story house; the real estate broker told me one story before I bought it and another story afterward.



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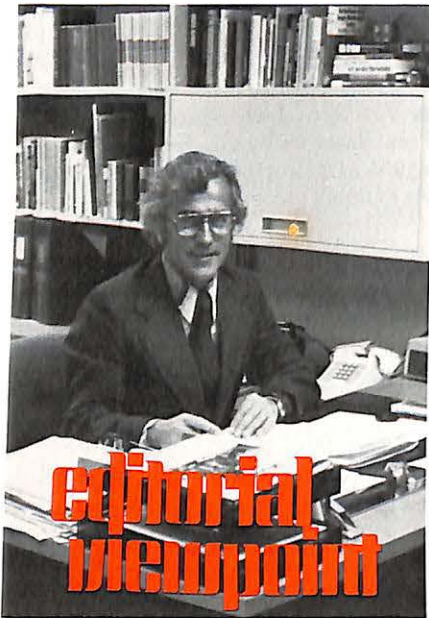
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Plain Talk

The month of May is usually thought of as "family month." Not only does Mother's Day fall in that month, but churches and civic clubs alike plan various kinds of programs and activities in May.

What can we as individuals contribute toward the family? My three children will be honoring their mother on Mother's Day, and also I will try to be at my best, at least on that day. Yet I feel that there should be more emphasis on family relationships during this month. How can this be done? In the past we have tried various ways to strengthen this relation-

ship. Some of these ways have been successful; others may not have brought much improvement. Is there a simple, sure-fire rule that can guarantee us a smoother functioning family life?

I have thought about this for a number of weeks and did not seem to come to any satisfactory conclusion. But just today, as I sat down to write this editorial, it suddenly dawned on me that I might have been searching in the wrong direction. I realized that high-sounding resolutions will not bring about better relationships, but rather simple key sentences and words in our everyday contacts.

Let me explain what I mean and list four suggestions.

Take, for instance, the expression, "I am sorry." This sentence was never spoken by Jesus Christ. He did not have to say it, because he was without shortcomings and sin. I, on the other hand, have had to use it numberless times. My father had taught me that the "I'm sorry" indicates an awareness of my error and also an awareness of others who have been hurt by my actions. It comes closest to the petition of the Lord's Prayer: "... and forgive us our debts, as we forgive our debtors" (Mt. 6:12). By saying "I am sorry," I am taking away any pretense of superiority and show that I am strong enough not to be crushed by being honest with myself and confessing error. It proves that I don't shy away from the light but can face the mirror.

"I appreciate you." Often, we get so busy that we forget how dependent on others we are. Jesus Christ said it bluntly,

how much we enjoy your (our) magazine. And we don't care what others may say. As for us, it is a good Christian magazine with fine articles and reports of our churches and of our Conference, which keeps us in the tie of greater fellowship. Bert Wildner, Cleveland, OH

Dear Editor:

A new Christian magazine, "BEFORE THE RAPTURE", is gathering material for its first issue. This is an annual magazine for Christians of all denominations,

helpless? "Nay, in all these things we are MORE THAN CONQUERORS through him that loved us" (Rom. 8:35-38).

When He is invited to do so, Jesus Christ will enter your life, and his power will be released through you, transforming your lack of self-control, strengthening you to face temptation, and stabilizing you against every tribulation. He is a friend for our loneliness, the fulfillment of our emptiness, and the fortitude for our helplessness. □

"Without me you can do nothing" (John 15:5). But even without other people we often cannot do it alone. Few of us have the stamina to live the life of a hermit. We need each other in a family. We feed each other. We need those with whom we share work, activities and interests. Let's tell them that we appreciate them.

"What is your opinion?" This question is the easiest road to learning... picking the brain of other family members... being given the worth of another's thinking. This key sentence not only guarantees success in a committee meeting, but it also keeps the channels of family communications open. Putting the same question before Christ guarantees much more: the direction of the Holy Spirit who "will guide you into all truth" (John 16:13).

"I need you." To some these three words are the hardest words ever to utter. We are proud, too proud to admit that we need help. But when we finally admit that we need help, it has a healing effect. Whether we make this statement to a friend, a family member, or to God, we can count on a reaction. And in the case of God, we have his promise: "Call upon me in the day of trouble; I will deliver you, and you shall glorify me" (Psalm 50:15).

Four simple sentences help us in our family relationships. We use them in our prayers to God. Wouldn't we be wise to use them also in our family? If we are looking for ways to improve our home life, these four short utterances are a good way to start. Let's use them and find out if they work for us. RJK

for those who have long followed the light of Christ, and those who are new to The Way. Emphasis will be placed on Christian poetry, but articles, personal experience testimonies, reviews and graphics will also be included. The first issue is planned to appear in September 1979. Those who wish to submit writings or artwork are warmly encouraged to do so. Send your material, along with a self-addressed, stamped return envelope to: Before the Rapture Press P.O. Box A3604 Chicago, Illinois 60690

... LEVEL OF FAITH
(Continued from page 28)

when all the circumstances are in our favor? Imagine yourself in Paul's place: "And when neither sun nor stars appeared in many days, and no small tempest lay on us, *all hope that we should be saved was then taken away*" (Acts 27:20). Did he lose faith? Not at all. "For I believe God that it shall be even as it was told me" (verse 25). The Master does care whether you perish or not (Mark 4:38).

Jesus said to Thomas, "... blessed are they that have not seen, and yet have believed" (John 20:29b). This kind of faith seems so undramatic: no signs, no wonders, no miracles, no voices, no visions. Many would rather go back more than three thousand years and throw the fleece out with Gideon. If they prefer to go back, why not go back farther—to Abraham—"who by faith went out, not knowing where he went" (Heb. 11:8).

EXERCISE YOUR FAITH

Leighton Ford said, "Jesus loves you just the way you

are, but he loves you too much to let you stay the way you are."

In the same way, Jesus honors the faith you now have, but he cares so much about you that he wants you to grow in faith. When Jesus said, "Blessed are they that have not seen, and yet have believed," he presented an ideal. These ideals are often difficult to reach. But he purposely sets his ideals and principles so high, because there is always room for growth, a challenge to reach out, a desire to go farther, deeper and higher. With Robert Browning we can say, "A man's reach ought to exceed his grasp, or what's a heaven for." Or listen to William Newton Clark: "Faith is the daring of the soul to go farther than it can see."

No matter what level of faith you exercise, God will honor it, because he said, "according to *your faith* be it unto you" (Matt. 9:29). As you exercise your faith on a lower level, don't stay there. Step up to the next level, and keep on going higher as you "Dream the impossible dream, reach the unreachable star, fight the unbeatable foe..." □

WOMANS WORLD

(Continued from page 15)

not be the legacy of a child. It is a good feeling to know that you've reached out and touched a life and helped it along.

The question Les and I hear most often is, "How can you let them go?" All parents come to this point. We believe God has called us to his ministry, and we know they will leave when they come. With the Lord helping, we try to introduce each child to Jesus. God promises his Word will not return void. He promises that no man can pluck his children from his hand. He is faithful, and as they leave, we know they are in his care. So although it is not easy, it can give us joy knowing just as he picked them to come, he has a special timetable for them to leave in his love.

meeting the "new additions."

It also offers time for sharing—for reviewing past experiences, evaluating them, and drafting plans for an exciting future.

Conference time can be a mountain-top experience. Of course, it will mean coming down again: a return to the valley. But consider the view from the heights. This sight may fill you with awe and sur-

prise you by the splendor of the lower level where you spend much of your time and do most of your work. You can return, with joy, to patiently plant or produce, build roads and bridges, or whatever your lot, with the new knowledge that though your view may be blocked, the beauty is still there. Your Conference experience will flood your memory and reassure you!

... DISCOVERING

(Continued from page 12)

doors. There is a preparation period before the service. I have to begin ahead of time to change gears and prepare to worship God whether it be through prayer or Bible study. For me, it is impossible to

adequately worship God, if my mind is still thinking about how I had to rush to get ready for church, or if I bring my weekly problems to church without the intention of giving them to God.

Preparing for worship is as important as preparing for a test. The results depend on our preparation. □

PUTTING IT TOGETHER

(Continued from page 12)

Confessing guilt which is not clearly related to acts of sin brings no peace or sense of forgiveness. There are no clear-cut scriptural examples of what I am talking about, but I feel, anyone who has guilt feelings needs to talk about them to

someone. So let's take James 5:16 literally: "Therefore, confess your sins to one another and pray for one another, that you may be healed."

There is no doubt in my mind that if we in the Christian community become open with each other and share feelings of joy and sorrow, fears and anxieties, "we will be healed" and we'll feel free to experience Christian joy. □

Conference Corner

by Myrtle Ertis,
Edmonton, AB

A year in advance, I mark the Conference dates as red letter days on my calendar. Time off from work, from church responsibilities, etc. must be arranged, and detailed planning becomes exciting.

Just as a holiday can be a boost to your everyday life, so a Conference "week of Sundays" can lift you from routine spiritual living and challenge you with new goals and new ways to accomplish them.

Fellowship with old friends and making new ones is another Conference opportunity. It is a great reunion of our spiritual family, including the excitement of

The Bethel Baptist Church of Windsor, ON, will observe their 25th anniversary May 19-20, 1979. All friends are cordially invited to participate.

"The East Olds Baptist Church of Olds, Alberta, is celebrating its 50th anniversary on June 30 and July 1, 1979. An invitation is extended to all former members and friends."

—Mrs. Ivy Weiss

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OF PORTLAND, OREGON

will celebrate the 100th anniversary of its founding, June 21-24, 1979.

The Centennial Committee and the members of the church extend a cordial invitation to all former members and friends to join us in celebrating this happy occasion.



letters to the editor

Dear Editor:

Please accept my delayed subscription renewal. We as family have to tell you

HELP! ...
(Continued from page 17)

there, and he knew the end was up. He had an inner contentment and peace that nobody else seemed to have. Saint Paul says it succinctly, when he declares, "The Lord hath not given us the spirit of fear: but of POWER" ... (II Tim. 1:7), and "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" cause us to be

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