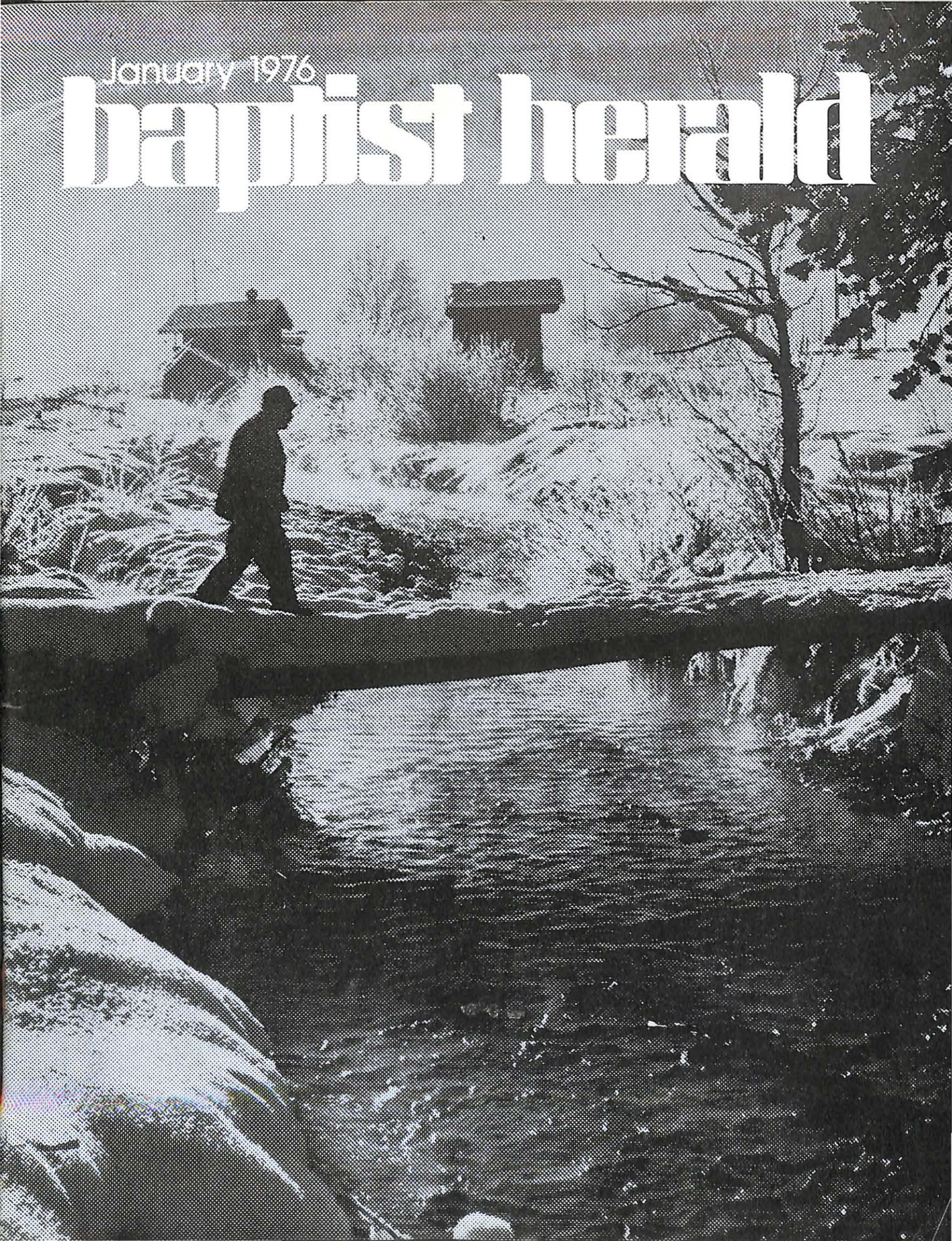


January 1976

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series I

no.1

HEAVY THINKING
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Heavy Thinking

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"Hey!-that's what's-his-name!"

baptist herald

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NEWS Flash

URBANNA, Va., Sept. 26, 1771 (BP)—Four Baptist ministers were set free after spending 46 days in prison for preaching without a license from the State of Virginia.

Almost from their hour of imprisonment, the Baptists continued to preach, sometimes from their cells and from the prison yard. They were beset by constant disruption from persons opposed to their preaching.

Crowds, however, continued to flock to Middlesex County Jail, where the four were held, to hear the preaching. Many who heard them were said to have been converted to Christianity.

The four were sentenced on Aug. 26, 1771, to be kept in close jail on bread and water until each posted bonds of 75 lbs. and promised not to preach in the country for six months. They refused to comply and continued preaching.

They were not on bread and water long, as friends brought such ample provisions that the prisoners were giving the surplus to the needy of Urbanna.

On Sept. 10, 1771, the prisoners were allowed the freedom of the jail yard, where they preached every Wednesday and Sunday in the face of threats and opposition.

The Baptists often had to preach above the sound of a drum pounded by their opponents and were sometimes forced to retreat to their cells to escape attack.

In addition to attending preaching services and providing for the Baptists' needs, friends presented to the court a petition for the release of the ministers. The petition was filed without action.

The prisoners noted that the prison was dark, swarming with flies and generally unhealthy. During their 46-day stay, Webber became ill. Waller, thinking his friend was dying, wrote to a county officer asking that Webber be released, but the request was ignored. (Bicentennial Feature)

As old and new Christians alike we need the continuous reassurance that we are on the right way guided and guarded by the Holy Spirit. This message written by an experienced pastor is an in-depth study of God's dealing with us and contains a practical "centennial celebration follow-up, operational plan."

He comes bouncing into our discussion sessions, this exuberant fellow, and he is always wanting to know: "What's happening?" My response to him is a response I feel prompted to make here: "Let's make it happen." On Thursday I met a youth director who used to make some frustrating things "happen" at our Oregon senior camps. I asked him, "How's it going?" He said, "Exciting things are happening..."

And they are! "The Spirit is breathing new life into the church" is one west coast radio program's theme. "The Holy Ghost is blowing up a storm," was the way a Roman Catholic priest put it on a TV panel. "It'll blow over," someone reported the skeptics and critics were saying; he added, "And it did—IT BLEW ALL OVER!" Exciting things ARE happening. Let's let them happen—here.

Let's "peal out (a) watchword" together as we now approach the theme of "glory in the church." And sound it out with me—until it becomes a glorious reminder:

*"A charge to keep I have:
My God to glorify."*

Or if you prefer a Scriptural watchword: "Give unto the Lord the glory due unto his name."

Glory! What is it? What does it mean to "glorify"? Let us look, first, at "glory." "Trailing clouds of glory," says Wordsworth, "do we come from God, who is our home." But it is a vaporized or "lost" glory. Clothed in it once—to be "at home" in the presence of the glory of God—man lost it when he sinned. And in this most tragic nakedness he instinctively hid and was afraid. Today, man may not readily acknowledge that he has sinned, but his being haunted by the lost glory he quite readily reveals. He freely refers to his "shortcomings." And what is the basic shortcoming? It is this: that "All have sinned, and come short of the glory of God."

If the glory of God is something

The Rev. William H. Jeschke is pastor of Forest Park Baptist Church, Forest Park, Illinois.

making for perfect wonder, if it is that which we might call completely "right," then to come short of the glory is man's profoundest *wrong*. When, for instance, we find ourselves asking, "What is wrong with . . . (you-name-it)?" we obviously sense something missing. It is sad when it is the missing glory. It is tragic when it is a "departed glory" (1 Sam. 4:21).

It is indescribably wonderful to "behold the glory." "I beseech thee," said Moses, "show me thy glory" (Exod. 33:18). *What is the glory?* It is the face of God. But "no man (can see my face) and live," was the answer. Men will flee to hide in "clefts of the rocks" (Isa. 2:19-21; Rev. 6:15-17) when "the face of him that sitteth on the throne" shall be revealed. And so God hides Moses "in a cleft of the rock" and covers him there with his hand as he passes by—and as his glory passes by.

born across the sea./With a glory in His bosom that transfigures you and me." This is "the glory of the Lord . . . risen upon thee" that Isaiah was given to see. Long ago he knew people would not be left to grope hopelessly in "gross darkness"; he knew that we were not destined to be always coming short of the glory.

Think of it! No man can see the face of God and live. But he has made his face to "shine" upon us—through his Son. "God . . . hath shined in our hearts, to give the light of the knowledge of the glory . . . in the face of Jesus Christ!" Are these not "good tidings of great joy"? How can anyone not "rise and shine" and exultantly exclaim:

"O be swift, my soul, to answer Him!
be jubilant, my feet!"

"The glory of God," suggests Irenaeus, "is man fully alive." Now, we

Father's world "speaks . . . everywhere." But it is in the Church that the glory is now especially to be "given." If to the Church "shall be given/The brightest glories earth can yield", they are entrusted—to display the praises of God (Eph. 1).

What is it to "glorify"? It is to be wholly given over to a "divine doing": what "He is able to do"—in us. It is to exchange "doing our thing" for his doing his great thing in and through our lives. It is letting him make something happen that will make us—and so the Church—"fully alive." It is to offer: "Here am I . . . a transparent medium, Thy glory to display."

And, according to the prayer in Eph. 3:16-19, it is intended to "happen" in a three-fold operation.

I. *I pray for the spirit's strengthening.*
"That he would grant you, according to the riches of his glory, to be

this kind of "operation"? Incredible! "He is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us . . ." Hallelujah! "It is God which worketh in you both to will and to do of his good pleasure"! After all the paltry pleasures I have endured in my wilfulness and my disastrous "doing," I can only prostrate myself before him and implore: "Lord, Lord, what will you have me to do? . . . And please help me to stop spoiling your doing your good pleasure in me!"

How very much we need the Spirit's strengthening! We need his strengthening us in the "inner man." Alien forces are very much in assault upon our "outer man"—insulting our spiritual manhood, our spiritual capacities. "I have created (man) for my glory," declares God (Isa. 43:7); "I will de-bauch man—and blight any chances

in to him, and sup with him"; he is graciously the guest. He will take of whatever you have to offer; he will not "put you down."

And more graciously, he becomes the Host: "he (will sup) with me." And what will he now offer me? It will be good, that I know; I have tried his invitation to "taste and see." Would you believe it—I know it's a glib thing to say—but "every day with Jesus IS sweeter than the day before"! Again and again he has "won" me by his grace: "He brought me to (his) banqueting house, and his banner over me was love" (Song. Sol. 2:4). This is particularly *how he "nourishes" me*. The life I live "I live by the faith of the Son of God, who loves me, and (gives) himself (to) me." And I need this love of Jesus.

My need I now confess. I have recently come upon two terms that have pinpointed this need for a special supply of his love. The term "relational blank" has a particular bearing on husbands—who are admonished three times in Eph. 5:25-33 to love their wives. We husbands are notorious for our lapse into apathy—becoming passive—"relational blanks." It has been suggested that the increase of so many active trousered women has been brought on by the abdication from leadership by so many passive men. Men—or women—when we are apathetic when we should be compassionate, passive when we should be more actively "involved," then *Christ needs to make his glorious re-entry* into our hearts!

We can be "relational blanks" with our neighbors, or at our place of work—giving little of ourselves to others. Could it be because some of our neighbors, or some people at our place of work, have become "non-persons" to us? We all have our "favorite people." Who are the "non-persons" in your particular world? Do "non-persons" drift in and out even here—and decide that this place belongs to the "Frigidaire Fellowship"?

One Friday evening, recently, I unloaded eight or nine teen-agers on a "love feast" in a storefront Fellowship House. We came unannounced—but the banner over these "banqueting tables" was one of love. All of us were overwhelmed with the hospitality. Whatever the dimensions—breadth, length, depth, or height—the love was large and nourishing; the love was showing.

"That ye, being rooted and grounded in love, may be able to com-

(Continued on page 31)

"UNTO HIM... THE GLORY IN THE CHURCH"

by William H. Jeschke

Ephesians 3:14-21

And there we still behold the glory: wherever God has been. "Marvelous . . . thy works (and thy working) . . . that my soul knoweth right well."

What is the glory? "I will make all my goodness pass before thee, and I will proclaim the name of the Lord . . ." (33:19; 34:5-7). It is *divine excellence on display*; it is a splendor. It is, of course, *more—MORE* than my groping, stammering words could ever begin to explain. "Glory must be experienced, rather than explained," says Paul Elmen. And that is in itself a thing of glory: that it can be experienced—and is so recognizable that joined with our exclamations of "Glory!" comes an irrepressible "Hallelujah!"

"GOD IS SO WONDERFUL; I can't explain; But I can say, 'Glory, hallelujah!'"

Who are they who can exclaim: "Mine eyes have seen the glory"—and who add the "hallelujah"? They are those who have recognized the glory in "the coming of the Lord." It is unmistakably in the "Christ (who) was

have moments of a fuller aliveness—moments when we are touched by glory. In our "earthen vessels" we occasionally are moved from our poor "underwhelmed" condition to being overwhelmed by the "treasure" we have been given (2 Cor. 4:7). It is given; it is "not of us"; it is not "put on." The synthetic or the phoney does not have to be asked to "stand up"—it stands out all too INgloriously. But the rare glory-crowned new creation SHINES OUT: "the excellency of the power (is) of God . . ." "The Lord shall arise upon thee, and his glory shall be seen upon thee"! So Isaiah condenses it: "thy God thy glory" (60:19).

Now think on this, "The heavens declare the glory . . ." "(The whole) earth is with its fulness stored." "Solomon in all his glory," said a greater than Solomon, "was not arrayed like one of these"—one of the lilies of countless fields! But where is now to be the "glory given"? The heavens can be counted upon to continue "telling . . ." To my listening ears my

strengthened with might by his Spirit in the inner man."

We must believe in and draw from this available supply! We can claim the promise: "My God shall supply all your need according to his riches in glory by Christ Jesus."

There is no "energy crisis" here! What we need, first of all, said George Macdonald, is "an absolute, enthusiastic confidence in God." "Unto him . . . glory"; is that expecting too much of you? Look at the parallel in verse twenty: "Unto him that is able . . ."

Try it in slow motion. "(He) is able." That alone is "the grandest theme . . ." But "let the tidings roll"; "He is able to do." The Lord's doing? It is "marvelous . . ." My "doing—my thing"? Maneuvering and manipulating! My blunder upon blunder over against his wonder upon wonder! And I think I have no choice? "He is able to do exceedingly abundantly." And I still stay with my "pushy doing"? Unbelievable! "He is able to do exceedingly abundantly above all that we ask or think"! And I am not joined to

for glory," declare the diabolic and defiant forces. And what will you do with all this assault upon your outer senses? How can you counter all this sensual over-stimulation, in this sensate age? The answer is: *let yourself be all the more exhilaratingly stimulated by the Holy Spirit of God!* We may be made "a little lower than angels," but we don't have to make ourselves grovel lower than animals. "Thou . . . hast crowned (man) with glory and honor." And this is the royal route: "One holy passion filling all my frame/The baptism of the heav'n-descended Dove . . ." "A charge to keep I have: my God to glorify."

II. *I pray for Christ's indwelling—and love showing.* "That Christ may dwell in your hearts by faith . . . And to know (and show) the love of Christ . . ."

I remind you that, according to Rev. 3:20, Christ may be caused to linger outside a church's crowded life—from which "outside-looking-in" place he offers his glorious re-entry. "If any man hear . . . and open . . . (he) will come

FURTHER SERVICE OVERSEAS

by Fred C. Folkerts

The associate secretary of overseas missions introduces Mr. and Mrs. Jarvis Schlafmann, for whom the working for the Lord is nothing new; but now they are ministering as a couple, just to discover that "the field is ripe for harvest" all over the world.

Several years ago I watched as Jarvis Schlafmann gave a fascinating science demonstration at Joseph Merrick Baptist College in Cameroon. Jarvis was serving as a short-term missionary science teacher. It was clear that Jarvis enjoyed his work. The students respected and loved him. The two good years as a short-term missionary helped Jarvis to respond to God's call for regular missionary service in 1975. In answer to the question, "What influences led you to consider missionary service?", Jarvis states, "My two years as a short-term missionary. Ever since I came back in 1968 I have wanted to go back."

Jarvis Doyle Schlafmann was born on July 19, 1944, at Turtle Lake, N.D., as the older of two children to Mr. and Mrs. Jake Schlafmann. Jarvis accepted Christ at an early age and was baptized in the spring of 1954 at Turtle Lake Baptist Church by the Rev. Alfred Bibelheimer.

Jarvis graduated from Turtle Lake High School in 1962 and then attended North Dakota State University from 1962 to 1966, where he earned a Bachelor of Science degree in Industrial Engineering. From 1966 to 1968 Jarvis served as a short-term missionary in Cameroon under our own missionary society. He was inducted into the army soon after his short-term missionary service and served in the army for two years. He was then employed by the Deere and Company as a project engineer. In January 1973 Jarvis began a course at the University of Colorado and completed a Master of Business Administration degree in May 1974. Following his graduation from the University of Colorado he has been employed as an industrial engineer by the Eldec Company.

A year of service in God's Volunteers also helped Marilyn June Black to consider missionary service overseas. She and Jarvis were married on June 22, 1974 and together they responded to the Lord's call for overseas service in Cameroon.

The Rev. Fred C. Folkerts is associate secretary of overseas missions of the North American Baptist Missionary Society.



Marilyn June Schlafmann was born on September 19, 1952, in Portland, Oregon, to Mr. and Mrs. Robert M. Black. Marilyn has two sisters and one brother. Her parents are members of the Bethany Baptist Church in Portland. Marilyn was baptized in 1963 at the Bethany Baptist Church in Portland by the Reverend Schultz.

Marilyn graduated from Sunset High School in 1970. She studied for one year at Portland State University during 1970 and 1971 and then completed a Bachelor of Arts degree in 1975 at Seattle Pacific College with a major in French and elementary education. Marilyn was a member of the 1972-73 God's Volunteers team. Marilyn and Jarvis are presently members of Bethany Baptist Church of Portland, Oregon.

Jarvis states their missionary purpose in the words, "to help others know and share in the abundant life that can only come through Christ Jesus." Marilyn recalls the words of Christ that we are the salt of the world: "The Christian has a serious responsibility on earth as salt to add flavor and life, to speak out against wrong, to work for improvements; but above all, it is our responsibility to live Christ-like lives, in love pointing others to Christ and making disciples."

Jarvis and Marilyn have a challenging assignment on the field. They both are teachers at the newly-organized Kom Baptist Technical College at Belo. This college was operated as a teacher training college for several years, but due to an oversupply of teachers was converted to a technical school. Jarvis is exceptionally well suited to teach there with his training in science, engineering and business. Marilyn is also well placed at the school with her skill and training in the French language.

Pray that Jarvis and Marilyn will be greatly used of the Lord to train young technicians and craftsmen. Pray especially that the students will feel the influence of the Christian life and teaching of this young missionary couple. And pray for guidance to the leaders of the Cameroon Baptist Convention as every effort is made to ensure the success of the new adventure of a technical school. As you pray for them, praise God for Jarvis and Marilyn Schlafmann. □

WE HONOR THE DUNGERS

Dr. and Mrs. George Dunger have been missionaries in Cameroon from 1938-49 and 1973-75. Because of health reasons they had to terminate their recent missionary ministry. They left behind many people whose life they had touched and molded, and who here pay tribute to Dunger's dedicated service.

A Tribute to Dr. G. A. Dunger

by Edwin Michelson

To receive one's missionary orientation on the spot by someone of the stature and calibre of Dr. George A. Dunger must be counted as one of the fortunate turns of one's experience. That is how I feel about meeting the Dungers in Cameroon after their seven year tour of duty during World War II.

Dr. Dunger taught us by example as well as exposition. My attitude and conduct on the overseas and home fields have been deeply influenced by the admonitions of the teacher of whom I am very proud. It was he who declared that in dealing with others it is well to consider the worth of a Christian from the viewpoint of how far that person had come in his Christian walk, and to remember that such a walk has not yet reached completion.

Dr. Dunger has also cautioned all missionaries to remember that they are guests in the land of their calling as well as ambassadors for Christ, and as such to conduct themselves as guests and Christ's personal representatives. His standard in dealing with the Cameroonian and fellow workers was laid down in injunction that it is ten times better to have someone take advantage of you than that you take advantage of him.

Upon the retirement of Dr. and Mrs. George A. Dunger we, their fellow workers in the Lord's vineyard, salute them for a task well performed and pray that their enjoyable quieter years will be happy and filled with blessed witness for Christ. □

The Rev. Edwin Michelson is missionary in Cameroon, West Africa



Dr. and Mrs. George A. Dunger

Recycled for Greater Service

by Laura E. Reddig

"Others, Lord, yes others, let this my motto be,
Help me to live for others,
That I might live like Thee."

Obedience to Christ means service to others. That is why Dr. George A. Dunger and his wife, Louise, returned to the Cameroon when they retired in 1973. Rocking chairs, a "softly-softly" schedule of activities, slowing down . . . not for the Dungers!

They returned to a Cameroon decidedly different from the one they knew years ago. This new Cameroon, now independent, very much alive and ambitious, high with hopes and aspirations, welcomed the Dungers back. The schools and churches they had founded many years ago had grown in quantity and quality, and the children of that time have become the leaders of today. Friendships were renewed, fellowships resumed, and blessings shared with countless Cameroonians.

George and Louise Dunger filled their two years to the brim with trekking, Landrover travels, teaching, supervising, counselling, encouragement and challenges to the Baptists of Cameroon. Though there were times of illness, they soon bounced back to full-day schedules. Tell me, just where could any missionary find joys equal to those found upon returning again to the land and people among whom they had worked for so many years?

Now that they have returned to the United States, surely God will re-cycle them into something productive, satisfying, challenging . . . for His glory. We wish them God's choicest blessings and joys.

"So I run straight toward the goal in order to win the prize, which is God's call through Christ Jesus to the life above." Phil. 3:14. □

Dr. Laura E. Reddig is a missionary nurse in Cameroon since 1938.

Thanks and Appreciation

by John N. Nfor

We wish to express our thanks and gratitude to God for the privilege of coming in contact with Dr. and Mrs. George A. Dunger. We appreciate with gratitude their years of dedicated service in Cameroon. We have been blessed by their friendship, ministry and fatherly advice in times of difficulties. Personal contact with them has enriched God's work in Cameroon.

Thanks to you, North American Baptist Conference members, for sending them to us. We are grateful to the Board of Missions for their concern which made their return to Cameroon possible through your provision, and we regret to miss them and their services. □

John N. Nfor is principal of Baptist Teacher Training College at Ndu, Cameroon.

A Tribute to Mrs. Louise Dunger

by Mrs. Verna Michelson

When we arrived in Douala in 1945, the Dungers met us and gave us a warm welcome. After seven hard years, their prayers were honored and realized in the arrival of new missionaries. Immediately, Louise Dunger made me feel at home, and we became good friends. She was a most gracious and thoughtful hostess. Through her wise counsel and practical suggestions, I was able to learn and adjust to another land and culture easier. Louise loved Cameroon and its people, and she endured well under many handicaps. She never complained about life in Africa, but was happy and grateful as she worked and communicated well with the people. Though we both went back to the United States for several years, we continued our friendship, and our reunions at various times were cherished ones!

When we returned to Cameroon in 1974, the Dungers welcomed us to Ndu. Once again Louise wisely and helpfully shared with me how to work with a new and changed land and people. Daily we would visit and she would encourage me. I will miss her! The Cameroonians will miss them, too, as many have expressed their love and appreciation for what they have contributed. They will never be forgotten! I thank God for having known and worked with Louise. May God continue to bless and use her to his Glory. □

Mrs. Verna Michelson and her husband Edwin are missionaries in Cameroon.

Memories of Dr. Dunger

by Flavius Kum Martin

The other day the telephone rang and a voice inquired, "Are the Dungers still at Soppo?" I replied for the third time that day, to similar inquiries, that Dr. and Mrs. George Dunger had returned to the United States since July 18 this year. Dr. Dunger lived in Soppo for only eight months (December 1974-July 1975) to set up the ground-work for the Cameroon Baptist Theological Seminary. But in so short a time, he had brought fame and honor to the BTTC campus.

Many distinguished missionaries who had known him in the 1930s streamed into the compound in search of him. Among them were Dr. and Mrs. Raaflaub, and Mr. Walter Zumbrunnen, former missionaries of the Basel Mission to Cameroon, now visiting the country after some time. They all said they had come to fellowship with an old and trusted friend in Christ.

Perhaps this sums up an important facet of Dr. Dunger's life as a man sought out for Christian fellowship and trusted friendship. Wherever he went, Dr. Dunger exuded faith in God and genuine optimism. This is why he preached and talked so much about the need to demonstrate a living and dynamic faith in the life and action of the church.

We Africans will always remember him for his genuine friendship, open candour, and unpretentious faith. Personally, I treasure Dr. Dunger's memory as a beloved professor during my seminary days in Sioux Falls. He has always been to me a man of fatherly love, who never loses faith in people, but always seeks to encourage, to pray and point them to Christ (the author and finisher of our faith).

Before leaving Cameroon for the last time, he said, in a farewell message over the "Baptist Voice" to the Baptist Convention in Cameroon: "I am sure that God will bless your efforts with success, if you keep looking to Jesus the author and finisher of your faith." Perhaps this speaks strongly for the faith of the man. We wish him well! □

The Rev. Flavius Kum Martin is principal of Baptist Teacher Training College at Soppo, Cameroon.

My Appreciation of the Dungers

by Stephen N. Nteff

My first contact with Dr. and Mrs. Dunger was at Warwar during the year 1940, where I had been sent by Dr. Paul Gebauer to work with them. After using several methods to understudy me, I was assigned to bring the morning devotions for the station laborers and later on teach them in the evenings after their work to read and write along with Bible stories. This was the first step to train future church workers. As time went on, the entire labor force of the station was left to my control. Having observed me long enough to leave me on my own, Dr. Dunger asked me to transfer myself to the town where I led the people to build their first church in Warwar. He continued to keep me busy with writing of articles relating to the culture and beliefs of the people. These were all ways and methods to understudy my abilities. During this period I learned much from his wisdom, which has made me what I am today. He has taught me how to be patient, enduring and tactful in making a decision over a problem. I have discovered in him a great man of prayer.

Like Barnabas of the New Testament who was always ready to recommend rather than to condemn any of his associates, he sees in everyone a useful potentiality which can be developed if given a chance. This is justified in their recent desire and attempt to give the average Cameroonian pastor a chance to improve his vocation in the words of the Preacher of old, in Eccl. 9:10: "Whatever your hand finds to do, do it with your might." May the Lord crown their future with peace of mind and full satisfaction for a vocation well handled, till we meet again. □

The Rev. Steven N. Nteff is pastor of the Ebenezer Baptist Church at Soppo, Cameroon.

N.A.B. SEMINARY SENIORS VISIT FOREST PARK

CODE WORD: "ASSISTANCE"

by Jim Arends

Every year the N.A.B. Seminary seniors and their wives visit the Conference Office for briefing sessions with the executive staff. Here are two articles reflecting the experiences of the students in Forest Park.

With a visit to the Conference Office at Forest Park, the N.A.B. Seminary seniors discovered that the major goal for the existence of the Conference leadership is to assist churches in the ministry of the Gospel. The prospective pastors and many of the wives visited Forest Park from November 5-9, and were impressed by this attitude of the executive staff. The orientation to the ministries on the Conference level were informative and delightful. It seemed as though the staff took special interest in our needs as pastors to strengthen the proclamation of the Gospel.

The warm reception was important to me, for only too often a gulf arises between the leadership and the people.

Jim Arends is a student at N.A.B. Seminary, Sioux Falls, S.D. He comes from George, Iowa.

The atmosphere for sharing was great in that candid questions were dealt with, and the sessions were free to allow a good, open discussion. On various occasions we met with multiple staff present.

Conference leaders from outside of the Chicago area came to some of our sessions to talk with us as well.

Certain staff members made many advance arrangements and took off a considerable amount of "after hours" time to assist us in our visit to Chicago. We appreciated so much their interest in us.

Our lasting reaction is one of amazement, for it takes time to take in the vast coverage of the N.A.B. ministries. We are just beginning to understand all about the possibilities for Conference assistance to the local church.

We also had an opportunity to visit the new N.A.B. International Office at Oak Brook Terrace. We were the last group to visit Forest Park, for next year's seniors will meet at the new office at the new location.

We are looking forward to the assistance the Conference staff can give to us in meeting and solving church ministry problems and fulfilling growing needs. This assistance helps us as pastors and churches to effectively minister in our local communities. □



A group of 17 visitors from the N.A.B. Seminary in Sioux Falls, S.D., spent 3½ days in the Chicago area to get familiar with the multiple ministries of the North American Baptist Conference.

"A WOMAN'S VIEW OF FOREST PARK"

by Mary E. Habermas

There is so much help available to the local pastor and his wife, and the people at headquarters seem very eager to be of service to us as we look ahead to future pastorates.

"The purpose and potential of the Woman's Missionary Union was made clear to me; I think I am more aware of how the W.M.U. can serve the women of our congregations and help them serve others."

"I was excited by the good spirit evident among the staff; the Christian love shown to us in various ways made us feel very much a part of the N.A.B. family."

These were the reactions of some students' wives to the annual senior class trip to our Conference Office at Forest Park. Mrs. Mary E. Habermas' husband, Ronald, is a senior student at N.A.B. Seminary. They both attended the meeting at the Forest Park Office.

Forest Park. We, as wives of students, had not expected to become too involved in the meetings between the staff and the students; as things turned out, we attended all of the sessions and found them to be beneficial to us—as both pastors' wives and women of the church.

Several things which impressed me throughout our four days in Forest Park were: The large amount of material and information on hand for the use of N.A.B. churches, especially in the area of Christian Education; the great number of boxes filled with White Cross work sent in by the women of our Women Missionary Societies across the United States and Canada; the obvious dedication of the staff and lay people involved with work of the Conference; and the sense of optimism concerning the future of N.A.B. which pervaded all the meetings.

Dr. G. K. Zimmerman told us at one point how glad he was that we wives had come along; in coming days, when our husbands forget what was said in some particular meeting, we will be able to remind them! We're thankful we were able to come, too—but for other reasons, as well. Not only was the trip a welcome break from our everyday careers as working women and mothers, but, more importantly, the weekend gave us the insights into the workings of our N.A.B. Office, and a greater feeling of involvement with an interest in the Conference as a whole. □

HOW TO HAVE A REVIVAL IN 1976



Recall your own Christian experience
Renew your promises to God
Resolve to do your best in his service

Enter into worship regularly
Exert every effort to win someone to Christ
Enlist him in God's service

Visualize people's need for Christ
Vow that you will do something about it
Voice your desire daily in prayer

Invite people to church
Impress upon them the importance of Christ and his Church
Intensify your own efforts

View the fields "white unto harvest"
Volunteer your services when needed
Visit in homes as much as possible

Aspire to all that is good and holy
Attend all activities when possible
Allow yourself to be used by the Lord

Love people freely for they need love
Let the Holy Spirit guide you
Look on the world, needy and sinful

Taken from Newsletter of
Faith Baptist Church, Minneapolis, MN

THEIR PARTNERSHIP BEGAN AT WICHITA

by Fred C. Folkerts

The Rev. Larry and Mrs. Bonnie Scheffler are happily at work as missionaries in Cameroon at a newly opened Baptist Boys Secondary School at Soppo where Larry is the Vice-Principal. Teaching in Cameroon is now a familiar task for Larry, but it is an exciting new role for Bonnie. They are together in Cameroon today as a result of an attraction they felt for each other on their first meeting at the General Conference in Wichita in 1973.



The Rev. and Mrs. Larry Scheffler.

At Wichita, Larry had just returned from three years of service as a short-term missionary science teacher in Cameroon. Bonnie had just received appointment as a short-term missionary for Japan. Their mutual interest in serving the Lord overseas was a starting point for their acquaintance. They began correspondence and over the next two years developed an awareness that God had called them together as husband and wife. Larry completed his seminary training in 1974 and returned to Cameroon as a single regularly appointed missionary. Bonnie completed her short-term missionary service in

The Rev. Fred Folkerts is associate secretary for overseas missions of the North American Baptist Missionary Society.

Japan during April 1975. They both returned to the United States and were married on July 12, 1975, in Portland, Oregon. They left together for Cameroon in September 1975.

Larry was born on February 28, 1946, at Norfolk, Neb., to Mr. and Mrs. Ervin Scheffler. He accepted Christ early in life and was baptized in 1953 by the Rev. Reuben Stading and became a member of the Creston Baptist Church in Creston, Neb. He completed high school in 1964 and earned a Bachelor of Science degree in Chemistry from University of Nebraska in 1968. He completed his Master of Divinity degree at North American Baptist Seminary in 1974.

Bonnie was born on July 21, 1951, in Seattle, Wash., to Mr. and Mrs. Charles Phillips. She accepted Christ as her personal Savior at an early age and was baptized in 1961 by Dr. John Wobig of the Trinity Baptist Church, where she became a member. She completed high school in Gresham, Oregon, and earned a Bachelor of Arts in elementary education from the Oregon College of Education in Monmouth, Oregon, in 1973.

Larry and Bonnie are very well suited for their present assignment. The Baptist Boys Secondary School is an outgrowth of the Baptist Teachers' Training College at Soppo. An oversupply of teachers forced the closure of the teacher training course at Soppo. A boys secondary school was launched in its place in 1975. Larry is experienced in secondary school ministries from his work at Saker Baptist College in Victoria where he was a short-term missionary for three years. Bonnie is an experienced English teacher from her short-term ministry in Japan. They are both eager to share their faith and life in Christ with students at the school and with people in the community.

Larry is also assigned as a member on the staff of the Cameroon Baptist Theological Seminary located at Soppo. The seminary program did not get started in 1975 as planned, but Larry is involved in continued planning for a theological training course at the Bachelor of Theology level.

How do they view their role as overseas missionaries? Bonnie says, "We need make no apology for our belief in Christ. By giving God the honor and glory in our daily discussions with the friends we make, they will know our faith is real, and sharing Christ will be natural."

Pray for Larry and Bonnie Scheffler as they are sharing Christ in their overseas ministry that the Lord will bless their work with much fruit. □

God's Volunteers report

Let me see this world
dear Lord as though I
were looking through
Your eyes....

As we recorded this song, LOOKING THROUGH HIS EYES, in a Chicago studio, we as God's Volunteers were again reminded of the task God has placed before us and that we must strive to look at this world as through the eyes of Christ. The unique part about the Christian walk is that we can see this world as Christ saw it.

In just three crusades some two thousand people were called on, over 1000 contacts were made and over 90 people have accepted Christ as their Savior and Lord, just because we obeyed the call to follow Jesus and let him live in us. It is a fantastic ministry to serve the Lord, for as you walk with Jesus you find your life becoming like His. Yes, we have been bought with a price and we're no longer our own, we belong to Christ. The only thing we as God's Volunteers can do for Christ is to yield our lives as instruments for the Lord, to let God be God inside of us, in his rightful place as our Lord and Master.

We have had the experience of seeing churches grow. As we started God's Volunteers we expected souls to be won for Christ. God has answered far and above what we asked; for not only have souls been won but disciples have been made and lives have been transformed. Churches have seen the vision and have gone out into the community and shared their faith in Jesus Christ.

Each crusade we have had, has been unique in its own way. Each community has its own needs, and as God's Volunteers with God's help we have tried to meet these needs. In some communities the church needed to be reunited, in others the people needed strength, encouragement and training in how to share their faith, but the greatest need of all is telling people about the love of Jesus Christ. This all

(Continued from page 30)

youth SCENE

by Douglas Ross

Does a leader have to be blessed with charisma, flawless, always the salesman type? Must leaders be elevated, on top, always up front? If so, why did Jesus choose to lead in an entirely different manner?

I believe one of the reasons Jesus Christ came was to demonstrate a new kind of leadership—servant leadership.

I'm often asked, "What is servant leadership?" I believe servant leadership involves working, ministering, trusting, questioning, encountering, delegating, evaluating, communicating, practicing and listening.

Leadership is **working**. The boss gets to work first, leaves last. His task is on his mind until it's completed. Ask any employer and he will tell you it's hard to find someone willing to work. And too often the church suffers at the hand of the volunteer. We're seemingly afraid to expect diligence from someone not paid in money. But in reality, that which you do for Christ and his church demands your best effort. Babies cry, children run off, youth "horse around"—reaching them for Christ demands hard work. If you're a leader who counts, you'll command respect and be able to demand hard work from those you lead. The church is no place for laziness.

Servant leadership is **ministering**. It takes work, but what we do is minister. When the dictionary defines ministry it uses terms like "to attend to the wants and needs of others/the act of serving; a person serving." Put simply, ministry is discovering the need of a person and then meeting it. Jesus came "to serve (minister) and to give" (Matt. 20:28, N.I.V.).

Servant leadership is **trusting**. "You know that what I tell you is true for you know you can trust me" (2 Tim. 3:14, *Living Bible*). Every father has experienced the trust of his children as he leads them up a hill or through the dark. Children seem to be born with trust. Yet it is also adults who teach them *not* to trust. If those you lead

Mr. Douglas Ross is president of *Success With Youth* publications.

SERVANT LEADERSHIP— WHAT IS IT?

trust you, they will do what you say. And if you trust *them*, they'll love you for it.

Servant leadership is **questioning**. We never have learned it all. We must be open to learning new ideas, concepts, methods, truths and principles. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). The real leader doesn't say, "We never did it that way before." Rather, the leader is constantly seeking to learn as much as possible to make his ministry more effective.

Servant leadership is **encountering**. It means being willing to confront people. When your brother offends you, go to him (Matt. 18:15). If someone you are responsible for is not doing his job, go to him and talk it out. If a teen-ager in your group is giving you trouble, talk to him about it. And if that doesn't help, then go see his parents—not in a spirit of gossip or accusation but rather in love, serving the interests of the other.

Servant leadership is **delegating**. The leader who's a loner tries to do everything himself. Leadership is often defined with words like influential, important, authoritative and noteworthy. When this is our concept of leadership—if we have such a desperate need to succeed—then we have to do it all ourselves. When we understand that our real success is when others succeed, when we give them important things to do, we discover that leadership is losing our lives in the success of others.

Servant leadership is **evaluating**. We have to ask the question, "Is all this activity necessary?" Contemporary, growing churches are discarding old ideas and old methods and exchanging them for new ways to minister. It's been said that the only thing certain is change. We're in the midst of a knowledge explosion—there's so much new information to contend with. God's business deserves our best efforts. If you want to "build a tower," it's good advice to "first . . . consider the cost" (Luke 14:28, N.I.V.).

Servant leadership is **communicating**. As I work in the local church I see many groups of people we must communicate with—church boards, officers,

parents, peer groups. In any church it's so easy to be left out—to feel uninvolved, unwanted. Lack of communication is what most often prevents those in authority over us from granting our requests. Is God doing something through your ministry in your church? Share that good report. Communicate! It's a responsibility of leadership.

Servant leadership is **practicing**—doing it right, leading by example, showing the way. You can't supervise a job you don't know how to do yourself. Don't ask someone to do something you yourself are unwilling to do. Both leaders and followers make mistakes and fail. We all have a right to fail. Those you lead have a right to fail. Children and youth have the right to fail. But how do you respond to their failure? to *your* failure? A plaque in my office says it well: "People who never make mistakes never do anything." In Acts 9:6, Paul was told what to do. So are you. Will you do it?

Servant leadership is **listening**. A friend of mine asked me to remove my sun glasses the other day. He couldn't see my eyes and didn't know if I was really listening. When my eyes wander, my daughter says, "Daddy, listen to me." People like attention. We all enjoy having someone show an interest in our family, in our accomplishments or in something we've made. That kind of experience is very fulfilling. A youth who had just come off drugs was asked who helped him the most. His reply was, "There was one adult who talked to me without looking at his watch." There's an art to listening. In fact, a good listener is considered a good conversationalist! A poor listener is usually a talker. Listen! Those you lead have something to say—suggestions to make, ideas to be heard. If you're a good leader—a servant leader—you'll listen. Jesus complimented the disciples for "hearing" and "seeing" (Matt. 13:16). We would be wise to listen to those around us so we can be their servant.

Far too many of us think leadership is being at the top of the ladder with as many as possible below us. But leadership is not a pyramid with you at the top. Christ called us to invert that pyramid. Leaders should "bear one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

Jesus answered for all of us the question of leadership when he said, "Anyone wanting to be a leader among you must be your servant. And if you want to be right at the top, you must serve like a slave" (Matt. 20:26-27, L.B.).

Can you let your success be seen in others? Try—and you'll be a *real* leader. □



The Stranger At the Door



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

The colorful latchstring which was always hanging on the outside of the door has been replaced by the modern button, wired to an inside doorbell. The meaning, however, is the same: it is to be used primarily by friends and acquaintances. We are always a little reluctant to open our door to a perfect stranger.

Sometimes we find it necessary, for one reason or another, to admit a stranger. Such is the case when we open the door to a brand new year.

When we think of what the old year has been, we might be inclined to close the door in the face of the new year and pretend we are not at home. The new year, however, is one stranger who will not be kept out. In spite of the fact that we do not know this stranger, he will be with us for 52 weeks 365 days. A comparatively short time, and yet some of us will leave before he does.

This little stranger has news for us. He greets us with the words, "Now you are another year older." Maybe we dash to the mirror only to discover that what he said is really true.

"Grow old gracefully" is a phrase familiar to all of us. This is very difficult for grace and beauty belong to youth and not to one who has become gray-haired, fat, wrinkled and double-chinned. Nature has so arranged it that when responsibility grows, grace and beauty wane. But this is no reason to become despondent for there are

many other wonderful qualities; we can grow old eagerly, joyfully and triumphantly.

"Come in New Year, and make yourself at home. We'll take you as you come, one day at a time and, with God's help, each day can be a little better than the day before.

Thanks be to God who in his infinite wisdom does not reveal the future to us in advance. But he does let us know that he holds both us and the future. It is easy to walk with our hand in the hand of God. □

Women in Cameroon

by Mrs. Beatrice Pankratz,
vice president of the W.M.U.,
Chicago, Ill.

We were approaching Banso when we passed a group of ladies. One of them was carrying a baby in her arms. Johnson, our driver, said, "There's a White Cross baby." As I voiced my amazement at his perception, he replied, "It's easy to spot a White Cross baby on the way home from the hospital, because they are always wrapped in a pretty little blanket and dressed so nice." Ladies, does that encourage you to continue making pretty layettes for our Cameroon mission? It is a great testimony of loving, cheerful concern.



Women's group at
Mbingo.

Missionary Pat Lenz, at right,
and the author holding a
sheet with 27 patches.

While in Banso, Eleanor Weisenburger and I looked over their supplies. She could use blankets, sheets and bedspreads. She commented that if all the quotas are filled each year they are adequately cared for. Ladies your work is so important to the mission hospitals! Many things are still nonexistent on the field. Laundry rooms and kitchens which we take for granted in our hospitals are absent. We must keep working to have our love reach as far as possible.

While visiting in Mbingo the following week, Laura Reddig made sure I saw how long our supplies are used. Note the picture of Pat Lenz holding up a sheet with 27 patches. Watching Pat at work with her improvised equipment straightening fingers and stretching limbs crippled by leprosy made me feel that she had magic in her fingers! God is using all of our medical people in such a beautiful way.

Most of the Women's meetings were very well attended at the various stations. The women were often tired from working in the fields because it was "planting season." At Ndu the question was asked if all American women worked hard in the women's work. I had to confess that some do but others don't. Mrs. Nfor (pictured with me) stood up and replied, "That is encouraging to us as new Christians. If women in America who have had the gospel of Jesus for so long are lazy, then we must be more patient with our new Christians in Cameroon." I was

surprised with her comment, but she was right! I looked at the tired faces of the women in front of me and I realized how difficult the load is for them. In their culture the women work the fields, do the marketing and cooking and care for the family needs. Their mode of travel is usually walking while carrying their loads on their heads and often a baby on their back.

During our first visit in Banso my husband and I observed Dr. Lemke and Dr. Grabke at work. Their task that morning was the amputation of a seven-year-old girl's gangrenous foot. A cow had stepped on it and the parents had waited too long before coming to the hospital with her. The stoicalness of the parents and the bravery of the little girl throughout the surgery and week of recuperation were exemplary. Upon our return to Banso one week later we were asked to transport the



Back row: Missionary Oryn Meinerts' mother
and Ruth Schillberg. Front row: Bea Pankratz,
Frieda Abraham and Pat Meinerts in Bamenda.

Mrs. Nfor, Ndu, and the author. Mrs. Nfor's
husband attended the N.A.B. Seminary and
is now president of Ndu Baptist Bible College.



parents and girl to Bamenda, a five-hour journey in the Land Rover. Their quiet patience made the trip a gratifying experience. After a night's rest and loving care by Bamenda Cameroonians and missionaries, they were transported the following day to Mbingo where Dr. Fluth would make an artificial limb for this beautiful little Fulani girl so she could run and play again. Ladies, this is only one glimpse of the miracles performed on our mission field every day through the cooperative efforts of many people.

Frieda Abraham, the president of the Cameroonian women, was the first lady to greet me in Douala after my arrival and also one of the last to bid me farewell. We traveled together several days and she showed her love by sewing the dress I am wearing on the above picture. The ladies of Cameroon furnished the material. Many of the individual groups showed their love as well by giving me "dashes" of flowers, fruit or several dozen eggs. The Monday afternoon women in Bamenda presented me with the attractive bag I am holding on the picture with Mrs. Nfor.

The women of Cameroon were pleased to hear that we love them and you should be happy to know that they pray for us as we do for them.

Ladies, "Work for the night is coming"—soon! □

The Two Nancys in Pioneer Girls

by Katharine Boerwinkle

It was great being a "pal" to Nancy H. and Nancy C., my "gals," encouraging them to see "Christ in every phase of a girl's life."

Nancy H. came from decent, moral, though non-Christian parents. Their

goals were hard work, a home, health and high school education.

Nancy C.'s mother permitted her third husband to adopt the little girl, but no rapport ever existed between the high spirited, super intelligent, creative child and the overwhelmed man.

My husband and I shared our home, gifts, outings, letters at college, sympathetic ears and a little prayer with these girls.

Where are the Nancys today?

Nancy H., given Christian impetus by a live Pioneer Girls church and camp program, put herself through a Christian college. She taught high school, married and has two young sons. She is now the spark and mentor of a new Pioneer Girls group. She is also chairman of the Camp committee and an authority on Pioneer Girls camping. We remain close, confidential friends.

Nancy C. was especially diligent in the difficult academic and spiritual program of the Explorers. Apparently too avid and "religious," she was an irritant to her family and forbidden to continue. She lost interest. She enrolled, then left college early, worked, married a divorcee, divorced, married again and bore one son. We still love each other, but there is little depth in any spiritual discussion.

Many times I have confessed, "Lord, I did not persevere in prayer for Nancy C. I did not 'pray without ceasing' when the battle was rough."

"He is faithful to forgive," but that does not repair the damage for Nancy. No, I am not wholly responsible, but I could have loved more (1 Cor. 13).

Of this only am I confident: God will keep through his own name those (including Nancy C.) whom he has given Jesus (John 17:11b). And though her work may "be burned" she herself "shall be saved yet as by fire (1 Cor. 3:15).

Pals, our gals are our responsibility until God orders otherwise. □



His Way Is Joy

by LaVerna Mehlhaff,
women's work director

"His Way Is Joy" was the theme of one of the W.M.U. retreats that I recently had the privilege of attending.

It is an appropriate challenge for the Christian of today. Knowing Jesus Christ as our personal Savior, we can enter the new year with joy in our hearts knowing that the God whom we serve will lead, guide and undergird each of us through all of the experiences before us. Joy can be experienced by obedience to Jesus Christ and following in his way. We can be glad in the Lord for we have his assurance that he knows our future. "Be glad for all that God is planning for you. Be patient in trouble and prayerful always" (Romans 12:12). □

Japan Mission has become a household word in many North American Baptist families. Dr. R. Schilke, general secretary of missions, recently visited the mission field in Japan and reports here of proposed changes in our Japan mission.

Changes in missionary work are inevitable. Methods become outdated with the passing of years. To continue to be effective, one must adapt to changing times. Our Lord does not change and the Good News of the Gospel does not change, but the methods to proclaim those good news certainly change. If we refuse to change, then we will most likely experience that we become ineffective.

We have been in Japan for almost 25 years and we have seen a number of changes in missionary approaches, but perhaps my fifth visit to Japan resulted in the proposal of more major changes than before. To understand these, a few comparisons will have to be made.

Our First Missionary Outreach

In late 1951 we sent our first three missionaries to Japan. We did what many other Mission Boards did: follow the call of God to send missionaries to the land of the rising sun which in the post war years had gone through tragic experiences. With others we wanted to help in bringing the Son of the living God to the people of Japan. That task has proved far more formidable than we expected.

Our first three missionaries sailed for Japan in November 1951, and took up a year's language study in Tokyo. Other missionaries who followed them took two years of language study. Early in 1953 they moved to Ise where our first work began. Ise along with the entire Mie Ken prefecture belonged to the more rural areas of Japan, but it was the wish and desire of our first missionaries, with Board approval, to minister in the more rural areas of Japan where the Gospel of Jesus Christ was little known. Looking back, one can certainly question whether those early decisions were wise. The Apostle Paul began in the large cities and let the churches reach out. Perhaps we should have followed Paul's methods and not just looked at needs. In any event, any outreach in evangelism and church planting in those early years was done solely by our missionaries, since they had no Japanese Christian leaders to work with, much less to guide them. By 1959 a church was established in Ise and another one in Kyoto.

My first visit to Japan in 1959 brought two more outreaches in Tsu and in Matsusaka, both in the Mie Ken prefecture where in the course of years two additional churches could be organized and eventually Japanese pastors placed. Our first Japanese pastor, Mr. Yoshio Akasaka received his Bible School training in Japan when he first came to us, and he was placed in Ise. Our second Japanese pastor, Mr. Hisashi Murakami, received the greater part of his theological training at N.A.B. Seminary in Sioux Falls, S.D., and took post graduate work at Eastern Baptist Theological Seminary in Philadelphia.

Dr. Richard Schilke is the general secretary of missions of the North American Baptist Missionary Society.

Pennsylvania. He returned to Japan in 1966 and became pastor of the church in Tsu.

Cooperation in Theological Education

On my first visit to Japan in 1959 it became apparent that if we were to undertake any theological training in Japan, it would have to be done in cooperation with other missions, since it was financially quite impossible for us to do it alone. Contact was made with the Mennonite Brethren Conference Mission which had a small Bible School in its second year in the greater Osaka area. Negotiations followed which brought together in a cooperative effort three Missions: the Mennonite Brethren Conference, the Baptist General Conference and our Conference. This cooperative effort in theological education began in 1960, and the original Bible School was



changed into a seminary, renamed Osaka Biblical Seminary.

Over the years a new campus could be built. In this project all three missions shared equally in capital investments and in faculty staff members. The cost of operating this school was pro-rated on a ratio basis according to the student body. The highest enrollment came to about 30 students several years ago though the dormitory was built to accommodate 40 students. For a decade this cooperation proved very fruitful and blessed of God. Then problems arose which seemed that continued cooperation might not be possible. The last five years were difficult years. All efforts to bring dissenting groups together proved fruitless, and after 15 years of cooperation, dissolution of the seminary became inevitable. The year 1975/76 will be its last year. What remains is a settlement of property matters. Each of the three missions is again to share equally in the final proceeds. Negotiations are presently carried on but an agreement has not yet been reached at the time of writing this article, though it may not be far off.

The Mennonite Brethren Mission in Japan has placed an offer for the entire property but has not come up with what the Baptist groups feel is a fair market value. Thus, if an agreement cannot be reached the entire property will be placed on sale in order to receive the fairest market value which could be three to four times the original investment.

Joint Efforts in Mission Outreach

My second visit to Japan in 1967 brought about some minor changes in our organizational set up. Up to that time, all field decisions were made by our missionaries. If they were strictly field matters, they could be implemented by the field as soon as possible. Certain matters required Board approval before they could be imple-

mented. These were mostly matters which affected the budget.

In 1967 discussions were held on the field which resulted in certain joint efforts with our National Brethren. Our churches in Japan had begun to organize themselves into an Association for the purpose of fellowship. They called it the Japan Baptist Conference. It was felt by that time that national representation should be had on our Japan Field Committee. Thus two additional brethren were chosen by the Japan Baptist Conference to represent them on our Japan Field Committee. We believed that with this change all plans with regard to the work in Japan could be jointly done and that a kind of parallelism could be avoided. We labored under that assumption since 1967, and further outreaches in evangelism and

church planting resulted in the course of the years as follows: a church in Nagoya could be organized; a mission in Ikeda (greater Osaka) was established; a second place in Kyoto was undertaken known as Muko Machi. Very recently the following new efforts were begun: Kashiwara and Saidaiichi, both in the Nara prefecture, and a second work is to be started in Nagoya. All this was made possible due to the national mission workers and pastors which graduated from Osaka Biblical Seminary in the past years of cooperation. It is certainly not due to an increase in missionary staff, since for several years we were not able to increase the number of missionaries in Japan. In all we do have about 10 national workers which graduated from Osaka Biblical Seminary.

The short-term missionary program which began in 1971 has also proved very useful. This is a two year program in teaching English. The short-termers make new contacts and use their witness and influence to channel these contacts to the church. A number of very positive results have come from these efforts. We do need a few short-term missionaries every year to replace others who are coming home.

Major Immediate Changes

Lately it has become quite evident that major changes will have to be made in our approaches in Japan if we are to work in unity with our national brethren and the churches. This, as well as the continued problems at Osaka Biblical Seminary, made another visit to Japan necessary in order to discuss on the field with all the groups just what all this involves. This my fifth visit to Japan took place in October 1975. Perhaps it should be stated that my third visit was in conjunction with the Baptist World Congress in Tokyo in 1970 and the fourth visit early in 1973 was an emergency visit due to the problems at Osaka Biblical Seminary.

On this present visit I met separately first with the national pastors, then with our missionaries, then with our Japan Field Committee. Each of these meetings took a full day. After that I met jointly for two days with all our national workers and with our regular appointed missionaries in Japan. These meetings proved very beneficial. They revealed first of all that the Japan Field Committee with two National brethren on it was not as much a joint effort as what we had assumed. Though the Japan Baptist Conference appointed the two representatives, they were not necessarily the leaders and officers in the Japan Baptist Conference, and under no circumstances could they speak for the Conference. In the setting of their culture they also were not representatives in the sense in which we had assumed them to be. Thus misunderstandings easily resulted due to our erroneous assumptions. Secondly, we learned that our approaches had to change. Most of what we did was being interpreted to be the desire of the mission without due regard to the existing churches. This was certainly not what we desired but this was the practical outcome of most of our decisions. Thirdly, we learned that our organizational setup must drastically change if more unity and unified approaches are to be brought about.

We agreed that in the near future the missionaries in all of their evangelism outreaches are to work within the framework of the Japan Baptist Conference, which will organize more fully. Our missionary body will remain as a missionary organization and take care of matters which relate only to the missionaries. This will be done mostly by a Japan Missionary Fellowship Executive. This executive will also represent all missionaries on the organization coming out of the Japan Baptist Conference (National) where all decisions pertaining to the work in Japan will then be made. A joint committee of two National brethren and two missionaries was appointed to work out the details of this change. When this is accomplished, the present Japan Field Committee will cease.

Since Osaka Biblical Seminary will be dissolved within this year, we agreed to look into another direction of choosing a seminary in Japan which we could endorse and recommend to future students and with which cooperation on some basis can be established. Such a seminary in the Tokyo area was named and agreed upon. Preliminary negotiations were immediately started and a committee of three, two nationals and one missionary, was appointed to carry on further negotiations. If agreements can be reached, further information will then be given.

We pray and hope that these major changes will prove beneficial in the future and will give us a more unified directive under the guidance of God's Holy Spirit. To work effectively in Japan, unified efforts are needed perhaps more so than in many other countries. God has his work in Japan and it is growing, even though at somewhat of a slower pace than in some other countries. There is no lack of the multitudes which should be won for Christ. They are so numerous that they greatly overshadow the few who form the Church, the body of Christ. May God give us the vision and the faithfulness to do our part to help win these precious and lovely people for our Lord and Savior Jesus Christ. □

Reflections From Life Celebration

by Bruce A. Rich

If you are young, you have things going for you; for example: Last summer all North American Baptist young people had the opportunity to meet in Green Lake for a LIFE CELEBRATION. Two hundred and forty took advantage of it and had a great time.

Because of LIFE CELEBRATION I have come to know really what God's will is for the next part of my life—seminary!"

All decisions made as a result of the experiences at LIFE CELEBRATION were not as decisive as this one, but they all marked a growing relationship with Jesus Christ.

Two hundred and forty persons joined together at Green Lake last August for the Celebration. Twenty young people gave capable, dedicated leadership to the life group activities. Twenty-four persons shared in teaching, speaking, coordinating and counseling. As coordinator for the LIFE CELEBRATION I take this opportunity to express publicly my deep appreciation for these beautiful Christian brothers and sisters who joyfully and unselfishly gave themselves and their gifts to be used by God for the good of all. It is this kind of cooperation that made my responsibility so much easier and enjoyable.

Creative abilities, leadership and musical talents were all evident in abundance throughout the week as participants caught the spirit of celebration. The musical "Happiness" was

The Rev. Bruce A. Rich is general director of the Church Ministries Department of North American Baptist Conference.



Newlyweds, Rev. & Mrs. Larry Scheffler, were able to share their missionary views from Cameroon and Japan respectively.



(l. to r.) Rev. Ben Hulsing, program coordinator, Mrs. Ben Hulsing, counselor coordinator, and Miss Dixie Potratz, counselor, visiting after morning sessions.

presented on Thursday night by a volunteer choir of 110 voices, under the leadership of Mr. Robert Walther, assistant God's Volunteers director. Other musical groups participating during the week included the combined youth choir of Center and Bethany Baptist Churches of Milwaukee, Impact team from North American Baptist College, God's Volunteers and a few more formed while at LIFE CELEBRATION.

Missions were explored as everyone was caught up in a candid interview and discussion by five representatives of our mission outreach to Cameroon and Japan. Further interest was demonstrated through the mission offering of \$375.00.

"What has this week meant to you?" This question asked at the end of the week prompted a variety of responses, but without question the Life Group discussions and activities took the lead in popularity. Some of the comments we received were these:

1. I learned a lot at this conference. The "sermons" and especially our small group discussions were great. I thought the whole program enabled me to grow spiritually, and what I

Anyone for a little Country and Western?



One of the singing groups formed at and for LIFE CELEBRATION.



LIFE CELEBRATION leadership team.

learned will help me when I get home.

2. The conference was one of the greatest experiences for me. It made me realize that there is only one way to live the Christian life. That way is complete surrender to Christ and not keeping anything of your life for self. I experienced real love, peace and joy. It was also my only chance to meet with other young people and have the kind of unity and fellowship that you can't find anywhere else. Sharing also helps strengthen a Christian, and that is what made this a real neat place to be. It has turned the power on for me to work for Christ.
3. This week has given me a great big push in my Christian life. I had come to a place in my Christian life where the daily growing process had stopped and become stagnant. But through our small "Life Groups" I formed some goals for my life with Christ and steps for carrying these out. Now, I am enthusiastic to get started and make my Christ-like walk alive for the glory of my Lord. This has been one of the greatest weeks of my life!
4. This week hasn't fallen into the regular pattern of youth "celebrations"—it hasn't been a high, but rather another step in my life with Him—a time for self-evaluation and the setting of renewed goals in my aim to be more like Him. Thank you!
5. I learned to help lonely people. I also found out just how many

(Continued on page 30)

insight into christian education

TEACH TOTAL LIFE MANAGEMENT

by Mahlon Hillard

When someone mentions the word *stewardship* in church circles, one of two reactions may come out. One is a verbal groan relating to how much we hear about money. The other is a quiet but negative reaction that, if vocalized, would sound something like "I need this like I need a glass of warm milk."

Yet many pastors and teachers continue using the word *stewardship*, hoping everyone listening realizes that it applies to more than just money.

As Christian educators we know that real biblical stewardship deals with the financial part of our lives and the commitment of the many things entrusted to us, but we also know it means much more. Total stewardship is really the principles of Jesus Christ working in and through a life. It is what could be called an integrated Christian lifestyle. That is, all that I am, have, know and can be, used in a positive way for Jesus Christ and in the lives of others.

It is this concept of the managed Christian life that every believer must grasp and experience if total stewardship is going to mean anything at all.

Perhaps a whole new phrase to describe what we believe about Christian stewardship is in order. I suggest the phrase **total life management**.

If you are a teacher or a preacher you may be saying to yourself that merely changing a word will not help if the presentation is the same. I wholeheartedly agree. But that is where we

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come in as educators with the responsibility to teach what the Bible really says about stewardship as an integrated Christian lifestyle.

I think the phrase **total life management** can help put a handle on concepts we already know to be true. See for yourself. To find out where your group is in their thinking, at the beginning of a class session, ask the group to write a sentence definition of the word *stewardship*. Several weeks later do the same for *life management*. Collect the definitions each time and compare to see how the individuals you teach feel about the concept of stewardship. I think you will conclude that the new phrase to describe the old subject is a good teaching aid. It gives you a better chance to share something positive and fresh, and you don't have to overcome negative attitudes before you begin.

I believe that each of the three words in the phrase **total life management** is biblical and is adaptable to constant Spirit-led preaching and teaching. With it you can (instead of delivering just a lesson from time to time on the truth of stewardship) develop a philosophy of total life management regularly from lesson to lesson without having to use a word that is fraught with negative vibrations.

With the phrase **total life management** many pertinent questions can be thrust into discussion. Questions such as: "Am I really managing all that God has given me?" "Can God lay claim to things I never really thought were his in the first place?" "What about the management of leisure time?" "What about the management of my influence

on people?" "What about my tongue, my conversation habits?" "What about the management of (yes!) even my pocketbook?" Perhaps with this new phrase people might be willing to rethink and share concerning the management of the many areas of their lives, whereas before they were unwilling to discuss them because of preconceived ideas.

In this phrase I believe the word **total** encompasses everything it would if it were in front of the word *stewardship*. It must include an awareness of our value systems and the whys and wherefores of what we do. Why does each person cherish something different from what other people cherish, and how does this cause him to respond with his time, influence and even his money? The word **total** encompasses these values and any changes in a person's direction of life; therefore, we must be sensitive to the fact that we are managers now over so many more things than we were perhaps this time five years ago.

The word **life**, of course, pertains to our living at both the spiritual and the secular level. Though all evangelicals will admit there should be no separation of the two, we know in reality the people we are educating often do tend to make a distinction. Real Christian living is applying the principles of Jesus our Lord in all situations. The "Christian living" of life goes on whether one is in the darkest private thoughts of his mind or singing a solo on the platform. Though others hear only the solo, God hears it all, and we are held responsible for both the private and the public, the spiritual and the secular—and that means biblical management.

The word **management** simply means disciplined application of the Word of God and yieldedness to the Holy Spirit in every daily living situation. Being behind the wheel of a car, being on vacation, paging through a merchandising catalog, talking in the foyer of the church building—all must be considered a part of **total life management**, which is integrated Christian living and what we commonly know as stewardship at its best.

If you are a Christian education worker in your church, be alert to Bible passages or lessons that lead to the discussion of **total life management**. And watch for learning experience tools or games that can be adapted to these three words to help apply their biblical meaning in the life of the believer. If Spirit-applied, the phrase can produce new discussion and learning among persons previously unwilling to discuss total stewardship. □

WILMER QUIRING

The Rev. Wilmer Quiring began his ministry as Eastern Area Secretary, January 1, 1976. By action of the General Council Rev. Quiring was appointed to succeed the Rev. Rubin Kern who has reached the retirement age. Rev. Kern has served as area secretary since 1963. After much thought and prayer Rev. Quiring has graciously accepted the appointment, firmly believing that he is following the guidance of the Holy Spirit. We can fully concur with the words in Acts 15:28: "For it seemed good to the Holy Ghost and us. . ."

As Area Secretary he will be serving the Atlantic, Eastern and Penn-Ohio Associations, comprising 47 churches and about 6,800 members.

The Rev. Wilmer Quiring was born in Bingham Lake, Minn., June 21, 1921. He enrolled at the Bethel College and Seminary, St. Paul, Minn., where he studied for two and a half years. In 1943 he entered North American Baptist Seminary in Rochester, N.Y., and graduated in 1945. He received his B.A. degree from Kansas Wesleyan University in 1947, and his M.Th. from Northern Baptist Theological Seminary in 1963. Additional training in Pastoral Counseling and Preaching were received at the University of Minnesota and University of Chicago. On Sept. 4, 1945, he was ordained at Faith Baptist Church in Minneapolis, Minnesota. He began his ministry in the Ebenezer Baptist Church, Elmo, Kansas, which he served for three years. From 1948-51 he ministered to the people of Calvary Baptist Church, Carrington, N.D. The Bethany Baptist Church in Milwaukee, Wisconsin, called him in 1951. Here he experienced a fruitful ministry that lasted for thirteen years. His gift of Christian diplomacy and conciliation helped the church during the difficult time of resolving a bi-lingual situation.

In 1964 he accepted the call to Andrews Street Baptist Church, Rochester, N.Y. He led the church successfully

New Eastern Area Secretary



through a building program, and it is now known as the Latta Road Baptist Church.

In addition to his regular ministry as pastor he was active in Associations, Conference and community. He served as secretary of the Milwaukee Ministerial Association, and president of the ministerial group in the Eastern Great Lakes Area. In the North American Baptist Conference he held positions of responsibility as moderator and secretary in the local Associations and Conferences, and as council representative.

With thirty years of pastoral and administrative experience behind him, the Rev. Quiring is aware that without a loving and dedicated wife it would have left something to be desired. Eleanor Quiring was always active in the work of the church and the Association. She is an example of an ideal pastor's wife. They have five children—three sons and two daughters.

Because of Rev. Quiring's long years of dedicated service to so many people he is truly qualified to guide the Associations and churches in the Eastern area in spiritual growth, to help and counsel pastors and to lead lay persons in administrative and leadership responsibilities.

As a preacher of the Word of God he brings both dignity and spiritual strength to the pulpit. Like the Apostle Paul he will feel "the concern of all the churches" in the Eastern Area. □

HARD KNOCKS

Hebrews 12:11

The Stone was rough and
rugged,
When polishing begun,
But now, it's bright and
shining;
And glistenes in the sun.
Now, since it has been
polished,
It's value has increased;

The Stone has dazzling
beauty—
On which the eye can feast.
It took hard knocks and
grinding,
With many a painful blow;
To take away the roughness,
And let the beauty show.
Mrs. H. E. Widmer,
Salem, Oregon

PERSONAL ESTATE PLANNING



Resolved!
To Get My Will
In Order Now
by Everett A. Barker

A new year is here with its reviews of the past and its hopes for the future. One of the easiest things to put off is the making of a new will or the updating of an old one. Because will-making relates to death, most of us would just as soon avoid the thought. But avoidance does not alter the inevitability of death.

I was recently reflecting on a personal family experience that happened more than 28 years ago. At the time I was a college student interested in pursuing Christian service. Our family situation had no problems of any real concern since my mother had regained good health. My father had always been a very healthy person with no physical problems. During the winter of 1947 he contracted a common cold which led to virus pneumonia followed by several months of recuperation. We didn't give much thought to this except that he found it difficult to regain his strength. The doctor then determined that he had developed pernicious anemia which required prescribed treatment. However, he continued to weaken until it was diagnosed a few months later that he had developed aplastic anemia. While my father was hospitalized for treatment he overheard some student interns outside of his room discussing his case and they concluded that he, the patient, was going to die. He immediately re-

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

quested my mother to contact our family attorney and to have him draw up a will. He had talked about having a will made, but like so many people he had never taken the necessary steps. Now the matter was urgent. The attorney wrote the will and brought it to the hospital room for signing and witnessing.

Within a few weeks my father died from the ravages of aplastic anemia. At the time of the funeral arrangements well-meaning relatives inquired whether my father had a will and who was to be the executor. We had no copy of the will nor did we know who was to be the executor. I can still vividly recall how upsetting the experience was and how helpless I felt not having any idea what this was all about. Like most younger people, thoughts about wills, executors and probate were the farthest things from my mind. My widowed mother was equally uninformed and in no frame of mind to be worried about the will.

After the funeral we discovered that our attorney had the will and that he had made himself the executor. We received advice from relatives, but the best course seemed to be to go through with the situation as it stood. The will was probated and a year later the estate was closed. The estate was modest in size but it cost more than was necessary to settle because of the way it was handled.

The lesson to be learned from this experience is that much anguish can be avoided by taking time, prayer and thought to making your will when there is no pressure. Family members who are left have enough emotional hurdles without unnecessary uncertainties and confusion over a will. For some people there isn't time to make a will because death comes suddenly and unexpectedly. Out of personal experience I urge you to take the time necessary in reviewing your estate and in getting a will and estate plan that meets the needs of your family. It is even important that significant persons understand your intentions. If you have a will, review it periodically with your attorney to see whether it still fits your circumstances. Family situations, tax laws and personal wishes change and these need to be taken into consideration. Perhaps you have thought about a gift to your local church and the North American Baptist Conference. Unless you have it in your will your desire will not be carried out. What about a resolution for 1976 which includes doing what is needed about your will? □



HAVE YOU HAD A WILL CHECK-UP?

The medical profession has convinced us that periodic physicals are important to good health. Your Will also needs a check-up. FIRST, do you have a Will? You should if you are of sound mind and over 21 (18 in some cases). It is important if you have minor children.

It is important if you want to use your God-given privilege and responsibility as a good steward.

SECOND, is your will up-to-date? One recent estate in which NAB shares is complicated because the Will was not updated and carefully drawn.

Write today for brochures to assist you in your Will check-up:

- "37 Things People 'know' about Wills That Aren't Really So."
- "Giving Through Your Will."
- "Making Your Will . . . What You Should Know Before You See Your Lawyer."

Name _____
Address _____

Send to: North American Baptists,
Inc.
Everett A. Barker
7308 Madison Street
Forest Park, Illinois 60130
Phone: (312) 771-8700



CHURCH EXTENSION BUILDERS REPORT

JANUARY 1976

BRIDGMAN, MICH., CHURCH EXTENSION PROJECT

by Rubin Herrmann

What convinced me that God wanted me to minister to the Woodland Shores Baptist Church in Bridgman were not the external factors but God's Spirit making evident an unusual and reciprocal love for one another. From the very first day we met to worship together we sensed a love for each other that was genuine and profound, even with a wide diversity of church backgrounds represented.

In May 1975 the church was organized and received into the Michigan Association which convened at Napier Park-view Baptist in Benton Harbor. Fifty believers declared themselves charter members by July 1975.

Richard Mayforth, missionary to Japan, was adopted as our first missionary shortly after the church was organized. Fifteen hundred dollars were budgeted for partial support of our first missionary.

This church was born out of a home Bible study. Lay leadership in this area will continue to penetrate hearts and homes otherwise untouched by the gospel. Presently, several families are attending our services who were first won to Christ through home Bible studies. Six groups are meeting weekly.

Needless to say, an effective evangelistic calling program is a must for any church to prosper, but especially for a church extension project. Here God has supplied in a most unusual way. Through the kindness of the local Lutheran church we were able to train six persons in the Evangelism Explosion program. We now are training and calling with our own people independently. We continue to maintain a cordial relationship and make necessary referrals to each other as we discover new people in the community.

I appreciate the genuine commitment offered to Christ by so many of our people. For example, the deacon responsible for evangelism is closing his business for a week in February, when he and his wife will join me in attending the Evangelism Explosion seminar in Florida.

This summer 20 young people from Apple Valley, Minn., came to help us conduct a Neighborhood Vacation Bible School. Two hundred twenty-one were enrolled, with 59 decisions for Christ recorded. The Sunday they were presented we reached our all time high attendance of 121. Since then we have broken that attendance record on two successive Sundays in October.

We sincerely appreciate your faithfulness in prayer on our behalf as well as your sacrificial gifts which encourage our

people. A plot of six and one-half acres of land has been purchased for \$30,000. Our Building Committee has been activated. It is hoped that the land will be paid for by January of 1977, and that building will start in spring of that year. Until now, we have been fortunate to have the use of a new high school free of charge with heat and air-conditioning. We are preparing to build as soon as possible so the work of Christ may prosper. "Brethren, pray for us." □



The group which came out for the erecting of the sign on the newly acquired church property.



(at left) Jan Leitch from Edinburgh, Scotland, served as evangelist and Bible teacher for one week in October, 1975.

(at right) From l. to r.: Pastor Rubin Herrmann; Doyle Borkmeyer, Michigan Ass'n Church Extension chairman; Richard Mayforth, first adopted missionary.



Don Lindberg teaching a Sunday school class.

book reviews

by B.C. Schreiber

William Barclay, A Spiritual Autobiography. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$5.95.

If there is anyone who can be described as an extraordinary Christian and a remarkable human being it is William Barclay. There is a uniqueness about him that is evident whether he is preaching, teaching or writing a book. This is especially true of his spiritual autobiography. He cannot write about any area of his life without giving credit to those who helped and shaped his destiny—God, parents, teacher and friends.

He makes no claim to originality or unusual creativeness. "It is the simple truth," he says, "that I never had an original idea in my life. In all the books I have written I have explained and expounded other men's ideas." This becomes clear particularly in his New Testament Bible Studies which have sold more than three million copies.

For the last 27 years he has been on the divinity faculty of the University of Glasgow, Scotland. His desire was not that students should think as he thinks, but that they should think—to teach in order to stimulate and awaken, and not to indoctrinate and stifle.

This spiritual autobiography will give the pastor or lay person a spiritual lift.

The Spice of Life Cookbook. By David Wade, Waco, Tex. Word Books, Publisher. \$7.95.

Since there are many male chefs it cannot be said that this volume is for women only. For those who like to try something new there are many strange and exotic menus and recipes to surprise your family and guests.

The author believes that food and eating are mentioned often enough in the Bible to warrant a biblical interest in the subject. Quoting Ecclesiastes 3:13 he reminds us of the Preacher's words: "And also every man should eat and drink, and enjoy the good of all his labour, is it the gift of God."

Mr. Wade is the author of eight previous best-selling cookbooks and award-winning food demonstrator. He has many other talents in addition to being a tireless church layman and Sunday school teacher.

WHAT MAKES N.A.B. CHURCHES GROW?

by Daniel Fuchs

Concerned pastors and laypersons have been frank to admit: "Our church has not been growing the way we would like to see it grow. What can we do to make it grow?"

A large part of the answer to that question is: Does your church really want to grow? There are churches that are not growing because they don't really want to grow.

New members coming into the church may threaten the present leadership of the church. With new talent coming into the church, the present leaders might have to make room for new leaders, and they feel threatened. Others say they want to grow but are unwilling to pay the price. For a church to grow, it is important that the pastor, the leaders of the church and the congregation really want to grow.

Beyond this first basic requirement, every growing church must find some evangelistic method that works. The same method may not work for every one of the 350 churches of our Con-

ference. Some of our churches have found that for them an evangelistic bus ministry works. For some it is house to house visitation; for some it is telephone evangelism; for some it is a network of home Bible study groups; for some it is the Campus Crusade for Christ Way of Life plan, and for some it is a combination of methods.

Whatever evangelistic method a church may use, it is most important that it keep its priorities straight. The top priority of a growing church is to make contacts for Christ, to bring men, women and young people who are alienated from God by sin into a personal confrontation with Jesus Christ.

The results of Million Contacts For Christ make this clear: Where contacts for Christ are being made, in large or small churches, in city or country churches, there is growth in the church, there is growth in attendance, membership, stewardship and missions giving, in fellowship, spiritual life and enthusiasm, in the total ministry of the church. □

ONE MILLION CONTACTS FOR CHRIST

Associations	Number of Churches Reporting	For the Quarter July-September 1975					Total for Triennium up to September 30, 1975				
		Quarterly Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts	Current Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts
Alberta (38)	7	7,465	540	58	23	64	69,820	6,453	382	158	435
Atlantic (15)	1	3,245	69	1	1	0	25,960	2,535	90	53	186
British Columbia (16)	2	4,390	168	6	0	23	35,120	1,214	57	82	163
Central Dakota-Mont. (30)	5	5,440	1,303	26	10	86	43,520	6,945	325	136	677
Eastern (19)	8	3,635	749	38	38	45	29,080	5,818	198	157	491
Illinois (13)	7	3,235	585	21	17	96	25,880	3,477	139	225	672
Iowa (15)	4	3,975	271	14	10	26	31,800	6,578	130	103	207
Manitoba (17)	2	3,620	4	2	0	1	28,960	347	52	23	77
Michigan (22)	11	9,850	864	53	78	188	78,000	11,996	578	572	2,520
Minnesota-La Crosse (12)	6	2,165	556	21	13	16	17,320	6,315	664	110	350
Northern California (6)	3	3,865	2,689	73	53	60	31,415	13,001	452	446	409
North Dakota (18)	4	3,100	581	14	25	58	24,800	5,061	212	187	510
Oregon-Idaho (10)	6	3,220	189	43	19	54	25,760	1,805	299	230	464
Pacific Northwest (14)	5	2,820	379	102	10	101	22,560	5,644	479	169	753
Penn.-Ohio (14)	5	3,865	1,205	135	62	82	30,920	5,739	563	121	404
Saskatchewan (14)	2	2,165	31	1	0	1	17,320	1,524	51	20	56
South Dakota (15)	5	3,325	141	5	16	13	26,600	1,192	101	158	244
Southern (10)	4	1,240	467	15	11	54	9,920	3,268	194	59	279
Southern California (6)	4	3,995	669	104	18	104	31,960	4,987	562	331	1,047
Southwestern (28)	8	4,075	455	52	7	29	32,635	6,984	335	191	428
Wisconsin (14)	7	3,745	281	27	1	50	29,960	1,964	124	86	304
Totals	96	82,435	12,109	711	412	1,151	659,280	105,980	5,872	3,681	10,505

DRAKE, N.D. A farewell service was held at the Rosenfeld Baptist Church for the Rev. and Mrs. Alvin Auch and their children, Michelle and David (pictured), with the chairman of the board of deacons in charge of the program.



Each branch of the church took part in wishing them God's blessings in their next church they will be serving.

A love offering was presented to the Auch family. A fellowship lunch was served.

There was also a baptismal service at Camp Bently near Drake. After the baptism we gathered in the chapel. The hand of fellowship was extended to Dean Kolschefske. After which we had a Communion service. (Mrs. David Dieterle, reporter.)

LINTON, N.D. The First Baptist Church observed its annual harvest and mission festival Sunday, Oct. 5, 1975, and combined it with an observance of the 75th anniversary of the church's founding.

No formal program marking the anniversary was planned because such a program was held when the church marked its 70th anniversary.

Guest speaker at the mission festival in the morning was the Rev. A. W. Bibelheimer of Drake. Rev. Bibelheimer, is a son of the church and is now retired.

The service marking the church's anniversary was held in the afternoon, with the Rev. A. J. Fischer, pastor of the Berlin Baptist Church, near Fredonia, as guest speaker. He is a former pastor of the Linton Church.

Also taking part in the services were the Rev. Zepik, retired Baptist pastor now living in Linton, and the Rev. Henry Pfeiffer, former pastor at Napoleon, now conducting special meetings at the Berlin Baptist Church.

The Linton Baptist Church traces its beginning back to Nov. 16, 1900, when 18 charter members, under the direction of Rev. John Reichert, met

at the home of Jacob Kiemele Sr. to organize a church.

Over the years, the church has had stations, all closed now, at Freudenthal, Temvik, Hazelton and Braddock. The first building in Linton was erected in 1916. The present building was erected during the ministry of the Rev. Herman Effa, missionary to Brazil.

The Rev. Reuben Grueneich is the present pastor of the church. (Thomas Tschritter, reporter.)

ASHLEY, N.D. The Ashley Baptist Church, held its annual Missionfest. Rev. Arnold Friez of the Baptist Church in Leola was guest speaker. The offering amounted to almost \$11,000.

The Womans Missionary Society held its annual Birthday Program. The program consisted of reading and musical numbers. Mrs. Alvin Haas, banker's wife of Bismarck, N.D., was guest speaker, using her theme as LOVE, bringing a challenging message. A time of fellowship and refreshments followed. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

LA CROSSE, WIS. The Bible Baptist Church was privileged to have the dedication service for this year's God's Volunteers. Two of the group sang a duet. Pastor Sweet had the dedication prayer.

Cameroon missionary, Miss Joyce Lind, was our inspirational and challenging speaker last fall.

Artist-Evangelist, Jerry Beltz, was with us for a week of services. He painted and gave the pictures to those who brought the most first-time guests. His clear, pointed messages were much appreciated, and resulted in 3 decisions. He and Pastor Sweet also made appearances in schools and service clubs in our area, as well as on radio and TV.

Bible Baptist has a new format for Wednesday evening. We are majoring on visitation and "Way of Life" training. For those who feel unable to do visitation, a time of Bible study and prayer continues. The beginnings of our new mid-week program are encouraging. (Hiram Phillips, reporter.)

SACRAMENTO, CALIF. The seventh annual Nor-Cal Association was held at the Lincoln Village Baptist Church Oct. 23-26, 1975, with "Faith in Action" taken from James 2:17 as the theme.

Thursday evening the women met for a salad-dessert supper with missionary Berneice Westerman as their guest speaker.

Friday night was the opening meeting with Dr. Mikolaski of our N.A.B. Seminary as guest speaker.

At the Saturday morning business session Bernal Road Baptist Church of San Jose, Calif., became the eighth church in our Nor-Cal Association.

Saturday evening the young people were entertained by the Wesleyan Methodist choir presenting the "Alleluiah Cantata."

The Adult Banquet featured music provided by the Voices of Faith Choir. The speaker was Dr. Toms of the Arcade Baptist Church in Sacramento.

The closing rally was held on Sunday evening. The combined choirs of the First and Temple Baptist churches of Lodi presented the musical, "I Love America." Dr. Mikolaski again delivered a timely message. (Della Lutz, reporter.)

RACINE, WIS. The 6th annual Wisconsin Association was held Oct. 18-19, 1975, at Grace Baptist Church. The theme was "Joy." Missionary Gerry Glasenapp, area secretary, Rev. Willis Potratz and Rev. Everett Barker, General Conference worker, spoke on the various aspects of joy in our lives. The "Reachouts," a musical group from Racine, also shared in the Joy of the meetings.

A budget of \$20,000 was adopted for the next year. Six of the 14 Wisconsin churches are participating in the Sunday School Enlargement campaign and are competing with each other.

Following a combined Men's and Women's Luncheon with separate business sessions and speakers, Rev. Willis Potratz challenged us with the "joy of reaching out" and we closed with what has become a tradition in our Association, joining hands in one great circle and singing, "Blest be the Tie that Binds." (Mrs. Russell Miller.)

MARION, KAN. The Emmanuel Baptist Church celebrated 75 years of service on Oct. 11-12, 1975. "It was a great weekend," sums up the feeling of those who shared in the festivities of the church's diamond anniversary. There were 179 present for the banquet in the Marion Municipal Building. The theme carried out was "Thanks be to God." This also conveyed the purpose for the entire celebration. A former interim pastor served as toastmaster.

Rev. Milton Zeeb, area secretary, brought a challenging message to those present. The program also included some inspiring musical numbers by former and present members. A large

crowd attended the Sunday worship service in the Emmanuel Baptist church. Speaker was the Rev. John Binder of the North American Baptist Conference office from Forest Park, Ill. Music was presented by the church choir and ladies quartet.

A bountiful basket dinner was served at noon in the Marion Municipal Building. The anniversary program started at 2:30 p.m. with a mass choir of former and present members led by church choir director. Communications were read by Mrs. Rex Seibel. They came from various churches and former members who were not able to attend in person.

The Marion County Historical Society, presented an interesting early history of the local church. Special musical numbers were presented by local churches. The message was brought by the Rev. John Binder. The many anniversary committees that planned the highly successful diamond anniversary deserve a word of thanks. (George Gallart, reporter.)

MISSOULA, MONT. The Rev. and Mrs. Robert H. Lang (pictured) began their new ministry at the Bethel Baptist Church on Sunday, October 5.



Rev. Lang has been associate pastor and minister of music at Salt Creek Baptist Church in Dallas, Ore.

A native of Montana, he graduated from Tabor College, Hillsboro, Kan., with a B.A. degree in sociology. He received his Master of Divinity degree from the N.A.B. Seminary.

The welcoming service and reception was held with the Rev. Ralph Nelson, interim pastor for the past two months, in charge of the service. Out-of-town guests included the Rev. and Mrs. Emanuel Wolff, from Dallas, Ore. Rev. Wolff served as interim pastor earlier this year. (Mrs. Donna Moran, reporter.)

LEHR, N.D. The 20th anniversary of the Ebenezer Baptist Church was held on Oct. 19, 1975. The old church

was built in 1905, torn down in 1955, and the new church dedicated Oct. 16, 1955, at which time the Rev. George Breitrueez served the church as his first pastorate. He was the guest speaker at the dedication service. The Rev. Daniel Heringer, who served the church 1964-1968, and the Rev. H. Zepik, interim pastor, gave remarks. Remarks by neighboring churches given by their pastors were Ashley, Wishek and Berlin. Mr. Ted Kranzler gave the response. Our present pastor, Richard Uhler, sang a solo, "Bless This House." This was followed by a reception. (Mrs. Henry Johnson, reporter.)

CALGARY, ALTA. Because of the growth of Brentview Baptist Church Sunday school, partly as a result of the bus ministry, moveable partitions have been installed in the gym where we now have space for eight more classes. The church has voted to purchase another bus to further this outreach, and plans are progressing for a third floor addition to our C.E. wing. In 1975 we added to our church membership 25 by baptism and 24 by transfer.

The Youth Group is involved in various projects to raise funds for hampers for the needy. A weekend retreat at Camp Caroline takes place twice yearly with guest speakers, Bible studies and sports activities. A musical group called Brotherlove ministered at a coffee house as well as to the congregation. (Mrs. Linda Ohlhauser, reporter.)

AVON, S.D. South Dakota Association meetings were held at First Baptist Church. The theme was, "Christ Inspires Boldness," with an emphasis on the various ministries of the church based on Ephesians 3:11, 12. A welcome was given by the Rev. Henry Lang, pastor of host church and Association moderator.

Special speakers were the Rev. Willy Muller, N.A.B. College; the Rev. Clarence Walth, North Central area secretary; Miss Berneice Westerman, missionary to Cameroon.

A pastors' breakfast was held with Rev. Walth as speaker. David Gladder with two other students represented the Seminary on one evening.

Men's Brotherhood with Mr. Don Cobble of Salem as speaker and Ladies' Luncheon with Miss Berneice Westerman were held at a noon luncheon. The Youth held a banquet on a Saturday evening.

Moderator for the coming year is the Rev. Kenneth Unruh of Tyndall. Presidents serving are Mrs. Wilbert

Buchholz of W.M.U., Mr. Neil DeBoer of Men's Brotherhood and Miss Jane Blecker of Baptist Youth. The meetings were very well attended. (Bert Terveen, secretary.)

EDMONTON, ALTA. Meadowlark Baptist Church is happy to report that the group pictured here was baptized recently and received into the church. They are Mr. Adolph Hunker, Mr. and Mrs. Walter Cherneski, Mrs. Ida Mae Stevens, Tim Breitreuz and Brian Brunner.

Last year our church families hosted seventeen five-day Bible Clubs. There were 155 enrolled, 122 of whom had



no church or Sunday school affiliation. Twenty-seven accepted Jesus Christ as their Savior during these days. Follow-up work is being done with these youngsters. The Rev. Bert E. Milner is the pastor of the church. (Dorothy C. Goethe, reporter.)

CHEEKTOWAGA, N.Y. The fourth Eastern Association met at the Temple Baptist Church with the Rev. Ernest A. Hoffman as host pastor. The theme: "Reconciling Our World Through Discipleship," was presented in the following messages: "Reconciling Our World Through Discipleship" and "Reconciling Our World Through Love," by the Rev. Bruce Rich. In special Workshop Sessions: "Evangelism Outreach" and "Sunday School Teaching/Outreach," led by the Rev. Bruce Rich and Rev. Henry Ramus.

Other Association Program Personnel were Moderator, Rev. Fred Mashner; Vice Moderator, Mr. Allan Scheel; Recording Secretary, Rev. Henry Wilk; Statistical Secretary, Rev. Paul Benson; Area Secretary, Rev. Rubin Kern; and Miss Geraldine Glasenapp, missionary from Cameroon, who also gave the Sunday morning message.

The host church provided for the comfort and spiritual blessings of all participants, for a pleasant Saturday evening family banquet, for various youth activities, and a blessed closing Rally on Sunday afternoon, a "Service

of Song and Word," with area choirs and musicians participating. (The Rev. Albert Fadenrecht, reporter.)

PARMA HEIGHTS, OHIO The Parma Heights Baptist Church hosted a Lay Institute for Evangelism last fall. Over 200 people from the church and surrounding churches were trained by Campus Crusade Staff. The training included sessions on how to live the abundant Christian life, and sessions on how to communicate the claims of Christ in a clear, contemporary way.

The training was put to immediate use on the last day of the institute. It was very enriching to hear the exciting reports of people who had that very day prayed to receive Christ. Late that evening and the next day reports were coming in of people who had prayed to receive Christ. Those who took the training were taking the initiative to share Christ in the power of the Holy Spirit and leaving the results to God.

Our church is in the process of becoming a Discipleship Training Center and the Institute is the first step in that direction. Our goal is that all of our people will share Christ as a way of life. (The Rev. Gary Vossler, reporter.)

SIoux FALLS, S.D. Berneice Westerman was honored at the Northside Baptist Church for her 25 years of missionary service in Cameroon, Africa. She conducted a question-and-answer session for the Adult Department of the Sunday school, and was guest speaker for the worship service.

A reception was held in her honor in the afternoon to which supporting churches of the South Dakota Association were invited.

The evening service was a "This Is Your Life" program with Pastor Walter Hoffman as master of ceremonies. Her mother, sister, former students, classmates and fellow missionaries residing in the Sioux Falls area participated in the service. On behalf of the church, the chairman of the Board of Deacons presented her with a plaque commemorating her 25th anniversary.

Pastor Walter Hoffman and family have been with us for a year. During his ministry we have had two baptismal services. Our Advance Planning Committee had been looking at land for a new building site. We have purchased a little over two acres in the eastern part of the city. (Louise Westerman, reporter.)

CHICAGO, ILL. Foster Avenue Baptist Church shares several recent highlights. A group of new members recently received into the church are pictured.

Dr. Herbert Pankratz, Director of Music, and his wife, toured the Cameroon Mission fields during his sabbatical leave from North Park College.

The Rev. and Mrs. Eldon G. Schroeder attended the Baptist World Congress in Stockholm as a gift from the



church congregation. They accompanied the N.A.B. Tour group into Germany and Switzerland.

Dan Ward is serving his second year as part-time director of youth, while attending seminary. A recent youth project involved growing 100 hyacinth plants to present to each resident of the Central Baptist Home.

Last fall the Sunday school reached the highest attendance in the last four years. (Pastor Eldon G. Schroeder, reporter.)

GRAND FORKS, N.D. Grace Baptist Church has experienced many blessings. Pastor Penner has had two baptismal services in which 26 adults and young people have followed the Lord in baptism.

Groundbreaking ceremonies were held for a \$350,000 addition to our present facilities. Mrs. Jacob Werre, Sr., 95 years young, took part in the ceremony. The addition will provide additional class rooms, offices and a gymnasium. Many boys and girls are enrolled in Boys Brigade and Pioneer Girls program and new families are being contacted through them.

Pat Lenz, home for her sister's wedding, shared some of her experiences in Cameroon at a Sunday morning service.

We welcomed our new Youth Pastor, David Rapske, his wife, Kathy and infant daughter, Jona, with a pantry shower at a coffee fellowship following

our evening service Sept. 7. (Mrs. Sheldon Preston, reporter.)

GEORGE, IOWA. The First Baptist Church is happy to have Mr. and Mrs. Doug Bittle join them for the coming year. They will be working with various youth groups. Mr. Bittle will also be directing our choir. He is a student at our N.A.B. Seminary in Sioux Falls. A grocery shower and a social hour was given in their honor on Sept. 7.

Our annual Christian Hour Circle Family Night was held on Sept. 16. Mrs. Bill Johnson and Joan Harmelink of Ashton, Iowa presented a program of testimony and song, followed by a social hour.

During the month of September, Pastor Bert Itterman is centering his message on "The Christian Family and Home." (Mrs. Gary Schubert, reporter.)

CRYSTAL SPRINGS, N.D. Crystal Springs Camp was the setting for a record attendance of 250 women who met for the sixth annual Women's Retreat of the Northern Dakota, Central Dakota-Montana, and South Dakota Associations. Our hearts were richly blessed as we were ministered to by our guests, missionary Gerry Glasenapp and Christian Ed. Editor Dorothy Ganoung. In keeping with the theme, "Stepping Stones to Communication," we were challenged to better communication in our families as we viewed the film "Eighteen." The group singing and many musical numbers as well as the fellowship made this retreat a time to remember. (Mrs. Myrl E. Thiesies, reporter.)

EUREKA, S.D. A reception was held for Pastor and Mrs. Donald Paschke on Sunday Sept. 7. Rev. Paschke brought the morning message, this was followed by a potluck dinner. The reception service was held in the afternoon with various church groups rendering musical numbers and officers of various organizations bringing words of welcome. Rev. Paschke is a 1975 graduate of the N.A.B. Seminary, Sioux Falls, S.D. (Mrs. Harry Bertsch, reporter.)

DALLAS, ORE. Ten young people from the Salt Creek Baptist Church attended the Life Celebration at Green Lake, Wis. During the summer they had worked to earn part of their conference fee and travel expenses. With our Youth Pastor, Rev. Bob Lang, they traveled in the church van a total of 4,896 miles. They enjoyed the National Parks and scenery along

the way, and visited the N.A.B. Seminary.

Miss LaVerna Mehlhaff, women's work director, spoke to the women of our church recently during the Sunday school hour. She told us of the great need in Africa for articles made by our women for White Cross. (Mrs. W. C. Burns, reporter.)

MORRIS, MAN. The Emmanuel Baptist Church has undergone a facelifting during the past few months. A 20 x 22' addition has been constructed at the main entrance, providing a spacious vestibule and new washroom facilities on the main floor. A new library and pastor's study have also been constructed. Wall to wall carpeting has been installed throughout the sanctuary.

Every third Sunday of the month, our morning worship service is broadcast over a local radio station. On our last broadcast it was our privilege to have the Rev. Isador Faszer as guest speaker.

October 1 saw the beginning of Pioneer Girls work. This is a new venture for us, and an enthusiastic group of our own girls and girls from the community attended the opening session. The Rev. Bruno Voss is pastor of the church. (Mrs. C. Bergstresser, reporter.)

WEST FARGO, N.D. The Grace Baptist Church hosted the Central Dakota-Montana Association Sessions. The theme, "Let Love Live—Through Christ—In Self—To Others," was the basis for expositions by the Rev. Robert Penner and Dr. Ernest Zimbleman. A selection of workshops were geared to several elective interests. This same theme was used for the Men's Ladies', and Youth Luncheons. The Ladies' Prayer and Praise Breakfast, and the Pastor's Breakfast, were valuable moments in fellowship. The dramatic presentation, "The Mark of the Carpenter," was ably portrayed by the youth of the Bismarck Baptist Church during the Saturday evening service. Jim Biggerstaff, moderator, presided at the business sessions. The new pastors and their wives, full-time workers, and the names of students of our Association preparing for full-time service, were presented by the Rev. Clarence Walth, area secretary. Reports of our Church Extension work were given by the Rev. and Mrs. Reuben Stading, Shakopee, Minn., and the Rev. Ken Unruh, Dickinson, N.D. This was the first year that the Association functioned within the framework of a budget, even though the

projected goal was not completely reached. The Church Extension work in Spearfish, S.D., was given a token gift of \$500.00. The amount stipulated in the budget for Hillside Baptist Building Fund, Dickinson, N.D. to be held in account until building is actually underway.

Election of officers: Moderator, Jim Biggerstaff; Vice Moderator, Rev. George Breitzkreuz; Recording Secretary, Mrs. LaVerne Giedt; Treasurer, Art Buckwitz; and the appointment of Rev. Arthur Fischer as Archivist.

The closing rally featured installation of newly elected officers and those who are serving on a two or three year basis, and a message entitled, "Let Love Live in the Home," by Dr. Zimbleman. (Mrs. Wm. C. Giedt, reporter.)

HUTCHINSON, MIN. The annual Harvest Mission Festival was held Sunday, Sept. 21, at the Bethany Baptist Church. Dr. and Mrs. David Lake were the speakers. Both were short-term missionaries in Cameroon.

Our church is also sponsoring a Viet Nam family of three. By working through the Christian and Missionary Alliances in St. Paul, we were able to receive a family that was in a refugee Camp in Mt. Chaffee, Arkansas. The church held a pantry shower and worked several months to find adequate housing and suitable employment for them. There are five families or thirty-five Viet Nam refugees in Hutchinson. (Ruth Stillings, reporter.)

in memoriam

CHRISTINA ARLT nee Schock, 85, of Corsica, S.D., died on Sept. 27, 1975. She was born June 16, 1890, in the Mc Intosh County vicinity. She accepted Jesus Christ as her personal Savior in 1904 and became a member of the Jewell Baptist Church and later of the Ashley Baptist Church. She was a long time member of the Women's Missionary Society. On Oct. 25, 1908, she was united in marriage to Benjamin Arlt. Since 1970 she resided at the Pleasant View Baptist Home in Corsica, S.D. Surviving her are two sons: Edwin and Reuben; 10 grandchildren and 20 great-grandchildren, one brother. Pastor Etan Pelzer officiated at her funeral service at the Ashley Baptist Church.

MRS. BERTHA DAUDRICH, 97, of Swan River, Man., died on Oct. 29, 1975. She was born May 16, 1878, in Germany. She accepted Christ as her personal Savior and was baptized. She was married to a widower, Ludwig Edel, who had five children. After the death of her husband she was married to another widower, who had ten children. An additional son was adopted. Surviving her are four sons: Henry, John, Jack

and Sam; adopted son, Reinhold Stober; four daughters: Mrs. Olga Eisner, Mrs. Pauline Grande, Mrs. Bertha Kokot, Mrs. Elizabeth Kariam; six children from her previous marriage; 43 grandchildren, 48 great-grandchildren. Funeral services were held in Swan River with the Rev. Hero Ulrichs, and in Winnipeg with pastors Henry Pfeifer and Richard Goetze.

EVELYN GRUVER, 59, of Dallas, Ore., died on Oct. 18, 1975. She was born in Porterville, Calif., Feb. 11, 1916. In 1934 she married Theodore R. Gruver, and five daughters were born to them. In 1943 the family moved to Dallas, Ore. She had accepted Christ earlier in life, and in 1964 she and her husband were baptized and united with the Salt Creek Baptist Church. Surviving her are her widow, Theodore; five daughters: Doris Lange, Betty Trupka, Irene Rose, Vivian Gruver, and Shirley Moore; her mother, Mrs. Sadie Peterson; one brother, one sister and eleven grandchildren. The Rev. Ray Hoffman officiated at the funeral service.

FRIEDA MAGDALENA HAEHNEL PENNER, 77, of Elk Grove, Calif., died on Oct. 27, 1975. She was born on April 25, 1898, in Germany. She was married to the Rev. Hans Penner on May 27, 1920. They emigrated to Canada in 1928 with family where the husband pastored the St. Rose Baptist Church in Manitoba. They came to California 1930 to pastor the Franklin Baptist Church. Mrs. Penner was a member of First Baptist Church, Elk Grove, and active in W.M.S. and Sunday school activities. Surviving her are her sons: H. John Herman and Hans H.; one daughter, Mitzi Penner; one sister, six grandchildren. The Rev. M. E. Brenner was the officiating pastor at the funeral service.

DR. MILO MEHLHAFF, 53, of Lodi, Ca., died on Sept. 18, 1975. He was born at Washburn, N.D., on Aug. 5, 1922. In 1936 he moved to Lodi, and was married to Ruth Biebelheimer on Aug. 26, 1945. He accepted Jesus Christ as his personal Savior and Lord in his early teens. He was baptized at the First Baptist Church in Lodi. He worked as a dentist in the community. He served in the Air Force as a dentist during 1951-52. He and his wife were charter members of the Temple Baptist Church when it was established in 1947. Survivors include his widow; one daughter, Cheryl Joy; one son, Dayton; his mother, Mrs. J. E. Mehlhaff and one brother. The funeral services were conducted by Dr. J. C. Gunst, Dr. A. S. Felberg, and Rev. Kenneth L. Fischer.

LUDWIG NAASZ, 87, of Selby, S.D., died on Oct. 20, 1975. He was born in Campbell County, S.D. on Nov. 26, 1888. On Aug. 9, 1911, he married Katharina Diede. His wife died in 1954. In 1955 he married Carolina Schott. They have lived in the Good Samaritan Center in Selby since 1970. Mr. Naasz became a member of the Herried Baptist Church in 1921. Mr. Naasz is survived by his widow; two sons and six daughters; 47 grandchildren, 48 great-grandchildren, one brother and one sister. The Rev. Edward Kopf was the officiating minister at the funeral service.

LYDIA RUFF, 86, of Jamestown, N.D., died on Aug. 27, 1975. She was born Sept. 14, 1889 in Berlin Settlement, N.D. She received the Lord early in life and was a faithful member of the church all of her life. She is survived by seven children, twenty-three grandchildren, 22 great-grandchildren, and three brothers. Pastor Breitzkreuz officiated at the memorial services.

MARIE E. SCHMUNK nee Langenbach, 62, of Tacoma, Wash., died on Sept. 20, 1975. She was born in Eugene, Ore., on Sept. 12, 1913. On Sept. 15, 1933, she was married to Henry Schmunk. She accepted Christ as Savior at the age of nine and since living in Tacoma, had been an active member of the Calvary Baptist Church. She taught various Sunday school classes, and at the time of her death, was the teacher of Adult Builders Class. She used her many talents in working with young people and serving on the Christian Education Committee. For many years she was president of the Women's Missionary organization and treasurer of our Conference Women's Missionary Union. Surviving her are her widower; three children: Charles, James, and JoAnn Duwyler; seven grandchildren. The Rev. Edgar B. Wesner was the presiding minister at the funeral service.

WILLIAM TRIEBWASSER, 83, of Emery, S.D., died on Aug. 9, 1975. He was born on April 28, 1892. He was married to Alice Jucht May 13, 1920. Their home was blessed with one son. Mr. Triebwasser was baptized and became a member of the Plum Creek Baptist Church and remained a faithful member until his death. Surviving him are his widow and one son, Ron Melvin. Pastor Bert Itterman and Pastor Walter Hoffman were the officiating ministers at the funeral service.

newsviews

RUESCHLIKON PRESIDENT ANNOUNCES RETIREMENT

RUESCHLIKON (EBPS)—In an announcement to faculty members and student body officers this week, Dr. C. Penrose St.Amant, president since July, 1972 of the Baptist Seminary of Rueschlikon, revealed plans to retire from the administrative post effective "in the summer of 1977".

The announcement was followed by a letter to the institution's trustees in which St.Amant stated that after the target date he would devote more time to "writing, preaching and other activities" than he has found possible heretofore.

St.Amant wrote the trustees that he was letting them know now of his decision so that "there will be ample time" to seek a successor, thus avoiding an awkward interim period later.

He noted that he and Mrs. St.Amant had originally planned their retirement in 1975, when he would have reached his 60th year, but since coming here had realized the necessity of going somewhat beyond that schedule.

"I will continue to do all possible for the support of Rueschlikon, for I feel it holds a positive place for theological training of European students," he emphasized.

"And, with 55 students this term from 16 different countries, its future is good and its financial position better now even than a year ago."

PORTUGAL WRAP-UP REVIVALS DURING A REVOLUTION

LISBON (EBPS)—The Portuguese Baptist Convention voted to participate in the world-wide evangelistic effort promoted by the Baptist World Alliance before the Revolution began eighteen months ago.

Due to the changing political scene here, the crusade met with many difficulties. Calling off the planned revivals was even considered. More outside speakers were desired but because of the uncertain situation throughout the country, arranging the visitors was not as successful as hoped.

The Annual Convention, in session the latter part of September, voted overwhelmingly to go ahead with the crusade. Many churches did not have a visiting preacher. There were not enough local pastors to go around during the planned two-week period. Thus, some of the 45 churches in the Convention decided to have their revival after the two suggested weeks,

October 12-26. There was concern whether these limited efforts would be successful.

With reports now in from 27 churches which have completed their week-long effort, there have been more than 400 decisions. We rejoice at this effort!

Three pastors came from Brazil to assist during the Campaign. Pastor Irland Azevedo from the First Baptist Church of Sao Paulo, preached first in a Mission in the northern city of Aveiro. This new mission began its work as the revival opened, and was made up of a Pastor and his wife, plus five other members. They had a high attendance of 65 and eight conversions! Pastor Irland Azevedo came for the second week to the Third Baptist Church of Lisbon, the Convention's largest congregation, where 82 decisions were reported.

Pastor Samuel Machado from the First Baptist Church of Victoria, Brazil, preached at the Matozinhos Church in the North where 69 decisions were reported, then at the Queluz Church in the South, with 65 decisions being made there.

Pastor Norton Lages of the First Baptist Church of Mananus, Brazil, preached in the four-year-old Vila Nova de Gaia Church, then in the Algarve (southernmost part of Portugal) in another new church, with nine and five decisions respectively.

Pastor Francisco de Sousa, Missionary from the Brazilian Baptist Foreign Mission Board to the Azores, also participated in three churches during the Campaign. In one church the first week there were 38 decisions and in another 35 decisions.

There were no real incidents as some had feared. Posters were torn from walls as fast as they could be put up in one town. A few other threats were made. One pastor even received a telephone call advising that Portugal had had enough of Christ and that the revival should be called off. Although strangers came to the church door to take note of who entered, that church continued its services and counted 20 decisions.

Many ways were used to promote the revivals—parades, booths on busy streets, the sale of Bibles and literature in downtown areas. Posters were put up freely in strategic places, and in all, over 250,000 tracts and invitations were distributed.

Other churches in the Convention are still to have their revivals. We are hoping that these will bear such fruit as to cause the power of Christ to be felt at this time of Revolution. □



as i see it

by Paul H. Siewert

A certain Baptist editor some weeks ago noted that the term "Baptist Christians" was used repeatedly during the sessions of the Baptist World Congress in Stockholm in 1975. He also noted deep personal pleasure in the designation. I wish I could be that enthusiastic about the label.

Though "Christian Baptists" may be more elucidating, I realize it doesn't do justice either, since that would simply imply that all the Baptists attending the Congress were indeed genuine Christians. That would be somewhat presumptuous.

"Christians of Baptist Heritage" may win considerable approval, except that there are no doubt many Baptists who have very little kinship to that rich heritage of the Baptists. Consequently they would not fit very well into this designation.

"Christians of Baptist Doctrine" has a nice ring to it, doesn't it? Except, it may well imply that our doctrines are more Baptist than biblical. And surely we want to be people of the "Book".

Maybe "Christians of the Baptist Church" is the answer. But second thought compels me to hesitate, since that may imply ecclesiastical hierarchy. Certainly we don't want to leave the world with that impression.

So, maybe "Baptist Christians" still is the best designation. But it does leave me a little lonesome for something. I wonder what it is? □

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

chuckle with bruno

A lady, concerned that she had no husband, went to her pastor. He said, "The Lord has a plan. One man for one woman. You cannot improve on the Lord's plan." She replied, "I don't want to improve on it, I just want to get in on it."

what's happening

■ The Rev. Jim Green has accepted the call to Faith Baptist Church, Hillsboro, Oregon, effective Jan 11, 1976. He previously served Bethel Baptist Church, Anaheim, California.

■ **Correction:** The Rev. Fred H. Ohlmann, former pastor of Temple Baptist Church, Swan River, Minn., has not moved to Medicine Hat, Alta., to retire—as erroneously reported—but rather to become the chaplain of Sunnyside Nursing Home and Haven of Rest in that city.

■ The Rev. Wilhelm Wieschollek has accepted the call to Immanuel Chapel, Las Angeles, Calif. He is continuing to serve Immanuel Baptist Church, St.

Catherines, Ont., until his U.S. immigration visa has been cleared. The Rev. Heinrich Gartmann is presently the interim pastor at the church in Los Angeles which is a non-N.A.B. church, although closely associated with our Conference.

■ The Rev. Boyd Ward is the new pastor of First Baptist Church, La Salle, Colorado

■ The Rev. Bernard Edinger has accepted the call to Washburn Baptist Church, Washburn, N.D., effective January 1. He previously served First Baptist Church, Colfax, Washington.

■ The Rev. George Robinson, pastor of South Canyon Baptist Church, Rapid

City, S.D., will terminate his ministry there by the end of January. He has accepted the call to a non-N.A.B. church in Edmonton, Alberta.

■ The Rev. Frederick C. Sweet has accepted the call to become the minister of Christian Education at Calvary Baptist Church, Tacoma, Wash., effective February 1976. Presently he is serving Bible Baptist Church, La Crosse, Wisconsin.

■ The Rev. Jack Jones is expected to begin his ministry at Immanuel Baptist Church, Brookfield, Wis., in January 1976.

■ The Rev. Larry Friesen is the pastor of Randolph Baptist Church, Randolph, Minnesota. He is also studying at Bethel College, St. Paul.

■ The Rev. Eugene Carpenter resigned from Standish Baptist Church, Standish, Mich., on Dec. 15, 1975. His future plans are not known.

■ The Rev. Darwin Stahl has accepted the call to Immanuel Baptist Church, Wessington Springs, S.D., effective Jan. 4, 1976. The Ebenezer Baptist Church of Wessington Springs recently joined with Immanuel Baptist Church to form one congregation. Rev. Stahl has been working for two years as chaplain at Redfield State Hospital and School for Mentally Retarded.

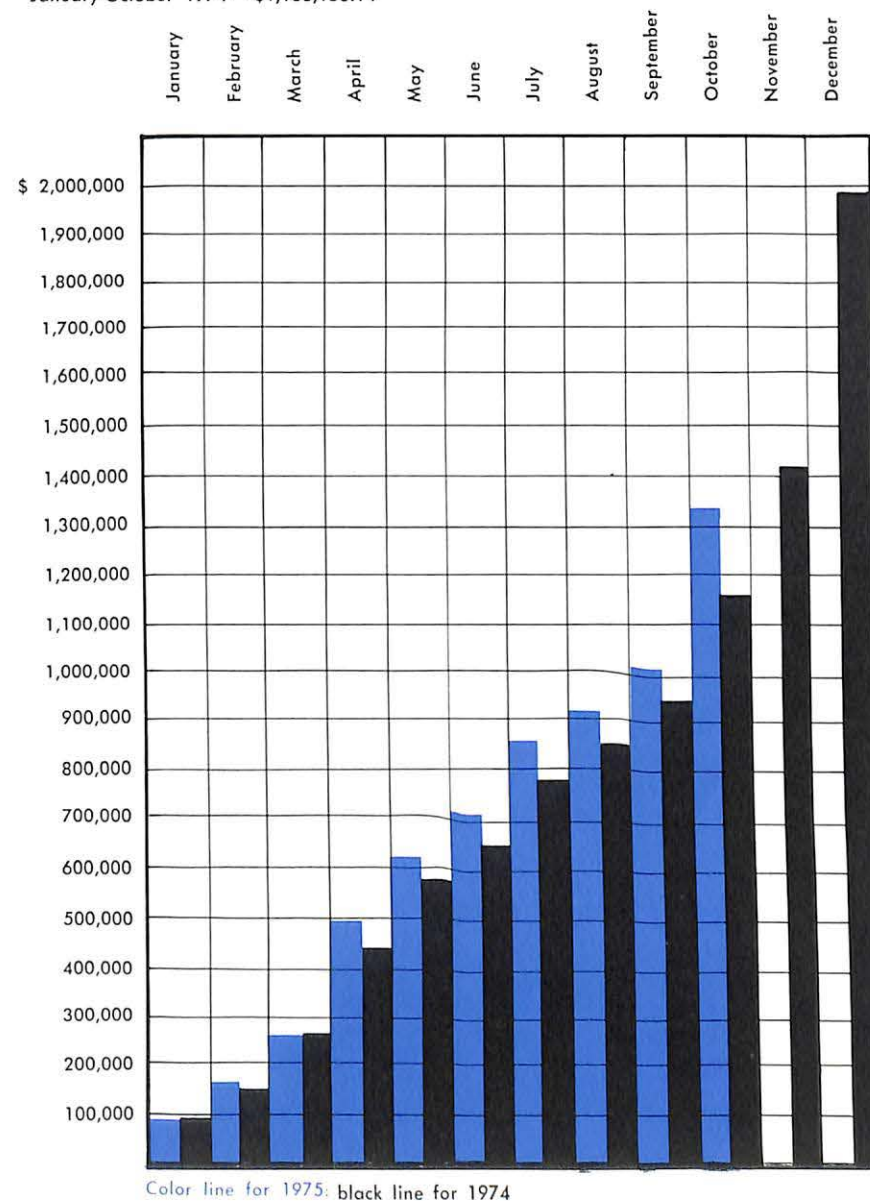
■ The Rev. William E. Christensen, pastor of Bethel Baptist Church, Getzville, N.Y., terminated his ministry there on Nov. 16, 1975.

■ The Rev. Dallas Strangway is the new pastor of Greenfield Baptist Church, Edmonton, Alta. □

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months
January-October 1975 — \$1,328,727.39
January-October 1974 — \$1,188,158.14

Goal for 1975 — \$2,150,000



Color line for 1975; black line for 1974

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THE STARS DON'T KNOW YOUR FUTURE

Among the mountain of unsolicited magazines and newspapers which reach my desk every week there is one which I regularly discard in anger, it is "Astrology Today," the official organ of the International Astrological Association. This association boasts to be "The World's Largest Astrological Association." A bold headline announces: HOW YOUR HOROSCOPE CAN BRING YOU WEALTH, LOVE, SUCCESS AND HAPPINESS. The author, a certain Norman P. Kennedy, then proceeds to tell the reader: "Did you know that your horoscope could mean the difference between happiness or sorrow; between success or failure?"

Another author in the same magazine proclaims: "Send me your exact time and place of birth. I'll cast and analyze your natal horoscope for research purposes . . . Your natal horoscope will contain your psychological analysis plus a discussion of the following: Your lovelife; financial outlook; marriage, family and children relationships; career and occupations; hopes, wishes and goals; and subconscious attitudes. (If you don't know your exact time of birth, fill in 12:00 P.M.)"

Ours seems to be a star-struck generation. Jeane Dixon enjoys national prominence. Hardly any daily newspaper can afford not to have astrological information or at least a horoscope column. In fact, astrology is rapidly becoming the most popular and formative religion today. The fact that it is

based on the conjectures and superstitions of ancient Babylon does not seem to deter the sophisticated citizens of the twentieth century.

In TIME magazine, March 1969, this observation was made: "It is one of the stronger facts about the contemporary U.S. that Babylon's mystic conceptions of the universe are being taken up seriously and semi-seriously by the most scientifically sophisticated generation of young adults in history. Even the more occult arts of palmistry, numerology, fortune telling and witchcraft—traditionally the twilight zone of the undereducated and overanxious—are catching on with youngsters."

Today we are safe to say that just about all age groups have caught the Age of Aquarius disease, a mixture of religion and astrology.

It is essential, therefore, for Christians to know how they stand on this subject. In order to find a definite answer we have only one reliable source, the Bible. It appears that the Bible included in the group of forbidden magical practices necromancy (divination by corpses), exorcism, dreams, inspecting the internal organs of animals, sorcery, soothsaying and witchcraft (cf. Ezek. 21:21 and 1 Sam. 28:8).

The attitude of the early Christians at Ephesus toward occult powers is possibly best presented in Acts 19:19: "Many of them also which used curious arts brought their books together, and burned them before all men. . . ."

It is only natural that many of us would like to know what the future holds for us. But should we attempt to get the answers from the stars? The well-known American astronomer Harlow Shapley charges, "Star reading is plain bunkum. The stars have as little influence on our daily lives as tea leaves." Yet, the fact remains that today 10,000 full-time and about 175,000 part-time astrologers are practicing in the U.S.A. alone. What keeps them going? The unbelief of our day has left mankind with a spiritual vacuum. Instead of turning to Jesus Christ and his Word, people are going back to myth and the occult.

Thank God that we have his Word which explained the fallacy of astrology long before modern science came to the same conclusion. But it goes farther. It provides the answers to fundamental questions of life which neither astrology nor modern science can supply. Therefore, if we want to know what life is really all about, let's forget horoscopes. Let us study God's Word. In it we will find revealed the Way, the Truth and the real Life.

RJK

GOD'S VOLUNTEERS REPORT (Continued from page 12)

involves putting ourselves second and reaching out to others and seeing their needs as Christ sees them through his eyes.

As we continue our ministry in other churches and other communities we pray that we will continue to see this world as Christ sees it, to rise to the challenge and by doing so serve the Lord more faithfully. □

Perry Kallis and Kathy Sharp,
Team Reporters

REFLECTIONS FROM LIFE CELEBRATION

(Continued from page 18)

people there are that are lonely even at a LIFE CELEBRATION. The Life Groups and sharing problems in them were a definite high point.

6. To express what this week has meant is nearly impossible. It has caused me to set goals in which Christ is the center. I have learned to trust him more and more. It has also caused me to again consider mission work. A thought which has entered my mind more than once. All I feel is praise the Lord for all he's said to me this week.
7. I thought the conference was great because of the people.
8. I liked this conference because I learned a lot about my faith and how to live the Christian life.
9. I have really grown socially and spiritually from this LIFE CELEBRATION. I especially liked the Life Groups. I'm going away with a new motto: "Always be thankful for everything."
10. It was very helpful and one of the best places of fellowship I have been to. I wish it were held more often; I loved it. Thank you for it.

Thanks to you all. I loved it too! Being together in Christian fellowship is what it is all about. So where do you want to be next summer? RIGHT! PORTLAND, OREGON, for a great Triennial General Conference, July 27-August 1. Youth are going to be there for another growing experience in fellowship. Let's have a good representation from every Association. □

"UNTO HIM . . . GLORY IN THE CHURCH"

(Continued on page 5)

prehend (or apprehend) with all saints what is the breadth, and length, and depth, and height; and to know (and show) the love of Christ, which passeth knowledge . . ."

How can I get a love that "shows"? If love gives—"as Christ loved the church, and gave himself for it"—then I can give of my "self." I can give my self, "rooted and grounded in (his) love," nourished by his love, to any of the least "non-persons"; they are his "brethren." If "I could care less," or if I am sapped by any apathy, my self must be indwelt by him who was moved by compassion.

And it will happen—if in him "we live and move and have our being." He will move me! "My heart an altar, and (his) love the flame."

It will show. "They will know we are Christians—by our love." And they will recognize it: "From your eyes he beckons me, and from your heart his LOVE is shed . . ."

This is surely the Church's "crowning glory": "with all saints"—the great lovers of God and man in every age—to draw from the "Immortal love, forever full, forever flowing free, Forever shared, forever whole, a never-ebbing sea." "A charge to keep I have: my God to glorify."

III. I pray for the Father's "filling." "That ye might be filled with all the fulness of God."

Do you know what I see in this breath-taking third part? That which everyone, with all his shortcomings, is seeking: FULFILLMENT! "Filled with all the fulness . . ." Filled—so that our unbounded capacities may grow and grow! "(I) have enough, yet not too much, to long for more . . ."

I like to call him—with the brief description given of him—the "normal Christian." It is the briefest of descriptions, if you take the three words closest to his name. "They chose Stephen, a man full . . ." (Acts 6:5, 8). Where he was normal—"full"—according to God's plan and provision, we let ourselves remain subnormal. Examine yourself and see.

He was full of faith; we are far too often full of fears, anxieties, worries. And we show such impoverished restless lives when we are not letting ourselves be filled with this fulness from God. Because of our lacking this fulness, we let ourselves be agitated by happenings outside—or by the motions of the unrest inside. "O what peace we

(do) often forfeit," when we are promised an inward rest!

Our "normal Christian" was full of the Holy Spirit. We are far too much invaded by the "Zeitgeist": the spirit of this age. "The world is too much with us; late and soon, Getting and spending, we lay waste our powers . . ."

He, this "normal Christian," was also full of grace. Today we might say that he had a certain "charisma"—that he was charismatic. But the "normal church" is made uncomfortable by those boisterously "abounding in grace." Are you "abounding . . . reigning . . ."? (2 Cor. 9:8; Romans 5:17)

He was full of power. He was one of the strong men whom Josiah Holland wanted that God should send for our day:

GOD GIVE US MEN! A time like this demands strong minds . . .

Men whom the love of office does not kill;

Men whom the spoils of office cannot buy . . .

Men who have honor—men who will not lie . . .

Tall men, sun-crowned . . . (glory-crowned men!)

And God does intend to give such men and women: to every age—for all seasons. He is wanting to give more of them—through this church! And he will continue to do it: "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." He will do it; he has promised. "He is a rewarder of them that diligently seek him."

Let me be bold to suggest a practical, centennial celebration follow-up, operational plan! It is for the next one hundred days. Another one hundred years is beyond all of us, but for these one hundred days ahead we can plan. We could call it "Operation: Glory"—after all, that is his plan! It is also his operation: "Faithful is he that calleth you, who also will do it." That is—as you let it happen!

And this is what we can do: saturate ourselves for one hundred days with the prayers in Ephesians 3:16-19. Four verses! Of course you will want to add verse 20.

You will first memorize; you will get the verses into your mind. Then you will "visualize"; you will find the possibilities in these prayers definitely affecting your will. This is how you will begin to see yourself: Spirit-strengthened, Christ-indwelt, his love showing, and a "filling" toward fulfillment! And you will "personalize." As you make each prayer very personal ("Here is where I falter: strengthen me . . . my . . .") it will move you on the feeling-

level. What a glory he will "shed on your way"! Like a fire: you will feel it! (Luke 24:32; Jer. 15:16; 20:9)

Try it! Whenever and wherever you are wavering, breathe that holy Name in prayer . . . He is able to help you; he will carry you through . . . he is able; he is willing . . .

You may begin on the second part by asking,

"Lord, make Thyself to me/A living, bright reality;

More present to faith's vision keen/
Than any outward object seen;

More dear, more intimately nigh/
Than e'en the closest earthly tie."

And then it will change, and you will find yourself saying,

"Lord, thou hast made Thyself to me/A living, bright reality . . ."

All the way through—or at least some needed part of it—each day: "Thy love, Lord; I have exhausted my short supply. Thy patience, Lord; if 'love never gets tired,' I need renewal!"

"More holiness . . . more gratitude . . . MORE . . ."

"Fill all my vision . . . Till with Thy glory my spirit shall shine . . ."

"O fill me with thy fulness, Lord, until my very heart o'erflow . . ."

Henry Drummond suggested a reading of 1 Cor. 13 once a week for three months: "A man did that once," he added, "and it changed his whole life." If D. L. Moody could speak of the one month he read EPHESIANS through forty-seven times as the greatest spiritual experience of his life, think of what lies ahead for you!

Finally, on the last day of this exercise, you will be worshipping him on Christmas Day. And what a day that will be, with your fuller awareness of the first "appearing of Jesus Christ: Whom having not seen, ye love, in whom, though now ye see him not, yet believing, you (will) rejoice with joy unspeakable and full of glory."

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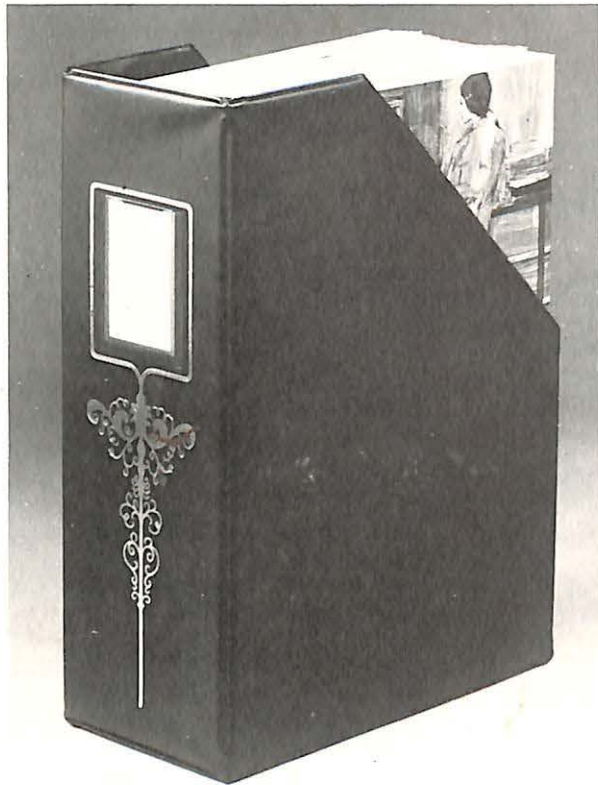
"Afterglow": "And the glory which thou gavest me I have given them . . .

that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. And I have declared unto them thy name . . .

that the love wherewith thou hast loved me may be in them, and I in them." John 17:22, 23, 26 (See also Col. 1:26, 27)

"Father, GLORIFY THY NAME. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." John 12:28

LORD, DO IT AGAIN . . . AND AGAIN . . . IN ME AND THROUGH ME. "Hallelujah!" □



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