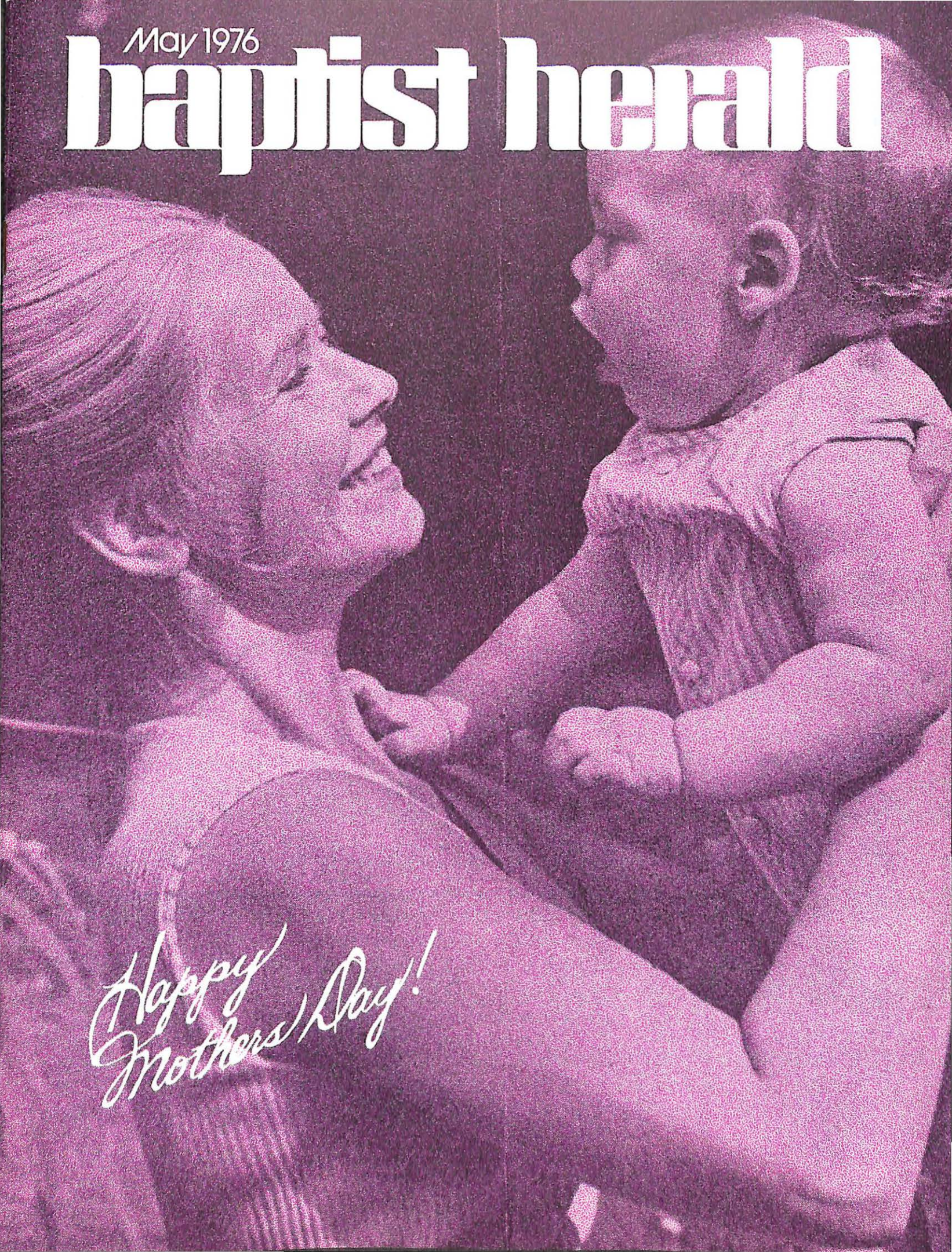


May 1976

# baptist herald



*Happy  
Mothers Day!*

# THE 1976 TRIENNIAL CONFERENCE AT A GLANCE

## Date: July 27-August 1, 1976 Place: Portland, Ore., Civic Auditorium

### Theme: PRIORITIES FOR A WORTHY FUTURE

TIME	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
Breakfasts			7:15-8:45—N.A.B. College Pastors	7:15-8:45—Missionaries & Church Extension Pastors	6:30-8:45—N.A.B.S. Alumni 7:15-8:45 Pastors' Wives	8:00 Pension Fund
9:00 a.m. Morning Sessions	9:00 a.m.-9:00 p.m. Conference Registration	9:00-9:30 "How Things Happen"—Interviews and Prayer Time 9:30-10:00 Message by Conference Mod.—D. Wesseler 10:00-10:50—Organizing the Conference for Business 10:50-11:00 Musical Interlude 11:00-11:30 Church Extension Report 11:30-12:00—Bible Study: Dr. S. Mikolaski	9:30-10:45 Conference Business 10:45-11:00 Special Music 11:00-11:30 The Family: Prof. Walter Goltz W.M.U. Luncheon Men's Luncheon Pastor's Luncheon	9:30-10:45 Conference Business 10:45-11:00 Special Music 11:00-11:30 Missions Update 11:30-12:00—The Family: Dr. E. Zimbelman Church Ministries Luncheon	9:30-10:00 Missions Update 10:00-10:05 Special Music 10:05-12:00 Conference Business	9:00-10:00 German Worship Service Speaker: Waldemar Ertis 10:30-11:45 Conference Worship Service Speaker: Arlyn Thielenhaus
12:00 Noon Luncheons						
Evening Services	1:00 p.m. Pre-Conference Workshops 7:15 p.m. Opening Session Speaker: Charles W. Colson	2:00-2:45—Church Growth Presentation 2:45-3:20—Baptist Joint Committee— Dr. James Wood B.W.A.— Mrs. Marie Mathis 3:20-3:30 Musical Interlude 3:30-4:30 Conference Business 7:15 p.m. "State of the Conference Report" Speaker: Potratz	2:30-3:00 Musical Presentation by Youth 3:00-4:00 NAB College Report NAB Seminary Report 4:00-4:30 Estate Planning Film 7:15 p.m. Missions Night Speakers: Dr. Richard Schilke & Mrs. Marie Mathis 9:00 p.m. Missions Panorama	2:30-3:00 Musical Presentation by Youth 3:00-4:00 NAB College Report NAB Seminary Report 4:00-4:30 Estate Planning Film 7:15 p.m. Speaker: Ken Chafin	FREE 6:30 p.m. Conference Outdoor Banquet Musical	3:00-4:30 Dramatic Presentation by NAB College "The Open Door"

# baptist herald

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## Wealthy Baptist Pastor Discovers Money Talks

CHESTERFIELD, Va., December, 1775 (BP)—Eleazer Clay, baptized just four years ago as the result of preaching by imprisoned Baptist ministers, was named pastor of the First Baptist Church here.

Doubtless the wealthiest minister in the county, Clay made possible the construction of the Baptist meeting-house here by his gifts and influence.

In 1771, a friend of Clay's heard the preaching of Baptist evangelists imprisoned at Culpeper jail for preaching without authority of the state church. He was converted and immediately became concerned about Clay, who later became a Christian and was baptized.

Baptists were being bitterly persecuted in Virginia and baptism jeopardized Clay's wealth, influence, and position. In spite of the risks, he was soon preaching Baptist doctrine.

He quickly learned that "money talks" for ministers too. Because of his wealth and position, he was one of the few Baptist ministers in Virginia to escape persecution by civil authorities or the state church.

Clay was threatened at least once, however, when a man rode up to a house where he was preaching and said he was going to horsewhip the minister. A friend of Clay's rushed in to warn him.

"I am the son of Charles Clay," the Baptist declared, "and fear no man. If I have to go out after him, I will give him one of the worst whippings he ever had in his life."

Clay couldn't be intimidated, so the caller left without trying to whip him. The Baptist doubtless was able to make good his own threat. As a boy of 14 he had joined royal troops and fought the French and Indians. (A Bicentennial Feature). □

# The Element of Change

by Delmar Wesseler II

May is not only the month of Mothers Day and emphasis on the family, it is also the month for graduation exercises in high schools, colleges and universities. Some years ago, one of our N.A.B. students in Lorraine, Kansas, delivered the graduation address, which is reprinted here. Its timelessness and positive approach have a strong appeal even for this year's graduates and parents.

**P**arents, teachers, administration, and friends: It is my privilege to be able to stand before you and, on behalf of my classmates and myself, say "thank you" for all you've done for us. To our parents who have prodded us and been proud of us, to our teachers who have taught us and inspired us, and to the administration who has provided us with facilities and a learning environment, we shall ever be grateful.

Tonight, we the graduating class of 1974, appear before you ready to graduate, but with mixed emotions about leaving this school. On one hand we greet tonight with a sense of relief and anticipation, and on the other hand, we regard our leaving and the future with puzzlement and worry. With such a strange mixture of emotions present, one is want to quote Shakespeare's Macbeth when he said, "So foul and fair a day I have not seen." And, on a small scale, our mixed emotions tonight are indicative of the confusing world we live in. In this, the 20th century, change is the key word. The *Guinness Book of World Records* and its chronicled list of man's achievements has replaced *Poor Richard's Almanac*, with its homely platitudes, as the keynote document of our time.

Early in March, 1967, in eastern Canada, an eleven year-old boy died of old age. Ricky Gallant was only 11 years old chronologically, but he suffered from an odd disease called progeria—advanced aging. The symptoms *Delmar Wesseler II* is presently a sophomore at Baylor University, Waco, Texas. He gave this graduation address to his high school in Kansas, May 1974. His father, Delmar Wesseler, is moderator of the North American Baptist Conference.

he exhibited were hardened arteries, baldness, senility, and wrinkled skin. In effect, Ricky Gallant was an old man when he died. Cases of progeria are extremely rare. Yet, in a sense, our society is suffering from this peculiar ailment. We are not growing old or senile, but we are experiencing super-normal rates of change. Many of us today have a vague feeling that things are moving faster. Scientists and executives complain that they cannot keep up with the latest developments in their fields. Hardly a meeting or conference takes place today without some oratory dealing with change.

Our population is rapidly changing. Today, there are 4 billion people on the earth. Alvin Toffler in his book *Future Shock* predicts that by 1985, there will be 8 billion. The annual increase of 6.5% gives us the single stark statistic that the earth's population will double every 11 years. Most of the people who have ever lived, are alive today. This growing mass of people has, within the last hundred years, consumed over half the energy that has been used in all of history. The output of goods and services doubles every 15 years to the extent that a child born today will find about him when he reaches old age, a society that produces 32 times the amount of goods and services as when he was born.

Change has also not let technology pass by. Consider the basic field of medicine. 150 years ago, millions died of smallpox, viruses and a basic ignorance of germs. Today, we are transplanting kidneys, eyes and hearts, we are combating diseases we previously didn't know even existed, and by 1990 we will probably be able to synthetically manufacture every body function save the brain. Change is most apparent in the pure sciences,

four-fifth of our known universe has been discovered in the past 20 years. And each day brings word of the discovery of a new black hole, quasar, or galaxy.

Today, change is so swift and relentless in our society that yesterday's truths suddenly become today's fictions, and the most skilled and intelligent members of society admit difficulty in keeping up with the deluge of new knowledge. New knowledge either extends or outmodes the old. In either case, it compels those for whom it is relevant to reorganize their store of images. On a world-wide basis, scientific and technical literature mounts at a rate of 60 million pages a year. Each day the average adult ingests 20,000 edited words. At the rate at which knowledge is growing, by the time we, the class of 1974, graduate from college, the amount of knowledge in the world will have increased 50%. By the time we are sixty years old, it will be 32 times as great, and 97% of everything known in the world will have been learned since the time we were born.

But change is amoral, and along with the fair results, we have also had foul results. Change is creating a new type of society which many people can't cope with.

Despite the fact that we have made great strides in astronomy, millions of people are deserting logic and following astrology. Despite the tremendous potential for peaceful uses of nuclear power, never before have nations had the power to destroy the earth in half an hour. Then too, despite the fact that computers have the capability to process information at an amazing speed, never before has a government agency had the capability to control individuals through the use of its volumes of personal information.

Never in history have the possibilities of peace, understanding, and scientific advancement been so great. Perversely, never have the changes for chaos, world destruction, or totalitarianism also been so great. To paraphrase Dickens, we are living in the best of times and the worst of times. Science has taught us how to put the atom to work. But to make it work for good instead of for evil lies in the domain of human duty. To such a duty our class is dedicated. As we sift the fair from the foul, I am confident that we shall emphasize the fair and discard the foul. We realize that if there was nothing wrong with the world, there would be nothing to do. In the words of William Allen White: "I am not afraid of tomorrow, for I have seen yesterday and I love today." As we proceed in life, and as our whole world changes about us, I am certain that our knowledge and more importantly, our God will support us.

Helen Rice writes:

In this fast-moving world of turmoil and tension,  
With problems and troubles, too many to mention,  
Our days are so crowded and our hours are so few,  
There's so Little Time and So Much To Do.  
We are pressured and pushed until we are "dizzy",  
There's never a minute we're not "crazily busy",  
And sometimes we wonder as we rush through the day—  
Does God Really Want Us To Hurry This Way?  
Why are we impatient and continually vexed,  
And often bewildered, disturbed and perplexed?  
Perhaps we're too busy with our own selfish seeking  
To hear the dear Lord, when He's tenderly speaking . . .  
And if we'd remember, as we rush through the day,

"The Lord Is Our Shepherd and He'll Lead the Way."  
So don't rush ahead in reckless endeavor,  
Remember "He Leadeth" and "Time is Forever."  
And we are promised in Isaiah 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." I would like to assure you that we, the graduating class, view the future with great optimism and firm resolve. □

## Heavy Thinking

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**FAITH**  
at the  
beginning  
is a fearful  
thing



Mothers Day turns our thoughts to the woman in the role as a homemaker. The author of the following article introduces today's women in multiple roles and shows that not all of these roles have been utilized in the church.

# NOT FOR MEN ONLY

by Anne A. Bullock

**A**re women included in the decision making process of your church? Women are actively involved in their churches as teachers, choir members, nursery staff or the kitchen committee. But do women of your church hold elected offices on the church boards?

Women have organizational ability, foresight, imagination and drive. What board would not be better served by electing such gifted women? Leadership qualities are not divided by sexual lines: all men are not leaders, neither are all women. But those women who possess leadership and administration gifts want the same opportunity to serve in the decision making process of the church.

Why then, is there still a resistance on the part of churches to recognize that women have gifts in areas not traditionally accepted in the church? We are instructed in Romans 12 and I Corinthians 12 to use our gifts in the ministry of the church. I like what Letha Scanzoni and Nancy Hardesty write in their book, "All We're Meant To Be" (Word Books): "None of these gifts is for men only. Scripture nowhere indicates that men alone are given gifts of leadership and women those of following and helping." Regardless of sex, different personalities have different strengths and weaknesses. Church officers should be elected from those whose gifts match the job available. I Corinthians 12:7 states, "To each is given the manifestation of the Spirit for the common good." Continuing with verse 11, "all these (gifts) are inspired by one and the same Spirit who apportions to each one individual as he wills." God has indeed given each woman talents to use in the ministry, yet those of us who have gifts in areas of administration or organization, find that we must use these gifts in other places than the church, like the YWCA or the PTA.

In the book, "Are Women Human?" (Inter Varsity Press), Dorothy Sayres states "A woman is just as or-

dinary as a man, with the same individual preferences and with just as much right to the tastes and preferences of an individual. What is unreasonable and irritating is to assume that all ones tastes and preferences have to be conditioned by the class to which one belongs." For example, suppose a woman has the gift of administration, and is willing to commit this gift to the ministry, is there a place where she can serve? Or does she finally become inactive, or eventually leave the church? We are all saved by the same plan of salvation. The same Lord loves both men and women. But after that, we find because of tradition, the use of our gifts becomes stifled. Letha Scanzoni and Nancy Hardesty, give examples from their personal lives. "In her teen years Letha was invited into a wide variety of churches to play the trombone and give her testimony. Some Baptist elders took her aside and scolded her for her public speaking. Nancy, as a teenager, felt called to be a missionary but visiting missionaries constantly discouraged her by saying, "Get married and we'll be happy to see you on the field." Clearly they did not want her, but her husband. Young women today still report similar experiences."

A great fear arises among Christians when they realize that women are given gifts to use in the ministry. Is this fear caused by the belief that somehow this is all unbiblical? In the book, "All We're Meant To Be," the authors conclude that there is no biblical basis for denying women leadership in the church. Events in the New Testament demonstrate how Jesus related to a women in a positive way, often ignoring laws or prejudices of that day. For example, Jesus openly spoke with and touched the woman who had been bent over for eighteen years. In Luke 13:10-16, he called her a daughter of Abraham, a very respectful term. Jesus went against custom of his day by his acceptance of women as disciples. Mary of Bethany was sitting at Jesus' feet, listening to him just as the men did. Jesus encouraged her and did not put her down for wanting to learn. In the words of Dorothy Sayres, "Mary was just behaving like any other disciple, male or female and that is a hard pill to swallow". Again in Luke 24:22, there is reference to women as

disciples. Cleopas related that "some of the women in our company amazed us. They were at the tomb early in the morning. . .".

Paul, although quoted most for his negative statements about women, actually encouraged women to teach and to accept leadership roles in their churches. In Romans 16, Paul commends fellow Christians, men and women, for working with him. Among others, Paul mentions Phoebe as a deaconess in the church. In Acts 18:26, Paul relates how Priscilla and Aquilla taught and counseled with a new Christian. Paul always refers to the work of Priscilla and Aquilla with high regard. When Paul cautioned women to keep silent, in I Corinthians 14:34, he was attempting to solve a certain behavior problem, that of talking during the services. If the men were causing the problem, Paul no doubt would have cautioned them about this behavior. This passage is probably the one most frequently used against women officers in the church. Yet when one understands that Paul was pleading for orderly church services, it is obviously not denying leadership to women. The authors in "All We're Meant To Be" state, "It is clear that while many people feel they are arguing on the basis of scriptural prohibition, they are simply standing on the theological tradition based on cultural prejudices."

In most church government today, there are inconsistencies in the way women are treated. For instance, women can vote in church business meetings, but they cannot be elected officers. If a church's constitution allows women to vote on financial matters, policy and programs in an annual meeting, what then, prevents women from being elected officers at the same annual meeting? Clearly this is not fair or just to female members. Yet any attempt to change usually brings howls of "it's not biblical!"

Outside the church, many Christian colleges train and encourage women to be doctors, lawyers, engineers or accountants. If not employed, a woman is a manager, budget director, interior decorator, dietician or social secretary in the home. Even in full-time Christian service women can be missionaries, write Sunday school curriculum or be employed as Christian Education directors

or college professors. *But in the church these gifts are ignored.*

Another example of resistance by the church is the abundance of Christian books written recently on the roles of women as wife and mother. Many of these books are helpful and practical, *but* they continue to insist that the only biblical role for women is as wife or mother. These books are used in women's association meetings, and are in church libraries. But rarely do you find a book supporting women in leadership roles being used by a study group in the church. The success of Marabel Morgan's book, "Total Woman" is just such an example. Although an entertaining and enjoyable book, it just doesn't go far enough for the educated, highly motivated Christian woman. Even though this book is a best seller, it will not help the frustration and confusion that women see and feel in their churches today.

I feel strongly that churches need to study the role of women in the Old Testament compared to the change in the New Testament brought about by Jesus' attitude toward women. Also a detailed theological study of the controversial passages in Paul's letters is essential, especially the chapters in Romans and I Corinthians concerning the use of gifts by all the members in the body.

What happens then, when women become officers or chairwomen of boards? You will find a sensitivity for all situations, special knowledge and abilities, organizational skills and creative imagination in the decision making process of the church. Most important of all, men and women will be serving where they have gifts, making for stronger fellowship and growth in the church.

Women are not trying to take over the church, or to push men out of the way, but rather, "having gifts that differ according to the grace given us, let us use them" Romans 12:6.

The work of the church is being done by the Holy Spirit working through the abilities and gifts of all the members. The Holy Spirit makes no distinction by sex. Galatians 3:28 reminds us: "There is now no distinction, neither Jew nor Greek, there is neither slave nor free, there is not male and female; for you are all one in Christ Jesus" (Amplified N.T.). □

## VICTORIA CENTENARY CELEBRATIONS

### A Review

by Flavius Kum Martin

Attendance was small throughout the week of meetings and the audience seemed to diminish in numbers as the celebrations continued. Poor attendance notwithstanding, the meetings were helpful in getting the church's witness into the community and in calling for a spiritual evaluation of the past 100 years.

*The Rev. Flavius Kum Martin is principle of the Boys Secondary School, Sopo, Cameroon, West Africa.*

Several speakers stated that what was important was not a commemoration of the building itself, no matter how long its survival, but the mission for which the building stands. The celebrations should lead the Christians of Victoria to recall the purpose for which the early settlers came and continue in the propagation of the Gospel within the Victoria community in this decade. It was observed that a people lose their will to survive when they lose sight of their peculiar mission, but with the goal of

active evangelism kept alive in the church, they will retain their survival as those called out to be the people of God.

The danger of a church with a centennial history, is that its people will be so steeped in their past traditions that they will fail to open up to the current trends of modern society. The Victoria church, particularly, needs to consider whether its tight English structure of worship adequately appeals to the realities of

*(Continued on page 30)*



# We're Looking for People Who Want to Lead

An Interview with the Rev. Donald N. Miller, N.A.B. Seminary's chief recruiting officer, regarding Pastoral Shortage and Recruitment

- Q. Is there really a pastoral leadership shortage in our North American Baptist Conference?
- A. Yes. It is, in fact, quite significant. According to the monthly Denominational Placement report, there are usually 50 churches without pastoral leadership. Of these, approximately 10 or 11 are not large enough to support a pastor. This leaves us with about 40 churches or around 15% of our churches in need of a pastor.
- Q. What size churches are these?
- A. Of the 40 churches referred to, about 40% have a membership of approximately 50-100, 25% are between 100-200, another 25% between 200-500, and 10% have a membership of over 500.
- Q. Where are these churches located?
- A. About 25% are in the Northern area, 20% in the Western area, 15% in the Great Lakes area, and 10% in the Eastern area. In short, these are all churches with a viable ministry located in all six areas of our Conference ministry.
- Q. How many graduates do we need from our two schools each year to meet this need?
- A. Dr. G. K. Zimmerman, executive secretary and

The Rev. Donald N. Miller is vice president for development, North American Baptist Seminary, Sioux Falls, S.D., and secretary of the Task Committee on Pastoral Shortage.

clip and mail

## We're looking for people who want to lead

TELL ME MORE... Please send me information about your school.

My name is \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_

Church \_\_\_\_\_ Graduation date \_\_\_\_\_

Send to: \_\_\_\_\_ or \_\_\_\_\_

Donald N. Miller North American Baptist Seminary 1605 S. Euclid Ave. Sioux Falls, SD 57105	Willy R. Muller North American Baptist College 23rd Ave. & 115 St., R. R. 3 Edmonton, AB Canada T6H 4N7
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chairman of the Pastoral Placement Committee, recently answered the same question with these words: "We should have at least 25 graduates annually who are prepared to become pastors."

- Q. How many N.A.B. students are graduated from our two educational institutions each year?
- A. In the last 10 years, the two schools have averaged a combined total of 14 N.A.B. students per year. The schools actually graduate more students each year but not all are N.A.B. affiliated.
- Q. How many graduates go into the pastoral ministry each year?
- A. Approximately 80%. This includes staff members who serve as associate pastors, youth ministers or Christian education directors. An additional 10-12% of the graduates each year enter other church-related ministries, such as missionary service, the chaplaincy and counseling. There are always some graduates, of course, who do not go into the professional ministry, but rather prepare themselves for effective lay witness.
- Q. Has there been an increase in the number of N.A.B. graduates at our two institutions in recent years?
- A. Yes. In the last five years, there has been a 25% increase of N.A.B. graduates from the seminary. The number of theological graduates from the college has remained stable.
- Q. With increasing enrollments in our two schools, can we expect a greater number of pastoral candidates?
- A. Yes, I think so. The growth will come, but not without effort. The Task Force on Pastoral Shortage appointed by our General Council last spring is working on that right now. Their primary objective is to try to sensitize our Conference as to the serious shortage of pastors and at the same time to implement some immediate programs to alleviate this shortage. This article is, in fact, one of the things the Task Force is doing. Each issue of the *Baptist Herald* will carry an article under the header, "We're Looking for People Who Want to Lead."
- Q. Now, you say that our Conference is looking for people who want to lead. What does that mean?
- A. Well, I think it simply means that we're looking for strongly committed people who have leadership qualities. A pastor today has to be a "leader of leaders." He should not only be gifted in this area, but be highly motivated to assume this responsibility. I think the Apostle Paul is a good example here. There was a driving force in his life—"constrained by the love of Christ," is the way the Scriptures put it. I guess what

(Continued on page 31)

# THE MINISTRY TODAY



by Samuel J. Mikolaski

The meat and potatoes of theological education is the preparation of pastoral leadership. Whatever other embellishing courses we may add to seminary fare, the provision of pastoral leadership is primary. The Church is greatly in need of recruits who can expound the Scriptures, who are well grounded in Christian doctrine, who are adept at planning the church program, who are dedicated to church-centered evangelism, and who are skillful pastorally.

This task demands from us all not just the acknowledgement that recruitment to ministry is important, but the understanding that responsibility for human resources for the ministry rests upon every church and every member and every pastor.

Consider the circumstances in which leadership arises and recruitment occurs. Our responsibility arises not only from our Lord's Commission (Matt. 28:19-20) but also from his example. He not only chose the twelve to be his followers; he also trained them to be leaders. The gifts of the Spirit (1 Cor. 12; Eph. 4) relate to many diverse ministries. In addition to these, and encompassing some of them as well, are certain ministry offices. Most Baptists and other believers church groups use Paul's list in Eph. 4:11-12 as a norm: the offices of apostle and prophet are seen to have passed with the apostolic age, the evangelist is seen as the creator of new churches, and pastors and teachers are seen to be undershepherds of the congregations.

Dr. Samuel J. Mikolaski is professor of Historical Theology and Christian Heritage of North American Baptist Seminary, Sioux Falls, S.D.

Thus the pastor fills a biblically identifiable office within the church.

Important also are the questions as to whether the New Testament offices are related to organizational structure and whether the church body as a whole had and continues to have responsibility to recruit and train pastors and other ministers. Leadership recruit training occurred in the cases of John Mark, Silas, Timothy, Titus, and the further injunctions to Timothy and Titus to continue the process. The role of the Christian churches in this appears to have been strategic (cf. Acts 13:1-3).

What about recruitment today?

Consider the matter first in relation to young adults, especially young men, who are prospects for Christian ministry. The gratifying number of middle-aged or second-career responses simply accentuates the importance of re-assessing the call of young adults. In doing this, bear in mind that evangelical churches, notably Baptists, have in recent years enjoyed unprecedented response to ministerial vocation in contrast to churches which are not of the evangelical tradition.

Christian young adults emerge from high school and college with attractive ranges of qualifications. They are much less anxious about economic security than their parents were, and they generally express a deep desire to relate to others and to help others. Their levels of literacy, academic skills and persistence in goal-oriented behavior are at present causing educators and social planners deep concern. However, I cannot here go into detail on current perceptions about the maturation of youth. Of importance to biblically-minded Christians is that the educational theory upon which most of our youth are nurtured is the need-satisfaction model. This has left not a few of them uncertain as to the basis of Christian altruism.

The translation of the need-satisfaction syndrome into every day language may be observed currently in the stress that is laid by many upon self-love and self-fulfillment. Self-affirmation may be a new form of evangelical egocentricity. Consider Luke 9:23 and 14:26. On these terms it is hard to explain the persistent troubles of the ministry to those who look for inevitable self-fulfillment. Like marriage, the ministry demands sacrifice—even unfulfillment for the sake of another goal. I appeal to young men to consider God's call upon life for the ministry, but in doing so I affirm that the prior claims of the call rest upon sacrifice of self for service to others, and upon obedience to Christ to give oneself away. It's just as tough as that!

Second, consider recruitment from the standpoint of those of us who, like myself, have been in the ministry for many years. To my mind the issue embraces the demands of the total Gospel. The Church has a dominical origin and thereby also a Gospel foundation which carries with it the commission to preach the good news to every creature. Think of the relations between the Gospel and the Church which it creates. Allegiance to Christ the Lord shapes the Church. The life in the Spirit constitutes it. Its mission to the world distinguishes it. The Kingdom vision animates its new perspective of history. All of this envisions the whole Gospel, not a truncated Gospel.

That is the difference between the Reformers and the Anabaptists, between those who thump the theme of the theology of the Word and those who preach the Gospel to include redemption, baptism, discipleship, and life and service in the believing fellowship of the church. It is odd that I, who have been a defender of the Scriptures as God's Word written, must now complain that not a few of my brethren truncate that Word. There is confusion in the minds of some ministerial aspirants as to just what we in the ministry mean by the Gospel and the Church. What is our task, they ask? Let us not only attest to it, but practice it, and that practice will throw up its own recruits.

Let us put some things back together is my appeal: Gospel and Church, creativity and history, the Word of God and the romance of dedication. The young must learn that instant genius will likely go nowhere without the struggles of training and the pains of experience. The old must reflect more adequately that the values of the past do nourish the present and that there can be joy in the midst of pain, satisfaction even in the course of personal non-fulfillment, because it may be Christ's call. We can interpret afresh for our generation the truth of "I have been crucified with Christ . . . nevertheless I live, yet not I, but Christ lives in me."

Let us put together in a new way the realities of dedication and of mission. Let us express it through compassionate concern for the needs of people around us, and through faithful witness to the grace of God in Christ for man's salvation. There is indeed a recruitment problem among us. But we are all part of the problem, and also part of the solution to the problem. It is a local church problem and a denominational problem, as well as a seminary problem. A vital church throws up leadership of its own kind. What kinds of churches are we? What kind of Church do we want? □



Mrs. Roxanna Pfeifer

# One QUIET life

Roxanna Pfeifer's own story

Shortly before her death April 23, 1975, Roxanna Kohrs Pfeifer wrote the following account of her life and faith. It tells of her quiet strength, grounded in the Word of God. Roxanna's final testimony was presented to *Power For Living* by her husband, H. Dan Pfeifer, assistant dean of University College at Wichita State, and her parents, Mr. and Mrs. Walter Kohrs of Geneseo, Kan. To round out the picture of Roxanna's impact on others, Mrs. Kohrs obtained statements from those who were influenced by her daughter.

**T**HE BIRDS were singing their awakening choruses while the green heads of tulips and daffodils were breaking the soft, moist earth to announce the coming of spring. It was so warm outside on that March 4, 1936 that the windows and doors of our old house were thrown wide open to let in all the fresh breezes.

So it was when I entered the world. There was just one disappointment upon my arrival. My only brother had the measles and had to stay with my grandparents. But, because he was the idol of my grandfather, the days passed rapidly and he was soon back with us.

Eating, sleeping, toddling, bumps and bruises, the usual events of growing up—and soon was ready for grade school. Piano lessons and long hours of practice gave me the ability to accompany my brother El Dean when he played his trumpet. We performed for school programs, church services, youth camps—eventually playing in Philadelphia, Pa. for our church denomination's General Conference.

Because El Dean had chosen to attend Augustana College at Sioux Falls, S.D., I too enrolled there after high school. That first year was one of great loneliness, separated as I was from family and friends. But soon dorm life became important and the boys looked more interesting.

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After graduation I taught school in western Kansas for one year, while my heart longed for one handsome male in Sioux Falls.

Finally, I married this black-haired preacher's son, Dan Pfeifer, on June 4, 1958. We found a tiny three-room apartment in Mulvane, Kan. Since Dan was a senior at Wichita State University and I taught music in the grade school at nearby Mulvane, our days flew by.

In November 1960 our home was blessed with a daughter, Cheryl Anna. And what a blessing she was to our lives! Even though it created financial hardship, I quit my teaching assignment and concentrated my efforts on raising our daughter.

When Dan was selected for a year of German study at the Foreign Language Institute in Kent, Ohio, his parents in Cleveland got to see their granddaughter for the first time.

Upon our return to the Wichita area, the Lord directed me to become the organist at a Wichita church. There we met many wonderful people, and I enjoyed the chance to serve.

In 1965 the Lord blessed us with a second daughter, Amy Lanae. When she was only three days old, she had to be returned to the hospital because of a severe staph infection. For two weeks she was fed intravenously. When she won the fight for her life and we brought her home again, she was even more precious than before.

Perhaps the most difficult decision of our lives came when we determined that

Dan must earn his doctorate degree to continue his counseling activities at Wichita State. We settled on the University of Northern Colorado at Greeley.

I decided I might as well get another degree, too. The adjustments to new friends, cramped living conditions, and no money were difficult. But the greatest blow came on my birthday when I awakened in a hospital room and was told by the doctor that I had had a radical mastectomy. The surgery had revealed cancer.

Cheryl Anna (15) and Amy (10) Pfeifer



Though I was given the strength to complete my master's degree in educational media three months later, I couldn't help but question God. How could He do this to me?

Life had always brought us so much joy, so many opportunities for service, such abundant living as a family. Surely God would perform a miracle of complete healing in spite of the doctor's words, "terminal cancer."

But, no, in nine months—back in Wichita—I had the second mastectomy. In the next six months I underwent surgery three more times. During these surgeries the doctors discovered that cancer had spread to the glands, the bones, the blood, and finally the liver.

There was bed confinement and intensive cobalt treatment and chemotherapy. Such physical pain! And what mental anguish—to know I was growing weaker and less capable of functioning in the home as wife and mother, or in the church as organist, or in the classroom as a media specialist.

After searching the Book of Job, I realized I could not ask, "Why?" but must say with my Lord—"Not my will, but Thine, be done." I could not have come to this place of complete submission, however, if it had not been for the thousands of prayers offered for me.

At the age of 39 God has exceedingly blessed my life and filled me with joy

through the many opportunities He's given to proclaim that His love is sufficient at all times, under all circumstances.

I know I will be in heaven soon, because I have had several glimpses of my loved ones there. I regret leaving my faithful husband and two darling daughters, but God has given me the grace to separate myself from all earthly possessions.

With the Psalmist I can say, "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). He is my refuge and my fortress, my God; on Him I lean and rely, and in Him I confidently trust. □

# A WORKING HOLIDAY

by Lois Mohninger

What do you plan on doing with your summer? Have you ever included time for helping our missionaries in some way? We often think of this as a good opportunity for young people. But how about taking your family! Last summer our family spent the months of July and August in the San Luis Valley of Colorado.

A remark made to us by Dr. Schilke in June, 1974, promoted our thinking about the possibility of going. Of course, taking the whole family for two months presents a number of problems. The Lord wonderfully worked them out. Each one would make a story in itself.

On June 23, 1975, we left Melville, Sask., in our old 1954 school bus, converted to a camper. Five days of travel brought us 1,250 miles south to the city of Monte Vista and a welcome by Mrs. Lois Ahrens, "We're so glad you made it." A change in altitude from 1800 feet above sea level at Melville to 7600 feet at Monte Vista resulted in some very tired people for awhile.

Most of our summer was spent in Monte Vista except for several Sundays when Paul spoke at Del Norte and Center. Our first week was spent at camp. Richard and Wesley went as campers. Paul was special speaker and counselor. Trouble with high blood pressure curtailed his activities but the results were still very encouraging.

Our third week was spent in Vacation Bible School with the help of the young people from Napier Parkview Baptist Church, Benton Harbor, Michigan.

The rest of the summer settled into a "routine" which included for Paul: Bible Study at 8 a.m. each morning for the men employed by Dr. E. Ahrens; food distribution once a week; men's Bible study once a week; preaching two or three times a Sunday; repainting in the clinic; and occasionally demolishing old mud houses. For Lois: helping in the clinic three days a week; teaching ladies Bible study and Sunday school; helping out at the piano; and repainting in the clinic.

We learned so many things during that summer; but most of all we now have a new understanding of how our missionaries live and work; their discouragements



The Mohninger family: Paul, Lois, twins Richard and Wesley, Kathy. Rev. Mohninger is the pastor of the Melville Baptist Church, Melville, Saskatchewan.

and joys. Can you imagine an evening service attended only by teen-agers? We also learned to love and respect our missionaries—Earl Ahrens who never seems to sleep; Lois Ahrens living around a host of interruptions, and our seemingly unflappable nurse Kay Hunt. There were so many others we shared time with and continued to pray for including Corinne Ahrens, Bill and Sandy Ahrens, Rev. Keiry and family, Dr. Orr, Mike Garcia, Vangie Madril, and a host of young people, to name just a few.

We were glad our presence helped permit the Ahrens to attend a couple of conferences and take a very short holiday.

Would we do it again? Our boys, although sometimes homesick, would love to make a return trip. Kathy still gets very excited when she sees our pictures of Monte Vista. Yes, we all would be willing to spend another summer helping our missionaries in some way. □



by Gerald L. Borchert

Dear Dr. Borchert:  
Some time ago I read with interest your column in the July issue of Baptist Herald. I very much agreed with your reaction to Mrs. D's letter—sadness because of the unfilled pastoral need, which I've heard, but never known firsthand, is common, and gladness that there is a hunger for teaching and guidance. I appreciate hearing about this need from her perspective and yours.

My own situation is that of a college graduate (recent—'74) who has received "a call" and/or a lot of pushing and shoving, to the ministry. I'm not yet in seminary and have no definite or immediate plans for it. Of the number of people I've known in this position, some ended up heading for the ministry and some not, the latter the majority. We might call each case alone the working out of God's will for that individual. But what happens at this point is a person's life is definitely crucial to the final carrying through of a call, or the abandonment of it (or realization of a different call?)

We need teachers dedicated to God. As the seminary, as a part of the church, seeks to encourage young people to enter the ministry, I hope they won't forget those who are in a holding pattern somewhere in their twenties. Some never get out of this holding pattern.

J.S.

Dear J. S.

Thank you for your letter and for the tug that it gives our hearts. I am convinced that there are a number of people just like you throughout our Conference who are waiting to gain the courage and confirmation necessary to take upon themselves a life commitment to ministry for Jesus Christ.

Some have financial problems and they need to have the confidence that the Lord will provide for their lives. Many of us have passed through similar

experiences and have found the marvel of God's provision.

Others feel they are not ready because they want to know more about life before they commit themselves to some form of ministry. They need to learn that life in service for Jesus is always opening. If one is in the hand of God, he or she can discover that ministry with Christ can actually be one of the most exciting experiences of life.

Still others are not sure how their talents will fit into the various aspects of ministry and they wait for some indication that God can use them. The confirmation of the church is often extremely important with such people. For those who are interested in the variety of ministry opportunities we invite you to write the seminary for a printed listing of over fifty possibilities of church related services.

Others are questioning the role of further education for the ministry. How will it affect them and how will it prepare them? Under the guidance of God's Holy Spirit learning can be a marvelous experience. Under committed teachers who understand the needs and ways of society, education for ministry can be a satisfying, growing period of life. At the seminary we are interested that the Word of God be close to each person and that their preparation for service be as competent as possible.

J.S., I am not sure what the real issues of life are which have stalled your life process of moving in response to God's call. Perhaps one of these has been important. I have sought to be general with your letter, but, as you should know by my covering letter, I am interested in you as a person. If we or your church can help you in clarifying your call, we want to help you. May God bless you in your struggle. G.L.B.

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## A TRIBUTE TO THE REV. AND MRS. JACOB PETER REMPEL

Oldest N.A.B.  
Pastor and  
Wife Die



by John Wollenberg

Among the rich and wonderful experiences of the Christian life are the elderly saints that God sends across our pathway. Such saints were the Rev. and Mrs. Jacob Rempel.

Jacob Peter Rempel was born on Feb. 1, 1873, in Russia. At the age of 19 he accepted Christ as his personal Savior, was baptized and became a teacher in two Russian villages. Revivals broke out in the schools and nearly all the children accepted Christ. These experiences prepared him for the ministry.

In 1902 he immigrated to the United States and enrolled at the seminary in Rochester N. Y.,

(Continued on page 27)

The Rev. John Wollenberg is presently the pastor of the Church Extension work in Surrey, B.C.



## How to Hold a Youth Rally

by Ray Harsch

Youth Rallies offer a very meaningful and effective opportunity for youth to reach youth for Christ. For a number of years "coffee house" type meetings were conducted across our land. These were held downtown in empty store fronts, in abandoned buildings, near college campuses or in the educational facilities of churches. Some of these are still operating but the interest in them is no longer as great. In recent months a great interest in youth rallies has developed and youth are responding to this approach.

A youth rally is a happy gathering of youth usually on a Friday or Saturday evening. That which makes it appealing is that rallies are usually informally structured with opportunity given for youth to express their personal faith in Christ enthusiastically and freely, both publicly and individually.

Planning a successful youth rally means that careful consideration must be given to the purpose for the rally so that the various needs of youth will be met. The purposes for the rally are:

1. To provide an opportunity for Christian fellowship.
2. To inspire young people in their Christian life.
3. To challenge youth to make meaningful commitments of their lives to Christ.
4. To reach young people for Christ with the Good News.

The Rev. Raymond Harsch is director of evangelism for the North American Baptist Conference.

5. To give young people an opportunity to express their faith in Christ.

### Determine the scope of your rally

There is great value in having the Youth Planning Committee plan for local rallies as well as periodic area-wide rallies.

- The local church youth rally meets the needs of youth by meeting monthly or every other month.
- The area-wide youth rally for the youth groups of churches in a determined area usually is most beneficial when held quarterly throughout the year.

In all of these rallies a special effort should be made to invite all of the youth in the neighborhoods.

The most effective means of publicity are person-to-person invitations, colorful and descriptive posters at the schools nearby, mimeographed invitations and announcements stating the highlights of the rally to be used as hand outs.

Youth rallies can be scheduled at youth centers, fellowship halls in the church or in the church sanctuary. The nature of the rally will determine the meeting place. After the Youth Planning Committee has determined the dates for youth rallies these need to be cleared with the church board so that facilities are available and they can be scheduled on the church's calendar of events. The entire church will then be encouraged to give support and to undergird the rally with prayer.

### The Program

The program of a youth rally can in-

clude all or most of the following elements:

1. Lively and joyous singing of contemporary and traditional songs which express the joy of the Christian life, led by a capable song leader to whom youth respond.
2. Positive testimonies by several youth. These should be short but clear as to the reality of Christ in their lives and ought to be interspersed throughout the evening.
3. Music by youth in groups or by individuals—an excellent opportunity for youth groups to sing praises to the Lord. This becomes especially meaningful at areawide rallies.
4. Drama. Life situations and contemporary issues can be dealt with in drama.
5. Films. There are a variety of good movies available for this purpose.
6. Opportunity for individual commitments to Christ and interpersonal encounters and discussions as to the reality of Christ in daily living. At times the rally can be programmed to give youth the opportunity to publicly give their lives to Christ. At other times it is more appropriate to have several young people prepared to counsel individually with youth during the fellowship time that follows the rally.
7. A fellowship time with light refreshments following the rally can be very beneficial for youth to mingle and get to know each other better.

Have you had a youth rally at your church recently? If not, why not plan to have one real soon. It's a great way to inspire Christian young people in their walk with the Lord. It's an excellent way to reach youth for Christ in a youth-to-youth ministry. □



"Have your parents found a church camp that will let you in this summer?"



## Blessings Come in Three

by Mrs. Chris Creel,  
Anaheim, Calif.

Being the mother of triplet daughters (now five years old) has taken quite a lot of prayer and adjustment for me. Whenever young mothers encounter our "group" they always ask, "How do you do it?" Let me share some of the insights I have gained through 15 cumulative years of mothering since 1970.

We, as young mothers, function under much tension; we are busy homemakers, wives and mothers trying to be successful in *all* areas. So first of all, I urge you to accept the position in which God has placed you. Maybe you long to be "out there" somewhere but instead you are mother to three pre-schoolers. "Wishing" you were *someone* or *somewhere* else only leads to frustration and bitterness. Audibly thank God for the children and responsibilities he has placed in your hands. He gave them to you, and he will give the energy, wisdom and patience needed to do a good job.



Chris Creel, her husband, Winston, and triplet daughters, Joy Beth, Leanna Joy and Monica Joy.

Secondly, ask the Lord to reveal your "blind spots." Perhaps your day is so hectic that you as a person get neglected which in turn leads to frustration. There may be a simple solution such as getting up 30 minutes earlier in the morning to shower, put on make-up and get a head-start on the children. Or maybe the children are slow to respond to your commands—is it that your discipline is sloppy and inconsistent? Whiny, fussy toddlers may simply need you to sit

down and read to them periodically during the day.

Finally, analyze your day and identify the "high pressure" times when you easily explode or feel like screaming. Most mothers agree that these areas are mealtime and bedtime. Once you calmly identify these times, pray for insight and calmness, and plan ahead to make these moments smoother. With very small children, it means preparing the meal *before* the child is screaming with hunger. Or with pre-schoolers it may mean baths *before* evening dinner to cut down on dawdling at bedtime.

Mothering involves planning, patience and prayer. Mothering is a challenge yet an "impossibility," a joy, yet at times discouraging. With the open Bible for guidance and the Holy Spirit for strength, our heavenly Father desires to be our source of wisdom for this enormous yet rewarding task.

## To God Be the Glory

by Mrs. Clara Miller,  
Benton Harbor, Mich.

Truly I can say with the song writer, "Great things he hath done." Ever since I accepted the Lord at the age of ten years, I deeply admired those servants of God whom I chanced to meet. Also some of the German hymns, such as "Who Will Be My Messenger?" and "Where Are the Garners in the Harvest Field?" spoke deeply to my heart. Although I was unable to respond to these calls of God personally, I carried these desires in my heart, praying that God would use our children if he so chose.

I dared not hope that they would become pastors or missionaries, for we felt unworthy of such a high call. I was content that they might grow up to be useful vessels for the Lord, even in the lowliest places. However, I prayed that the Lord might lead each one in the choices they made concerning their futures. I never mentioned my secret desire to any of them, for I wanted them to receive personal direction from the Lord.

Each one, in turn, accepted Christ at an early age and faithfully attended church with the family. As high school days came to a close and decisions had to be made concerning their life's work, no doubt they were often perplexed and prayed about it. Each one chose an occupation that seemed in accord with their interests—secretarial work, engineering, nursing, teaching. But when the call of God came, all these plans were changed. When they told me individually, that God was calling them into his



Left to right: Florence Miller, Lillian Wesner, Sherrill Miller, Mrs. Clara Miller, Edwin Miller, Evelyn Chaddock.

service, I could hardly believe my ears. Tears of joy flowed as I watched them yield their lives fully to the Lord's service.

Our oldest daughter, Evelyn Chaddock, was a pastor's wife for many years and is now assisting her husband, Dale, at his Counseling Center in Wheaton. Our only son, Edwin, is pastor of the Emmanuel Baptist Church in Wilmington, Delaware. Lillian is the wife of Edgar Wesner, pastor of the Calvary Baptist Church in Tacoma, Washington. Florence has served as a missionary in Japan since 1951. Our youngest daughter, Sherrill, is employed at a bank near here.

My constant prayer is that they all may remain faithful, sincere, humble and consecrated to the Lord in whatever place he puts them.

## Women in Action

To start the new calendar year, on January 6, 1976, both women's groups of the Bismarck Baptist Church met for a joint meeting of information and fellowship.

The W.M.S. met in the chapel where their installation service was highlighted by a brief message by the Rev. Orville Meth, chaplain at the Bismarck Baptist Home.

The King's Daughters conducted their installation service in the sanctuary where Mrs. Betty Haas, Central Dakota-Montana Association president, installed the new officers.

Later both societies joined together to hear a very informative message on "The Goals of Church Ministries," with emphasis on the scope of women's work from the national level to the local society. This was presented by Mrs. Dorene Walth, editor of the *Woman's World* pages, *Baptist Herald*.

The need for unity was stressed as each department and society is necessary to support our missionary efforts. We all were grateful for the mimeographed outlines which gave us an insight into

the problems and prayer requests of the W.M.U. Executive Committee and how they function.



Left to right: Mrs. Dorothy Kiemele, Mrs. Arlys Sieler, Mrs. Dorene Walth.

A definite feeling of unity was ours as the two societies mingled over coffee and refreshments and later joined hands to sing "Blest Be the Tie that Binds."

## Proverbs 31:16-31 (Paraphrased)

Author unknown.

Who can find a good wife? She is worth more than the Hope diamond! Her husband trusts in her so much that



## Our Purpose

by LaVerna Mehlhaff,  
women's work  
director

The purpose of our W.M.U. is to unite all the women of N.A.B. churches into a fellowship which will help each of us grow in a personal relationship to Jesus Christ through Bible study and prayer and then to become involved in missions at home and overseas.

Our women plan a variety of programs at their regular meetings to provide opportunities for women to grow in a personal relationship to Jesus Christ. Several groups have planned "All Day Retreats." A number of "mini" courses on various topics are offered and the women attend those classes which they feel will meet their individual needs. At some time during the day a special speaker is asked to present an inspirational message and challenge. The day provides study, informal fellowship and inspiration.

he never feels that he is missing out on any of the good things of life. She always seeks to do what is best for him until the day she dies.

She looks out for the basic necessities of her home and isn't afraid of hard work. She shops around for the needs of her home, investigating many possible sources. She gets up early in the morning, often before sunrise, makes breakfast and organizes her tasks for the day. She agrees to buy a lot with room enough for a nice vegetable garden, which she faithfully plants and tends.

She diets and exercises to keep herself physically fit. She sees that her time is spent profitably and doesn't lounge in a dark room watching TV all evening.

She bakes and sews. She is goodhearted and volunteers a helping hand to anyone in need.

She doesn't dread winter, because she sees that the family is properly dressed. Her own clothing is attractive and in good taste.

Her husband is highly thought of by others because she never berates him.

She has a profitable hobby or sometimes a part-time job.

You won't find her forever complaining about being tired, nor is she the type that mopes around the house looking like something the cat dragged in. She is generally cheerful and optimistic. She speaks intelligently and kindly. She is a good housekeeper, not lazy.

Her children love her and her husband compliments her, often saying, "Of all the women I know, I would still choose you."

Charm is often deceiving, hiding an ugly personality, and beauty is only skin deep, but a woman who fears God is truly charming and lovely.

Treat her right, both at home and in public. A little consideration goes a long way with her.

## Dont Miss This Conference Highlight

by Mrs. Susan Truax,  
women's coordinator  
for the Triennial Conference, Portland.

It seems that when the conference is being planned, one of the main concerns is providing for the meal events. Is it wrong to be so concerned with food matters? Certainly not! The conference program is so full that a meal time has to be planned where special groups can

(Continued on page 27)



# 1975 WAS A GOOD YEAR

## A Report by the All-Union Council of Evangelical Christians-Baptists



An orientation session for the Bible correspondence course sponsored by the All Union Council of Evangelical Christians-Baptists of the USSR.

**A**t a meeting held on Jan. 28, 1976, the Presidium of the All-Union Council of Evangelical Christians-Baptists heard the reports of leading brothers on the work of the AUCECB in 1975.

In these reports we saw the directing hand of our Savior, who continues today to accomplish his great work among his redeemed children, awakening and reviving new souls which he brings into his Church.

According to the reports sent in by the local churches in 1975, a total of 6,185 newly converted souls were admitted into Christ's church; 436 followers of the Council of Churches of ECB, who had left our Union, returned to it; and 846 Christians of the Evangelical Faith (Pentecostals) joined the Union of Evangelical Christians-Baptists. In 1975 44 communities were registered with a total number of 2446 members.

In 1975 prayer houses were either built or restored in the following cities: Frunze, Odessa, Anapa, Inozemtsevo, Simferopol, Chernigov, Kiev (Svyatoshino), Zhitomir and other places.

In 1975 the Lord blessed the efforts of our superintendents and their assistants in organizing God's work in our brotherhood as a whole and individually in the local churches. Wherever the need for it was felt the members of the Presidium of the AUCECB visited the

local churches, giving them assistance in the solution of spiritual and practical problems.

A number of important inner church problems were solved during these visits, and our brothers instructed the members of the churches in their talks. They participated in many solemn worship services on the occasion of jubilees, inaugurations of new prayer houses, ordaining of ministers, etc.

Many Christians from the churches of our brotherhood came to the headquarters of the AUCECB to discuss various questions connected with God's work. In 1975 more than 2500 brothers and sisters visited the headquarters of the AUCECB.

Fifty-five representatives of various religious unions in foreign countries invited as official guests of the AUCECB for brotherly fellowship, visited our churches in 1975. Guests from the United States were Dr. and Mrs. John Alan Moore, representing the Southern Baptist Convention; as also leaders of the Russian-Ukrainian Evangelical Baptist Union in the USA. Among our other guests were leaders of the Baptist Unions of Australia, New Zealand, the German Federal Republic and other countries. They visited Khabarovsk, Baku, Yerevan, Sukhumi, Klin, Podolsk, Leningrad, Kharkov, Kiev, Poltava, Irkutsk, Rostov, Odessa, Volgograd, Novosibirsk, Orel and other places.

Besides these official guests of the AUCECB from foreign countries, more than 1000 tourists from the USA, England, Japan, the German Federal Republic, Australia, Scotland, Poland, Liberia, Bulgaria and other countries visited the Moscow Church of Evangelical Christians-Baptists, where they also received brotherly attention.

Pastor Michael Zhidkow baptizing a believer at the Moscow Baptist Church.



### Das Röstlichste.

**D**as ist das Röstlichste im Leben:  
 Das ganze Herz dem Herrn zu geben!  
 Nicht hier und da nur ein Stücklein Ihm schenken,  
 Und dann tagsüber nicht mehr an Ihn denken;  
 Nicht heute begeistert Sein Kind sich nennen  
 Und morgen Ihn auf der Straße nicht kennen.  
 O nein! wenn du so zum Heiland stehst  
 Und nicht durch dick und dünn mit Ihm gehst,  
 Dann höre, dann kann es dir einmal geschehen,  
 Daß Seine Augen dich auch nicht sehen,  
 Daß Er sich auch nicht mit dir befaßt,  
 Wenn du Ihn vielleicht am nötigsten hast.  
 Ergab dir alles: Sein Leben, Sein Blut—  
 O sag, was ist dir für Ihn zu gut?  
 Das Beste für Ihn, nichts halte zurück,  
 Gib alles Ihm hin, dein Leben, dein Glück!  
 Dann hast du das beste Teil erwählt.  
 Dann ist deine Seele mit Ihm vermählt.  
 Denn das ist das Röstlichste im Leben:  
 Das ganze Herz dem Herrn zu geben!

Luisa Haisch-Rolf.

### Gerechtheit erhoelt

Vom Schriftleiter notiert

„Gerechtheit erhoelt ein Volk, aber die Suende ist der Leute Verderben“ (Sprueche 14:34). Das war so zur Zeit des weisen Koenigs Salomo, und das gilt auch fuer die heutige Zeit. Die Frage ist, wie ein Volk die vor Gott geltende Gerechtheit erlangen kann. Wo beginnt es damit? Christliche Erzieher, Politiker, Soziologen und andere Spezialisten auf diesem Gebiet sind sich einig, dass der Grundstein fuer diese Gerechtheit in der kleinsten Volkszelle liegt, in der Familie. Und hier wiederum ist es hauptsaechlich der Einfluss der Mutter, die ja bereits vor der Geburt und dann fuer eine ganze Reihe von Jahren engstens mit ihren Kindern verbunden und vertraut ist.

Zu allen Zeiten hat es Muetter gegeben, deren Leben von Suende regiert und gepraeagt war, und deren Kinder in dieser Familienatmosphaere natuerlich ebenso ungoettlich aufwuchsen. Wenn wir daher am Muttertag allen Muettern unsere Gratulation aussprechen und sie ehren, so gilt diese Ehrung aber besonders den christlichen Muettern. Sie, und sie allein, sind es, die einem Volk wirklich zur Gerechtheit verhelfen. Indem sie ihre Kinder von der Suende fernhalten und immer wieder in die Naehae Gottes bringen, bewahren sie sie vor dem Verderben.

In unserer Zeit ist die Erziehungsaufgabe der Mutter (und natuerlich auch des Vaters) bedeutend schwerer geworden. T. H. Bell, der amerikanische Erziehungskommissar seit 1974, sagte vor einigen Wochen auf einer Tagung der Southern Baptist Convention, dass sich in den U.S.A. seit einigen Jahren eine schreckliche Zugestaendniswelle ausgebreitet habe, die dem Durchschnittsbuerger — und besonders den Jugendlichen — den Eindruck gibt, als sei alles erlaubt. „Nehmt die Disziplin aus einem Volk,“ sagte er ferner, „so bleibt nichts weiter als Zerfall, Abstieg, Anarchie und das Aufgeben der Wahrheit.“

In seiner Rede aeusserte Bell schwere Bedenken bezueglich der sich immer mehr ausbreitenden Zerstoerungssucht und Gewaltlust in den meisten Schulen.

Um von der Wahrheit des Gesagten ueberzeugt zu werden, braucht man das nicht einmal auf einer Konferenz gesagt zu bekommen. Man braucht sich nur in seiner Umgebung umzusehen und stellt dann erschuettert fest, auf welcher tiefen Stufe das sogenannte christliche Abendland gesunken ist. Die Sprache in Fernsehfilmen, das Benehmen auf Rockkonzerten, Gewalttaetigkeiten in den Schulen, Pornographie an Zeitungsstaenden und andere perverse Zuege unserer Zeit lassen ahnen, gegen welche schier unueberwindliche Macht die Muetter anzukaempfen haben, um ihre Kinder vor dem Verderben zu bewahren. „...aber die Suende ist der Leute Verderben.“ Preis sei dem Herrn, dass dieser Vers einen ersten Teil hat, der die frohmachende Kunde gibt: „Gerechtheit erhoelt ein Volk...“

Ihr lieben Muetter! Lasst es euch aus Anlass des Muttertags zurufen, nicht muede zu werden in dem Kampf gegen Unrat und moralischen Zerfall. Gebt nicht jedem Druck von Schule und Spielgefaehrte eurer Kinder nach! Das geistliche Wohl eurer Kinder steht auf dem Spiel. Es ist ohne Frage Satans Taktik, euch so unter Druck der ungoettlichen Umwelt zu setzen, dass ihr versucht seid, um „des lieben Friedens willen“ nachzugeben. Erinnerung euch daran, dass auch ihr als Kinder einmal von euren Eltern Wegweisung erwartet habt, selbst wenn die vorgeschlagenen Wege nicht immer bequem waren.

Um Gottes und Seines Wortes willen, setzt alles dran, eure Kinder in der Gerechtheit zu erziehen, die vor Gott gilt und die ein Volk erhoelt! —RJK □

### DER SENDBOTE

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# ES GIBT KEINE VOLLOMMENE MUETTER

von Willi Gruen

Die Mutter als Schicksal. So hat ein Psychotherapeut (Schottlaender) sein kleines lesenswertes Buechlein ueberschrieben. Dabei zeigt er im guten wie vor allem auch im negativen Sinn, wie das Schicksal eines Menschen entscheidend durch seine Mutter bestimmt wird.

Sicher ist der Einfluss einer Mutter nicht der einzige, der sich auf Entwicklung und Leben eines Menschen auswirkt. Aber es ist in der Tat nicht zu verkennen, dass er zu den wichtigsten seelischen Faktoren und den meist entscheidenden Triebfedern gehoert — meist wichtiger als die Einwirkung des Vaters. Darum ist auch der Ruhm der Mutter in allen Ehren berechtigt und angebracht, und die Einrichtung des „Muttertages“ traegt der schicksalhaften Bedeutung der Mutter durchaus Rechnung. Man darf den Muttertag nur nicht so missverstehen, als ob er der einzige Tag sein muesste, an dem der Mutter die Zeichen der Zuneigung und Dankbarkeit zukommen. Ein Tag ersetzt nicht, was in hundert anderen Tagen versaeumt wird.

Wir alle haben es bei unseren Muettern, ob jung oder alt, keineswegs mit vollkommenen Frauen zu tun. Es waere eine falsche Idealisierung, mit der keiner Mutter gedient ist, wenn wir von all den menschlichen, allzumenschlichen Zuegen

Dr. Willi Gruen ist pensionierter Baptistenprediger in Deutschland und war jahrelang der Schriftleiter der „Gemeinde“.

unserer Muetter absehen wollten. In der Rueckschau sind die Gedanken vieler Menschen an ihre Muetter keineswegs nur mit Liebe und Dankbarkeit erfuellt. Dabei brauchen wir nicht einmal Verbrecher oder andere verdorbene Gestalten vor Augen zu haben, die ihre Muetter anklagen und nichts mehr mit ihnen zu tun haben wollen. Nein, es waere eigenartig unwirklich, wenn wir nicht auch bei vielen „normalen“ Menschen feststellen wuerden, dass sie mindestens teilweise an ihre Muetter mit bitteren oder veraergerten Gefuehlen denken. In der Rueckschau werden sie an so manches Versagen ihrer Mutter erinnert, so dass sie einfach nicht umhin koennen, in ihrem Herzen schweren Vorwurfe Raum zu geben.

In ihrem Herzen — aber vielleicht ist das gerade nicht gut. Wer das, was er gegen seine Mutter einzuwenden hat, in die letzte Ecke seines Unterbewusstseins verdraengt hat, der braucht sich nicht zu wundern, wenn von daher boese, negative Einflüsse in sein Leben kommen. Vielleicht hat er nie gewagt, mit seiner Mutter ueber ihre Fehler zu sprechen, aber anderen Menschen hat er's oft geklagt: Daran ist meine Mutter schuld! Der eine fuehlt sich zu hart und streng angefasst, der andere meint, dass seine Mutter nicht haette so weich sein duerfen. Der eine vermisste die Zeichen besonderer Zaerlichkeit, Liebkosungen, Herzlichkeit, dem anderen waren sie nachgerade zuwider. Der eine fuehlt sich zu sehr von seiner Mutter in Beschlag genommen und von

anderen Kindern isoliert, der andere glaubte sich von seiner Mutter abgewiesen und etwa in den Kindergarten gesteckt, wo er sich mit andern Kindern zusammenraufen musste, um sich selbst zu behaupten.

An all diesen Klagen und Anklagen mag ja vieles berechtigt sein, wengleich uns scheinen will, dass sie eigentlich immer nur extreme Faelle betreffen. Obschon es dergleichen noch genug geben mag, laesst sich kaum bestreiten, dass wir alle in diesem oder jenem Punkt vom Versagen unserer Muetter berichten koennen. Und nun sollten wir nicht so tun als-ob, nicht idealisieren, nicht verdraengen — sondern sollten versuchen, einen realistischen Blick fuer die unvollkommene Mutter zu bekommen.

Bedenken wir naemlich auch einmal die andere Seite.

Es ist so leicht dahingesagt und erscheint so selbstverstaendlich, dass man eigentlich gar nicht darueber zu reden braucht: Es gibt keine vollkommene Mutter (wie es ueberhaupt keinen vollkommen Menschen gibt).

Der dies schreibt, ist zwar ein Mann und Vater, aber er hat in so manches Mutterherz hineinschauen duerfen und weiss auch um das, was das Sinnen seiner Frau und der Mutter seiner Kinder unablaessig bewegt. Da sind die bitteren Fragen und oft genug die endlosen Selbstvorwurfe. Das Schlimme ist, dass man selbst von Kinderpsychologie und Paedagogik eine Menge wissen kann, aber in jedem Einzelfall helfen die theoretischen Kenntnisse so wenig. Hinterher kommt es quaelend: „Was habe ich denn nur falsch gemacht?“ Dazu kommt, dass das Haettest-du-doch! nichts mehr reparieren kann und die Selbstvorwurfe nur noch peiniger machen.

Wir wollen an dieser Stelle nichts abmarkten von dem Schwergewicht der Erziehungsfehler, die sich im Leben eines Menschen schicksalhaft auswirken. Wir wissen auch darum, wie lebenshindernd sie sein koennen und wie wenig sich meist davon aendern oder ueberwinden laesst. Aber wir wollen auch ganz nuechtern sehen, dass alle Muetter (und alle Vaeter und alle Erzieher) staendig schwere Erziehungsfehler begehen — selbstverstaendlich ohne es im entsprechenden Zeitpunkt ueberhaupt zu merken. Aber sie muessten sich wenigstens hinterher dazu stellen, sie erkennen und anerkennen.

Damit beginnt der Weg zur Hilfe in Muetternoten.

Zwar ist der Weg der Selbsterkenntnis, den eine unvollkommene Mutter gehen muss, nicht weniger bitter als der der Selbstvorwurfe. Er muss sicher durchlitten werden. Es geht nicht nur darum, sich mit seinen Unvollkommenheiten abzufinden, sondern vor allem darum, seine Fehler einzugestehen.

Dazu gehoert dann Vergebung. Bei Gott ist viel Vergebung — auch fuer die Erziehungsfehler, die Muetter begehen. Gott vergibt uns auch so, dass er uns keine Vorwurfe macht und uns sogar unsere eigenen Schuldgefuehle wegnimmt (Jakobus 1,5). Menschen muessen sich aber auch untereinander vergeben. Wir erinnern uns, was Jesus ueber die Vergebung unter Bruedern sagt (Matthaeus 6 und Lukas 6). Sollte das nicht besonders auch fuer Eltern und Kinder gelten? Dabei ist vielleicht nicht unwesentlich, dass die Bitte um Vergebung gerade auch von einer Mutter ausgesprochen wird. Muetter sollten nicht denken, dass sie sich etwas „vergeben“, wenn sie um Vergebung bitten. Das „Verzeih mir, Kind“ hat schon mehr Erziehungsfehler wieder gutgemacht, als eine Mutter in ihrer Not sich ausdenken mag.

Es waere aber auch eine schoene Muttertagsfeier, wenn Kinder (auch erwachsene) zu ihrer Mutter kommen und zu ihrem Geschenk hinzufuegen koennten: Mutter, vergib mir! Am besten sagt man dazu ganz Konkretes, wie es immer wieder einmal vorgekommen ist und staendig vorkommt. Wer will, mag ausprobieren, wie frei die Atmosphaere dadurch wird, wie erleichtert man atmen kann.

Das letzte Geheimnis der Erziehung durch eine unvollkommene Mutter beruht neben der Gnade Gottes auf dem Wissen: Meine Mutter hat mich lieb; sie meint es gut mit mir. Das bleibt auch in den Zeiten der Losloesung von den Eltern, die keinem heranwachsenden Menschen erspart bleiben, weil er zu sich selbst finden und eine eigene Persoenlichkeit werden muss. Das siegt letztlich ueber alle Gegensatze, ja selbst ueber herbe und tiefgehende Auseinandersetzungen. Das oeffnet auch den Blick fuer all die guten Seiten, die die Mutter hatte — obwohl sie keine vollkommene Mutter war. □



## Das verzerrte Mutterbild

von Irmgard Wolter

Mit Fug und Recht gewahren Fibeln und Schullesebuuecher der Mutter einen breiten Raum in Wort und Bild. Aber da ist etwa die Rede vom „lieben Muetterlein“, das unermuedlich schafft und die Haende regt. Welches Kind, so fragen wir uns, spricht von seinem „Muetterlein“ oder redet die Mutter so an? Mag der Erwachsene mit einem Laecheln hinweggehen ueber so eine altvaeterische trauliche Verniedlichung — das Kind stoest sich an ihr und lehnt sie als albern ab.

Um der besseren Anschaulichkeit willen sind die Gedichte und Geschichten, die sich mit der Mutter befassen, illustriert. Aber die Zeichnungen sind oft keine Augenweide! Die Mutter, von formloser Gestalt, ist geradezu unmoeglich gekleidet. Nicht vorgestrig und erst recht nicht heutig. Nach einer Mode vielmehr, die es nie gab, deren zeitlose Biederkeit und Unkleidsamkeit der betreffende Kuenstler jedoch aus unerfindlichen Gruenden mit dem muetterlichen Idealbild gleichsetzt. Die Frisur ist schlicht, glatt gescheitelt und straff zurueckgekammert und am Hinterkopf zu einem Knoten zusammengedreht.

Nun erwartet niemand, dass Lesebuuecher sich mit den Darstellungen von Pinup-Girls bereichern. Aber attraktive, gepflegte und wenigstens halbwegs modische Mutterbilder, solche eben, die der Realitaet entsprechen, wuerden sich harmonisch einfüegen in die Vorstellungswelt des Kindes.

Was die Lesebuuecher versaeumen, machen Werbeplakate, Film und Fernsehen nicht wieder gut. Diese „Publikumsmedien“, denen das Kind allenthalben begegnet, uebertreiben masslos nach der anderen Seite. Auf Plakat, Leinwand und Bildschirm sind alle Muetter zwecks Werbeattraktion strahlend huedsch und jugendlich mit untadeligem Make-up, beschwingt, anmutig, stets gut gelaunt. Ach, die Reihe der schmueckenden Beiwoerter liesse sich schier ins Unendliche verlaengern! Und dann ihr Treiben und Tun. Ein Handgriff, ein geradezu verspieltes Hinwischen ueber total erblindete Fenster, Spiegelscheiben und Parkett- oder Fliesenboeden — und schon ist alles blitzblank. Strahlend auch das Laecheln jener Plakatmutter, deren drei Kinder von Kopf bis Fuss mit zaehem, pechschwarzem Schlamm bekleckert sind oder sich aus unerfindlichen Gruenden den Inhalt eines Kiloglasses voll Blaubeermarmelade ueber die Koepfe gekippt haben. Was tut's? „Fleck hex-

weg“ macht allen Schaden wieder gut. Flinker und muehloser als der Radiergummi Bleistiftschrift vom Papier zu entfernen vermag.

In der Werbung gibt es ausschliesslich lukullische Mahlzeiten, appetitlich angerichtet, festlich gedeckten Tischen zuge tragen. Ist es da etwa ein Wunder, dass die Werbemuetter gluecklich lachen angesichts ihrer bluehenden Kinder, die wacker zulangen und die leidige Maekerei allem Anschein nach nicht einmal vom Hoerensagen kennen?

Kinder nehmen so was fuer bare Muenze. Sie vermoegen nicht zu unterscheiden zwischen der realen Welt des Seins und der irrealen des Scheins. Die Folgen liegen auf der Hand. Unsere Kleinen stellen Vergleiche an. Sie sind demgemass unzufrieden mit ihren Muettern, die den Hausputz durchaus nicht mit ein paar laessigen Handgriffen meistern, die keineswegs leuchten vor Glueck angesichts ihrer Schmutz- und Schmierfinken und die kategorisch verlangen, dass gegessen werde. „was die Kelle gibt“. Diese profane Alltagskelle, die redliche Hausmannskost austellt anstelle farbenfroeh bluehender Mahlzeiten Lukulls.

Hier nun koennen wir den Lesebuuechtern und Illustratoren dankbar sein und nur wuenschen, dass sie auch weiterhin nicht abgehen von der einmal eingeschlagenen Route. Sie, die Ausposauner unsaeglicher Muttermuehen und -plagen, die Darsteller grauer Frauen undefinierbaren Alters und geradezu bejammernswert reizlos in ihrer unmoeglichen Kleidung. „Seht her“, sagen wir und schlagen die Fibel bei den Seiten sechsundzwanzig und siebenundzwanzig auf. „Wollt ihr etwa so ein abgerackertes ‚Muetterlein‘ haben? Nein? Na also. Dann seid zufrieden mit eurer Mutter so, wie sie ist. Im uebrigen—guckt euch fleissig um bei Freunden, Nachbarn und Verwandten. Und wenn ihr irgendwo eine Mutter entdeckt, die haargenau dem Plakat entspricht, der Kinoleinwand oder dem Bildschirm, dann kriegt der ‚Finder‘ eine Tafel Schokolade ganz fuer sich allein.“

Wir duerfen das getrost versprechen, denn keines der Kinder laeuft Gefahr, sich den Magen an Schokolade zu verderben. Sie werden vergebens Ausschau halten nach so einer „Wundermutter“. Endlich werden sie ganz allmaechlich dahinterkommen, dass Reklame Sinn und Unsinn zugleich zugleich in sich birgt. □

(Aus „Die Gemeinde“, 19/75.)



## DIE PERLE

von Debra Jean Kokot, Pittsburgh

Mein Name ist Jessica. Viele von euch kennen mich nicht, und das ist gut so. Aber trotzdem schreibe ich, denn ich moechte, dass ihr meine Geschichte kennt.

Als ich ein kleines Maedchen war, waren die Zeiten ganz anders. Alles ging damals einen viel langsameren Schritt. Wir hatten sogar Pferde. Obwohl unser Staedchen ein Kleidergeschaeft hatte, von einer sehr eleganten und huedschen Dame "Miss Jean" gefuehrt, naechten wir unsere Kleider selber. Nicht weil wir arm waren, sondern weil Mutter sehr sparsam und eine gute Schneiderin war.

Ich erinnere mich an die vielen Tage, da ich vor "Miss Jeans" Geschaeft stand und mich im Geiste sehr wohlhabend als Miss Jeans Busenfreundin und ihre beste Kundin sah. Ich nahm mir vor, dass ich einmal sehr angesehen in dies Staedchen zurueckkehren wuerde. Wie ihr sicherlich bereits erkannt habt, hatte ich fuer schoene Kleider eine besondere Schwaeche.

Ich wollte mehr, immer wollte ich mehr. Ich kann mich nicht erinnern, jemals zufrieden gewesen zu sein. Zufriedenheit, so glaubte ich, lag irgendwo in der Zukunft, vielleicht in meinem Beruf, aber niemals in der Gegenwart, im Heute.

Waehrend meiner Kindheit habe ich, wie alle Kinder, in der Nachbarschaft das alte Hegley Schulhaus besucht. Mein Zeugnis war immer glaenzend, aber trotzdem habe ich manche dieser Jahre geradezu gehasst. Mein einziges Bestreben war ja, eine feine Dame zu werden.

In dieser Zeit schloss ich mit einem Maedchen aus einem sehr wohlhabenden Hause Freundschaft. Kurz darauf wurde sie auf eine Privatschule geschickt. Um mich zu verbessern, so glaubte ich, musste

Beginne jeden Morgen mit einem guten Wort.  
Es leuchtet wie ein Sternlein hell durch die Stunden fort.  
Es klingt in alle Herzen und macht die Sorgen klein.  
Ein frohes Wort am Morgen ist goldner Sonnenschein.

mir frueh von meiner gottesfuerchtigen Mutter eingepraegt. Ich liebte Gottes Wort. Aber die Unzufriedenheit und Unruhe blieben in meinem Herzen.

Mein Hochzeitstag brach herrlich an. So viele vornehme Gaeste waren erschienen! Die Handarbeit an meinem Hochzeitskleide war von feinsten Art. Der lange weisse Schleier sah wie ein sanftes, weisses Woelklein vom Himmel gefallen aus. Es war im vornehmsten Geschaeft New Yorks gekauft. Der Garten war aufs feinste hergerichtet. Und mein James sah so gut aus! Mein James und ich, jetzt waren wir endlich eins!

Ich liebe James von ganzem Herzen. Er war es, der mir das Wort "Liebe" erklarte und vorlebte. Kurz nach unserer Hochzeit zogen wir nach dem Osten. Hier erwarben wir unser erstes Heim. Ich war gluecklich. Wir lebten am Rand einer Grosstadt. Noch hatte ich eine feine Garderobe; ich hatte ein gutes Taschengeld; ich war mit einem angesehenen Mann verheiratet und hatte vornehme Freunde. So sollte es sein, denn so hatte ich es ertraeumt.

Es nahm mir eine lange Zeit, ehe ich lernte, auf die rechten Dinge Wert zu legen. Mein James hat mich das gelehrt. Oft sass ich ihm verzweifelt zu Fuessen, verbarg mein Haupt in seinem Schoss und weinte ueber meine Unzulaenglichkeiten. Er verstand mich und fluesterte mir dann zu: "Jessica...wenn ein Mann sich ganz fuer seinen Heiland einsetzt, dann ist er am Ende des Tages erschoept. Hat er an diesem Tage aber besonders hart geschafft, dann ist er extra muede, nicht wahr? Wenn er aber nicht gleich Fruechte seiner Arbeit sieht, war sein Wirken umsonst? Wenn er an solchem Tage muede und erschoept, beinahe taumelt und stolpert, hat er fehlgeschlagen, war sein Wirken vergebens? Nein...suesse Jess! Du hast ihm aber in diesem Augenblick alles gegeben; du warst ihm Frau, Mutter und Freund. Alles andere wird langsam in der Stille heranreifen; sei nur nicht

ungeduldig! Du bist wie ein Sandkoernlein, Jess, das verzweifelt versucht, eine Perle zu werden. Fuer die Auster ist das Koernlein Sand ein schmerzlicher Einfluss. Aber langsam und milde versucht die Auster, die rauhen und scharfen Ecken geduldig tagaus und tagein zu polieren. Eines Tages verschwindet das Koernlein und ist nirgends zu finden. An seiner Statt ist eine kostbare weisse Perle. Welch ein Wunder, dass so ein Koernlein solch einen Juwel schaffen kann! Daher wollen wir niemals den Schoepfer der Auster vergessen...und IHM stille halten."

Heute weiss ich, dass nichts verkehrt mit der Suche nach Selbstverbesserung ist, denn darauf folgt Selbstdisziplin. Ich benoetige sie beide, weil sie untrennbar sind. Es war die Liebe, Waerme und Geduld meines Mannes, die mir in meinem Bestreben halfen. Niemals kann eine Frau das werden, was sie sein muss, wenn der Mann ihr im Bestreben nicht behilflich ist.

## ETWAS UEBER MUTTERLIEBE

von H. Mueller

Mutterliebe — wer kann sie erklaren? Neben der Gottesliebe kommt nichts der Mutterliebe auf Erden gleich. Mutterliebe soll Anschauungsunterricht geben von der Gottesliebe. Mutterliebe opfert sich in selbstverleugnender Liebe fuer ihr Kind. So manches Kind ist untergegangen, weil es keine Mutterliebe erfahren hat.

## EIN ERLEBNIS AUF DEM MISSIONFELDE

von June Haupt, Sious Falls, S.D.

Eine unserer 3-H-Maedchen war einmal damit beschaeftigt, Maisbier zu brauen, als zwei Jungen, die in demselben Raum miteinander stritten, in den Kessel fielen. Alle drei trugen grosse Brandwunden davon, und die beiden Jungen starben im Banso Hospital. Das Maedchen war vor Schreck darueber wie versteinert und fuerchtete nun, sie muesste auch sterben. Sie bat flehentlich, nach Hause gehen zu duerfen. Als ich sie am naechsten Morgen

Wenn ich etwas vom Leben gelernt habe, dann habe ich ueber Liebe gelernt. Dadurch bin ich auch Gott naeher gekommen. Gott gibt uns die Gaben, wir muessen nur willig sein, sie zu entwickeln. "Aber die groesste unter ihnen...ist die Liebe...." Liebe ist der Anfang, ist das Samenkorn, ist die Wurzel des Baumes. Die Freude, der Friede, die Geduld, Guete und Treue, Sanftmuetigkeit und Selbstkontrolle werden alle folgen. Sie sind die fruchtgeuellten Aeste des Baumes erwachsen aus dem Samenkorn Liebe. Liebe ist daher der Anfang, der einzige Anfang, von dem Wachstum moeglich ist.

Wenn du jung verheiratet bist, musst du mit Liebe anfangen. Ist deine Ehe aelter und nicht so gut, musst du auch mit Liebe beginnen. Wir muessen unseren Ehepartner genau so tief lieben, wie wir geliebt werden wollen. Als ich heiratete, nahm mich dies Samenkoernlein Liebe aus dem Lagerhaus. Jetzt ist es gepflanzt, jetzt muss es wachsen und Frucht bringen. □

gen, weil es keine Mutterliebe erfahren hat.

In einem Laden stand ein etwa zwanzigjaehrige Maedchen vor einem Bilde, welches eine Mutter zeigte, die ihr Kind herzte. Sie weinte. Als der Inhaber des Geschaeft fragte: "Fraeulein, weshalb weinen Sie so?", antwortete sie: "Haette meine Mutter mich so geliebt, waere ich nicht so tief gesunken!" Welch eine schmerzliche Anklage! Deshalb vergiss es nie, dass dein Kind der Liebe bedarf und aufwachsen soll in der Sonne der Mutterliebe, die ein Abglanz der Sonne sein soll, von der wir singen: "Die Sonne, die mir lachet, ist mein Herr Jesus Christ; das, was mich singen machet, ist, was im Himmel ist." □

besuchte, hatte eine alte Frau ihr die sauberen Verbaende abgenommen und Schmutz darauf gepackt (auf die Brandwunden). Das nennt man unter den Einheimischen dann heilen!

Wochenlang hatte ich den Maedchen der 3-H-Gruppe beigebracht, wie man Essen sauber zubereitet, und wie die Bazillen im Schmutz enthalten sind, und unseren Koerper krank machen. Jedoch im ersten kritischen Augenblick war alles vergessen, und sie kehrten zu ihrer alten und verkehrten Methode zurueck. Das brachte mir wieder ganz deutlich zum Bewusstsein, wie stark doch Aberglaube und die Ueberlieferungen eingewurzelt sind, gegen die wir anzukaempfen haben.

Betet daher taeglich, fuer eure Missionare und ihre Helfer, dass Gott ihnen viel Freude in der Verkuendigung des Wortes schenken moege. □

## PRAKTISCHE KINDERLOGIK

Es hat sich in der Kirche zugetragen. Man war gerade dabei, das Opfer einzusammeln. Eine aeltere Dame suchte vergebens in ihrer Tasche nach ihrer Geldboerse. Ein fuefnjaehriger Knabe, der mit seinen Eltern neben ihr sass, sah ihr ein Weilchen aufmerksam zu. Der Teller kam immer naeher. Ploetzlich rutschte er zu der Frau rueber und steckte ihr seine Pfennige zu. "Nimm diese", fluesterte er ihr zu, "ich verstecke mich schnell unter der Bank." □



## Wir haetten ihren Schatten kuessen koennen

Es war ein Krieg, so sinnlos wie nur je einer. Im Herbst 1853 hatte Russland in der Hoffnung auf leichte Beute das tuerkische Reich angegriffen. Doch England und Frankreich ergriffen die Partei des „kranken Mannes am Bosphorus“ und schickten Truppen per Schiff ins Kampfgebiet, das sich nach einigen Monaten auf der Halbinsel Krim konzentrierte. Krimkrieg nannte man spaeter die Auseinandersetzung um Landgewinn, Wirtschaftseinfluss und Prestige. Der russische Zar schickte seine Soldaten zwar mit frommen Spruechen zur Schlachtbank: „Wir greifen fuer unsere unterdrueckten Brueder, die den christlichen Glauben bekennen, zu den Waffen. Wir wollen mit einem Herzen zerstreut werden!“ Doch ehrlich waren auch in diesem Krieg nur die Gebete der Verzweifelten, der wehrlos geschossenen Opfer. Und christlich war wohl nur das, was eine tapfere Frau mit ihren Helferinnen unternahm.

Die Frau war eine Englaenderin und hiess Florence Nightingale, doch die Verwundeten und Fieberkranken in den Lazaretten nannten sie die „Dame mit der Lampe“. Sie war damals 34, und wenn die Soldaten sie „Lady“ riefen, stimmte das: Miss Nightingale kam aus der feinen Gesellschaft. Mit 18 Jahren wurde sie beim Koenigshof vorgestellt, und es schien das Selbstverstaendlichste auf der Welt, dass sie ihr Leben als Herrin eines grossen Hauses fuehren wuerde. Doch dem stand ihr Mitleid mit jeder leidenden Kreatur entgegen. Schon als kleines Maedchen hatte sie einen verwundeten Schaeferhund entdeckt und ihn mit Geschick und Hingabe gesundgepflegt. Erwachsen geworden kamen ihr Tanz und Unterhaltung ziemlich sinnlos vor, und sie beschloss, Krankenpflegerin zu werden. Studieren konnten Frauen damals nicht. Die Krankenpflege ausserhalb der Familie aber galt fuer Damen als ausgeschlossen. Sie waren zu fein fuer den Dienst in den verkommenen Hospitaeln. Und die dort taetigen Pflegerinnen waren durch Whisky, Geldgier und Unmoral gezeichnet. Florence Nightingale setzte sich mit ihrem Berufswunsch bei den Eltern durch — und das zeigt zunaechst einmal eine ausserordentliche Energie, die sie auch spaeter immer wieder bewies. Sie lernte die Krankenhaeuser in Grossbritannien kennen. In jahrelanger Arbeit wurden ihr die Maengel des englischen Pflegesystems immer deutlicher, und sie unternahm Studienreisen durch ganz Europa. 1849 trat sie als Krankenpflegerin in die Diakonissenanstalt des Pfarrers Fliedner im deutschen Kaiserswerth ein. Hier erlebte sie pflegerisches und organisatorisches Koennen als bewusst geuebte Naechstenliebe. „Frauen haben ein Recht zum Dienst im Reich Gottes“, schrieb sie.

„Wer anderen Leiter und Meister werden will, muss selbst gedient haben und sich vertraut machen mit dem, was Berufene vorbildlich ins Werk gesetzt haben.“

Zwei Jahre spaeter uebernahm sie die Leitung eines grossen Londoner Pflegeheimes, das unmittelbar vor dem Bankrott stand. In kurzer Zeit brachte sie es hoch und bewies damit ihr Koennen.

Florence Nightingale war also keine Unerfahrene, als sie nach Ausbruch des Krieges dem leitenden Minister ihren Dienst anbot. 6 Tage spaeter war sie zusammen mit 38 Schwestern unterwegs. Das erste Hospital, das sie im Einsatzgebiet besichtigte, machte ein Chaos deutlich. Den englischen Truppen fehlte jede Organisation im Sanitaetswesen. Die wenigen Aerzte taten recht und schlecht ihren Dienst, die Verwundeten starben ohne Pflege an ihren Verletzungen. Und den Infektionskrankheiten wie Ruhr und Cholera stand man hilflos gegenueber. Florence Nightingale stellte fest, dass es an allem fehlte: von den Loeffeln ueber die Seife bis zum Bettzeug. „Da kann man nichts machen“, antworteten die Aerzte auf ihre Fragen und Vorschlaege. Die Oberschwester tat etwas. Als das erste Lazarett in Ordnung gebracht war, uebergab sie es einer ihrer Mitarbeiterinnen und ritt zur Front. Die Verwundeten belagerten damals die russische Festung Sewastopol, die erbittert verteidigt wurde. Als der Winter kam, zeigte es sich, dass die Fuehrung keine Vorbereitungen getroffen hatte. Wie die Fliegen starben die Fieberkranken, in kuemmerlichen Unterkuenften oder im Freien. Florence Nightingale liess Lazarettbaracken errichten und Kuechen bauen. Die ansteckend Kranken wurden isoliert, der Nachschub geregelt. Trotzdem ging sie auch noch von Bett zu Bett,

leistete Handreichungen und sprach Trost zu. Ihren Namen kannten die Kranken nicht, man sprach von ihr als von der „Dame mit der Lampe“. Ein Soldat schrieb: „Zu Tausenden lagen wir dort, aber wir haetten ihren vorueberhuschenden Schatten kuessen koennen.“

Die materiellen Voraussetzungen fuer die Arbeit, Verbandsmaterial, Betten, Arzneien, Lebensmittel, waren durch eine Sammlung in England zusammengekommen. Ein bekannter Journalist hatte durch seine Berichte die damals ungeheure Summe von 1½ Millionen Pfund lockergemacht.

Florence Nightingale fuehlte sich den Spendern gegenueber verantwortlich, aus den Geldmitteln die bestmoegliche Hilfe zu machen. Dabei uebernahm sie sich, und als sie im Fruehjahr 1855 im Sumpfgebiet vor Sewastopol die Malaria bekam, war sie dem Tod nahe. Tausende beteten fuer sie. Sie wurde gesund, der englische Oberbefehlshaber Lord Raglan starb wenig spaeter an Cholera. Er war wohl leichter zu ersetzen als die Fuehrerin im Kampf gegen Krankheit und Tod. Am 18. Oktober 1855 stuermt die alliierten Truppen die Festung. Das kostete auf beiden Seiten etwa 25,000 Mann das Leben. Die Lazarette reichten fuer den Ansturm der Verwundeten nicht aus. Und waehrend man sich in den betreffenden Regierungen ueberlegte, ob es nicht langsam angebracht sei, Frieden zu schliessen, litten und starben weitere Tausende.

Als der Krieg beendet war und die Helden in der Heimat begruesst wurden, fehlte Florence Nightingale. Sie kehrte erst Monate spaeter zurueck, nachdem der letzte Verwundete versorgt war. Sie brachte es fertig, sich allen gut gemeinten Ehrungen zu entziehen und schrieb Berichte ueber ihre Erfahrungen an die zustaendigen Stellen. Die 50,000 Pfund, die ihr die dankbare Nation ueberwies, verwendete sie zur Errichtung eines Mutterhauses gegenueber einem grossen Londoner Hospital. Sie wollte daraus eine Musteranstalt machen, konnte die Leitung aber nicht selbst uebernehmen, da ihre Gesundheit durch den Krieg fuer dauernd geschaedigt war. Trotzdem wurde Florence Nightingale alt. Sie empfang nur ungerne Besucher, und wenn sie um ihre Lebensbeschreibung gebeten wurde, meinte sie: „Habt Geduld, bis ich nicht mehr da bin.“ 1910 ist sie in London gestorben. (Aus „Der junge Christ“, Febr. 1976, Nr. ) □

## gemeindenachrichten

### GOLDENE HOCHZEIT

Frederick und Olga Kruschel feierten am 8. Nov. 1975 im Kreise ihre Enkel, Urenkel und vielen weiteren Verwandten sowie den Geschwistern der Tempel Baptistengemeinde ihre Goldene Hochzeit. Sie sind Mitglieder der Tempel Baptistengemeinde in Calgary, Alberta. Franz Schmidt, Prediger.

EUNICE, LA. Zu Weihnachten brachte die Sonntagschule der Mowata Baptist Church ein gutes und lehreiches Programm. Ein Dialog, geschrieben von unserer Schwester Ernst Bieber, gereichte allen zum Segen. Vom 7.-11. Januar waren „God's Volunteers“ in unserer Mitte. Diese Tage waren sehr segensreich fuer unsere Gemeinde, und viele Besucher und Seelen wurden fuer den Herrn gewonnen.

Am 20. Januar besuchten uns die Brazil Praise Singers. Das war ein weiterer Hoehepunkt in unserer Gemeinde. Emilia Lower.

WINNIPEG, MAN. Am 7. 3. 76 hatte die Deutsche Baptisten Missionsgemeinde die Einfuehrungsfeier des Jugendpredigers Wenzel Hanik und seiner Frau.



Dieser neue Abschnitt in unserem Gemeindeleben wurde in erster Linie mit

## Gebet einer unbekanntenen Aebtissin

Herr, Du weisst, dass ich altere und bald alt sein werde.

Bewahre mich davor, schwatzhaft zu werden und besonders vor der fatalen Gewohnheit, bei jeder Gelegenheit und ueber jedes Thema mitreden zu wollen. Befreie mich von der Einbildung, ich muesse anderer Leute Angelegenheiten in Ordnung bringen.

Bei meinem ungeheuren Schatz an Erfahrung und Weisheit ist's freilich ein

viel Gebet vorbereitet, dass uns der Herr einen Jugendprediger zuweisen moege, der den vielzeitigen Beduerfnissen unserer Gemeinde entspricht.

Dies wurde an diesem Festtag vielerseits von den Vertretern der anderen Gemeinden Winnepegs sowie den Vertretern unserer Gemeindezweige hervorgehoben.

Moege der Herr als Haupt seiner Gemeinde Gschwister W. Hanik viel Freude zu dieser Arbeit schenken und uns die Gnade, mitzuhelfen, dass in allem die Gemeinde gebaut und wir einmal als treue Arbeiter erfunden werden. Artur Arndt.

BENTON HARBOR, MI. Am 21. Maerz versammelten wir uns als Glieder der Napier Parkview Baptist Church mit zahlreichen Freunden, um Florence Miller ein herzliches LEBE WOHL zu sagen.

Mehr als zwei Jahre lang war sie in unserer Gemeinde als Direktor fuer Christliche Erziehung taetig. Mit viel Fleiss, Hingabe, Liebe und Treue war sie allen ein Vorbild in ihrer leitenden Stellung. Allen ist sie sehr lieb geworden. Unsere Gebete begleiten sie auf ihrem Arbeitsfeld in Japan. Kaethe Hartung.

### LETHBRIDGE, ALTA.

#### Bemerkung des Schriftleiters

Der folgende Bericht erreichte die Redaktion bereits im Juni 1975.

Durch unerklaerliche Umstaende geriet er in die falsche Ablegemappe und kam erst jetzt zum Vorschein.

Wir bedauern das Versehen.

Um unseren Fehler wiedergutzumachen, drucken wir den Bericht in gekuerzter Form hier wieder, auch wenn die Glaubenskonferenz zum Zeitpunkt des Erscheinens dieser Ausgabe bereits ein Jahr zurueckliegt.

Jammer, nicht jedermann daran teilnehmen zu lassen.

Du weisst, Herr, am Ende brauche ich ein paar Freunde.

Ich wage nicht, Dich um die Faehigkeit zu bitten, die Klagen meiner Mitmenschen ueber ihre Leiden mit nie versagender Teilnahme anzuhoeren.

Hilf mir nur, sie mit Geduld zu ertragen und versiegle meinen Mund, wenn es sich um meine eigenen Kuemmernisse und Gebrechen handelt. Sie nehmen zu mit den Jahren, und meine Neigung, sie aufzuzaehlen, waechst mit ihnen.

Ich will Dich auch nicht um ein besseres Gedaechtnis bitten, nur um etwas mehr Demut und weniger Selbstsicherheit,

Im Mai 1975 tagte die 8. Deutsche Glaubenskonferenz der Alberta Vereinigung in der Bethanien Baptisten Gemeinde in Lethbridge, Alberta. Schon fuer das Jugendprogramm am Samstagabend wurde unsere Kirche zu klein, sodass wir fuer diesen Abend und fuer die Veranstaltungen am Sonntag in ein nahegelegenes Schulauditorium uebersiedelten. Zum Abschlussgottesdienst am Sonntagnachmittag waren ungefaehr fuenfhundert Menschen erschienen.

Die Leitung der Konferenz hatte Prediger Waldemar Laser. Dr. H. J. Walterit und Prediger K. Hildebrand waren unsere Gastredner. Das Thema der Konferenz lautete: „Die Gemeinde Jesu in der Endzeit“.

Der Konferenz begann am Freitagabend. Der Samstagabend war Jugendabend. Wir freuten uns ueber die vielen jungen Leute, die von Edmonton und Calgary zu uns kamen und mit Begeisterung und Freude die schoenen Jesuslieder sangen. Dieser Abend wurde in der englischen Sprache gestaltet. Prediger Klaus Hildebrandt sprach zu dem Thema „Christ is Coming“.

Auf musikalischem Gebiet kam auch jeder auf seine Rechnung. Es dienten uns auf dieser Glaubenskonferenz die folgenden Choere: Der Gemischte Chor und der Maennerchor der Zion Gemeinde in Edmonton, der Posaunenchor der Deutschen Baptistengemeinde in Calgary, und der Gemischte Chor und Maennerchor und eine Musikgruppe der gastgebenden Gemeinde. Zum Andenken an diese Konferenz bekam jede Familie einen Kugelschreiber. Die naechste Glaubenskonferenz wird in der Deutschen Gemeinde in Calgary stattfinden.

Es kamen in diesen Tagen mehr als \$2000.- zusammen, die fuer unser Bundes- und Vereinigungswerk, sowie fuer unser North American Baptist College in Edmonton bestimmt wurden. Wilhelm Roepeke.

wenn meine Erinnerung nicht mit der Anderer uebereinstimmt.

Schenk mir die wichtige Einsicht, dass ich mich gelegentlich irren kann.

Hilf mir, einigermassen milde zu bleiben.

(Mit manchen von ihnen ist so schwer auszukommen!)

Aber ein scharfes altes Weib ist eins der Meisterwerke des Teufels.)

Mache mich teilnehmend, aber nicht sentimental, hilfsbereit, aber nicht aufdringlich. Gewaehre mir, dass ich Gutes finde, wo ich es nicht vermutet habe und Talente bei Leuten, denen ich es nicht zugetraut haette.

Und schenke mir, Herr, die Liebenswuerdigkeit, es ihnen zu sagen. Amen.

# Todesanzeigen

**FIEDLER**—Oskar Fiedler wanderte von Deutschland 1928 nach Winnipeg, Manitoba, aus. Als er spaeter nach Toronto zog, half er 1952 bei der Gruendung der dortigen deutschen Baptistengemeinde (jetzt Humbervale Baptistengemeinde). Da er musikalisch sehr begabt war, gruendete er einen Maennerchor, Gitarrenchor und auch einen gemischten Chor.

Zusammen mit seiner Tochter Ritta, die Harfe spielt, gab Oskar Fiedler auf seinem Cello kirchliche Konzerte, durch die Menschen angesprochen und fuer den Herrn Jesus gewonnen wurden.

Als Rev. Philip Scherer der Prediger der Gemeinde in Toronto war, diente Bruder Fiedler als Gemeindeaeltester. Uermuedlich veranstaltete er Gesangsgottesdienste und Musikabend.

Nach kurzer Krankheit starb Oskar Fiedler am 8. Jan. 1974. Diesen Nachruf schreibe ich (wenn auch mit grosser Verspaetung), damit alle, die Oskar Fiedler gekannt haben, von seinem Ableben erfahren.

In Liebe und tiefer Trauer, seine Schwester Elfriede Truderung, geb. Fiedler. Frankfurt/Deutschland.

**MATTIS**—Alwine Mattis, Tochter von Friedrich und Anna Mattis, wurde am 8. Nov. 1896 in der Ukraine geboren und starb im St. Boniface Hospital am 17. Maerz 1976 im Alter von 79 Jahren.

Als junges Maedchen bekehrte sie sich zum Herrn, wurde von Prediger Pritzkau getauft und der Baptistengemeinde hinzugetan. Sie war in der Gemeindegemeinschaft taetig und ein treues Glied des Gemeindechors.

1956 kam sie nach Kanada, wo sie mit ihrer Schwester und zwei Neffen wohnte. Sie war ein treues Glied der Ellice Baptisten Gemeinde in Winnipeg.

Die trauernden Hinterbliebenen sind: Ihre Schwester, Katherine Meinzer; zwei Neffen, Friedrich Meinzer und Familie Adolf Meinzer und Frau; Gemeindeglieder und Freunde.

Waehrend des Kriegs- und Nachkriegsjahre hate sie die Kinderbetreuung und Pflege der Notduerftigen sich zur Aufgabe gemacht.

Walter Stein, Prediger  
Ellice Avenue Baptistengemeinde  
Winnipeg, Manitoba

**SCHMEICHEL**—Emma Schmeichel, geb. Kopp, wurde am 10. April 1897 in Leschinow, Polen, geboren und entschlief am 15. Feb. 1976 im Alter von 78 Jahren.

1922 nahm sie Jesus Christus als ihren persoenehlichen Heiland an und wurde im November 1922 von Pred. Daniel Schmeichel getauft und der Gemeinde hinzugetan. 1924 verehelichte sie sich mit Daniel Schmeichel und wurde von Pred. Riske getraut. Gott schenkte ihnen sechs Kinder, von denen ihr zwei im Tode vorausgingen.

1953 wanderte sie und Familie nach Edmonton, Kanada aus. Hier schloss sie sich der Central Gemeinde an.

Als 1956 die Deutsche Zion Gemeinde ins Dasein kam, wurde sie Mitbegruenderin der neuen Gemeinde und blieb ihr treues Mitglied bis zu ihrem Tode. Ihre taegliche Fuerbitte fuer Gemeinde, Jugend und Frauenverein war ihr groesstes Interesse. Ihr Mann Daniel ging ihr 1969 im Tode voran.

Es betrauern ihr Abscheiden: Ihr Sohn Daniel; drei Toechter: Lilly, Irmgard und Lotty; 11 Enkelkinder; 2 Schwestern und ein Bruder nebst vielen Verwandten und Freunden. Die Trauerfeier am 19. Februar wurde von Rev. K. Hildebrandt geleitet. Ihr gewaehlter Text war Roemer 8.

Klaus Hildebrandt, Prediger

Deutsche Zion Baptistengemeinde  
Edmonton, Alberta

**SCHUSTER**—Lydia Schuster, geb. Wilzer, wurde am 7. Febr. 1927 in Tortschin by Shitomir geboren. Im Frieden mit Gott und ergeben dem Willen ihres Heilandes ging sie am 11. Febr. 1976 heim.

In 1945 fanden die Wilzers eine neue Heimat in der Naeh von Nuernberg. Dort in der Baptistengemeinde fand Lydia 1946 Frieden und Vergebung ihrer Suenden und wurde von Prediger Heinrich Herrmann getauft. In 1950 verheiratete sie sich mit Herbert Schuster.

In 1953 wanderte die Familie nach Kanada aus und fand eine geistliche Heimat in der neugegruendeten Dritten Deutschen Baptistengemeinde, Winnipeg.

Lydias Gastfreundschaft und das damit verbundene Zeugnis der Gnade Jesu wurde durch die Jahre sprichwoertlich und kam vielen heimatlosen Einwanderern zugute.

Im April 1974 musste sich Lydia einer Krebsoperation unterziehen. Jetzt ist sie an den Folgen eines Gehirntumors gestorben.

In tiefer Trauer, aber in glaeubiger Hoffnung auf ein Wiedersehen hat Lydia ihren Mann Herbert, 5 Kinder: Angelica (Steinhilber), Bernie, Ed, Ron und Monika; ihre Mutter Adeline Wilzer, ihren Bruder Bruno und ihre Schwester Anni (Nagel) hinterlassen.

## INHALTSVERZEICHNIS

- 1 Das Koestlichste (Gedicht) . . . . . L. Haisch - Rolf
- 1 Vom Schriftleiter notiert:  
Gerechtigkeit erhoehet . . . . . RJK
- 2 Es gibt keine vollkommene Muetter . . . . . W. Gruen
- 3 Das verzerrte Mutterbild . . . . . J. Wolter
- 4 Die Seite der Frau  
Die Perle . . . . . D. J. Kokot  
Etwas ueber Mutterliebe . . . . . H. Mueller  
Ein Erlebnis . . . . . J. Haupt  
Praktische Kinderlogik
- 6 Wir haetten ihren Schatten  
kussen koennen . . . . . Der junge Christ
- 7 Gemeindepfeuern
- 7 Gebet einer unbekanntenen Aebtissin
- 8 Todesanzeigen

## DER SENDBOTE

Beilage zum BAPTIST HERALD  
Verantwortlicher Schriftleiter:  
Dr. REINHOLD J. KERSTAN  
Frauenschriftleiterin:  
Mrs. Lucy Kokot

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Die Trauerfeier fand am 14. Febr. 1976 statt unter der Mitwirkung von den Predigern H. Goliath, S. Schuster und dem Gemeindeprediger.  
Gerhard Poschwatta, Prediger  
Rowandale Baptistengemeinde  
Winnipeg, Manitoba



Rev. Iliia Orlov, pastor and organist of the Moscow Baptist Church, playing the large and powerful organ.



A Baptist wedding in the USSR.

## Union Council of the USSR

The Conference in Nairobi, Kenya, had many sides to it. Along with resolutions of a positive nature, ideas opposed to the Christian desire for peace and unity were artificially imposed on the Conference, creating a definitely strained, instead of brotherly, atmosphere in that Assembly of the World Council of Churches.

In 1975 delegations of the AUCECB paid brotherly visits to foreign countries: Finland, Czechoslovakia, Denmark, West Berlin, Liberia, Hungary, Poland and elsewhere.

At the meeting of the Presidium of the AUCECB information was given on

Both the guests of the AUCECB and foreign tourists were brotherly introduced to the life of our churches and their members and exchanged information on their respective religious work.

In 1975, 21 representatives of the AUCECB attended the 13th World Baptist Congress in Stockholm, participating in the Congress work.

The Moscow Baptist Choir, under the able direction of Leonid Tkashenko, sings up to seven songs in one service to a constantly overcrowded congregation.



the opening of the regular three years Bible course of the AUCECB. The third contingent of students has now been listed.

The Presidium of the AUCECB continues to issue the magazine "Bratski Vesnik" and has published the "Table Calendar" for 1976. A collection of hymns in the Estonian language will soon appear, a hymnbook in German and Latvian, books by A. V. Karev and a jubilee edition of the Bible will soon be ready for printing. We expect to receive 3,000 Bibles from the United Bible Societies.

**Editor's note:** These Bibles were financed by the North American Baptist General Conference and had reached their destiny already end of February.

In discussing the question on unity, all the brothers who spoke at the meeting for the Presidium expressed their opinion that we must go on with our efforts towards unification in the spirit of Christian love, because it is written: "Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all" (Romans 12:17-18).

This applies even more so to our relations with those redeemed by the blood of Christ, who share the same doctrine and the same hope in the Lord.

We call all Christians to earnest prayer that God may eliminate every obstacle in the way of unity of his redeemed people, and that he may, through the Holy Spirit, move us all to tread the way of peace and draw us nearer to each other, because "he who despises his neighbor is a sinner" (Prov. 14:21). □

## God's Volunteers report

"... so that you may be strong and go in and possess the land..."

Deut. 11:8

Just as God told Moses to go in and possess the land, so too, we as God's Volunteers continue to travel about here on the West Coast fulfilling that command for Jesus Christ.

After the team left Kyle, Texas, we joined with Magnolia Baptist Church, in Anaheim, California, to reach that community for Christ.

Elk Grove in California with its First Baptist Church was our next stop, where the people realized that the land to be possessed was their own neighborhood.

From California we moved into Oregon, where the weather was damp, but the spirits were sunny. On our day off in Salt Creek, we saw God's power and might as we spent the day beside the ocean and the rugged Oregon Coast Line.

Portland was our next stop as the Music Section spent one night at Trinity Baptist Church.



Mail is always a great word in G.V. vocabulary. Kathy Sharp enjoys her letter from home.

Bob Walther, director, and Linda Williams are getting the materials ready for visitation at Glen Cullen Baptist Church in Portland.

Here at the GlenCullen Baptist Church the reality of possessing the land for Christ is born anew as we see how Christ gives the increase for those faithful in fulfilling that command.

May God bless you as you strive to possess your land, a land God has given you. □

In Christ,  
Perry Kallis and Kathy Sharp,  
Team Reporters



"All aboard!"  
Glen Cullen Baptist Church members go calling with God's Volunteers.



# and LIBERTY for all

by Cyril Eric Bryant

Religious liberty is a Christian principle dear to the heart of every Baptist. We believe that every person has the right and the responsibility to make his own decisions concerning his relationship to God and the practice of his faith. Seldom has this concern for liberty been more visible in recent years than in the current highly publicized case of Georgi Vins, a Baptist pastor now imprisoned in the USSR.

Pastor Vins is not the only present day victim of oppression. Several score other people are similarly deprived of their rights in one country or another. Each case has its own particular circumstances.

Christian people can do two things for the relief of this oppression, under whatever guise it may come. We must pray both for the individual who is oppressed and for the government (or church) officials who are respon-

sible for his oppression. Someone has suggested that Baptists have a world day of prayer for the case of Georgi Vins; how much better if we pray every day for all who suffer persecution!

The other thing we can do is to witness positively to our belief in full religious liberty. Let us tell our comrades and our world that freedom in matters of religion is a God-given right to every person, and that no law of either government or church should come between an individual and God. Let us be positive and convincing in our proclamation of this tenet of our faith. Public opinion, especially on a worldwide scope, is highly influential in national and international politics.

Baptist World Alliance officials have been, and are, diligent in interceding to governments on this point. Jail doors have been opened and laws have been changed because of this positive action, including conversations with government officials. Most of the talks are done quietly without publicity, but the message of religious liberty is conveyed effectively to persons of authority. □

## insight into christian education

# FACING THE HARD TIMES ISSUES OF TODAYS FAMILIES

by LaVerna Mehlhaff and Henry Ramus

The family is on trial. Our failures are all around us. Children are neglected and ill taught. Young people are unloved and rootless, couples are bored or separated, singles are forgotten, grandparents isolated, whole families fragmented, broken families have become the trademark of the mid-20th century." So declared the Rev. J. Allan Petersen, whose heart and great passion is aimed at ministering to today's family.

Surrounded by about 75 other concerned leaders from almost every facet of the evangelical spectrum and strongly moved by the great need for strengthening today's family, the first Continental Congress on the Family became a reality, on October 13-17, 1975, in St. Louis, Missouri. Approximately 2,500 conferees came from 50 denominations, 48 states and five foreign countries.

"Face the hard, real issues," challenged J. Allan Petersen, executive director of the Congress, in his opening remarks. "Issues that are excruciating in the implications they could have on us. Issues that defy easy answers. Issues that cut through the ease with which we say, 'Oh, yes, I believe in the family.'"

Petersen went on to specify some issues, such as involving singles in the church program, understanding the issue of divorce and remarriage, ministering to those whose marriages had died, facing the reality of homosexuality and dealing with the changing roles of both men and women.

Lectures, seminars and classes on every phase of the family guided the Congress participants in searching for God's perspective on these family issues.

Miss LaVerna Mehlhaff, women's work director, and the Rev. Henry G. Ramus, leadership education director, both of the Church Ministries Department, were participants at the Continental Congress on the Family.

Much emphasis was still placed upon the importance of the family. The family of today molds the future of our churches and our country was a premise repeated frequently.

"There are no problem marriages, only problem people who are married to each other," said Dr. Lloyd Ogilvie, a pastor from Hollywood, California. "What we want to happen in the church in North America and in our society must begin with us," he stated.

"One basic purpose of the Christian family is to provide a balanced environment for the growth of each family member. . . . Time is the greatest essential ingredient missing in family life today," said Edith Schaeffer, Christian author and lecturer of L'Abri Fellowship in Switzerland, in her address to the Congress.

"If a child has unforgiving parents, he is likely to see God as unforgiving. If he has perfectionistic parents, he will probably have difficulty believing God is ever pleased with his performance, and if he has a nagging parent, he will tend to view God as being constantly on his back. I believe confusion of God and parent is one of the major causes of

N.A.B. participants at the Congress on the Family were, left to right, Mrs. Tom Kramer, the Rev. Tom Kramer, Mrs. Ernie Zimbelman, Dr. Ernie Zimbelman, Mrs. Gerald Borchert, Dr. Floyd Moore, the Rev. Henry Ramus, Mrs. Ron Mayforth, the Rev. Ron Mayforth.



spiritual rebellion among adolescents," declared Dr. Bruce Narramore of Rosemead, California.

These are but a sample of the Congress speakers' messages as they faced the "hard, real issues" of today's family. All the congress input pointed to the fact that marriage and family life is becoming more complex and undergoing radical change in North American society. The church needs to be called into action to realize the power of God in healing troubled marriages. The church needs to affirm anew that it can help the Christian family face the future.

Life within the United States and Canada of recent years has brought about a tremendous change which affects the life of the family. Today's mobility has definitely had its effect. Many families have moved from the area in which they were born to various parts of the country due to their jobs. Company transfers bring about a number of moves for a family during the time the children are growing up in the home. These moves have brought about changes. No longer are there the strong influences and affirmation given by grandparents, uncles, aunts and other relatives. Statistics show that only five percent of the families of today have a grandparent living in their home, as compared to 1920 when 55 percent of the homes had elderly people living there.

The family needs to be strengthened. Divorce is on an increase. Homes are broken and children are caught in the midst of the dilemma. In most cases the children live with one parent or the other, resulting in a one-parent family situation. The church of today faces the challenge of a ministry to the separated family. There needs to be developed a love, care and concern for one another. Families need affirmation just as family members affirm one another. There needs to be a plan where the elderly become a part of the entire family, where the elderly will have the privilege of meeting at times with the younger family members.

The church of today also needs to consider including the single adult into the program of the church. Generally speaking the church program includes plans for children, youth and married couples. The single adults of all types are today a large number and need to be recognized as individuals in the church. There are the divorced, the singles who have not married, the separated and those alone due to desertion. There are about nine million single-parent families today. The church can help meet the needs of each type of individual. The single person has often testified that at work everything is fine but at home

there is lack of fulfillment, a handicap experience, as if there were an arm or leg missing. There is that need to have fellowship and a time of sharing with another adult. Loneliness is the most notable problem of single adults.

Children need the influence of both parents. The single parent does want to assume the responsibility for his or her own life and family. The church can help them find resources, can help them to learn to trust and become a part of a church family who cares. In that same way the church family, in love, needs to be of help to those who have gone through the very difficult experiences of divorce, desertion or separation.

The local churches of today need to freshly state their priorities in this unusual age in which we live. Is the church doing all it can to help strengthen the family and to meet the needs of all who come to the church, both those who come as a family and those who come alone? Too often the church is guilty of dividing the family instead of uniting it. There are activities for the girls, the boys and the youth, the women, the men and then the count-

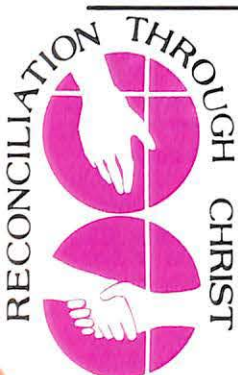
less number of board meetings. Often meetings are scheduled on different evenings bringing about the absence of some family member to attend a function at the churches. The church program must be revised so as to have as many of the activities on one evening as possible. This will free some evenings for the family to be at their home together and give them the privilege of doing things as a family. Free evenings would also give opportunity for families to invite neighbors or friends to the home for Christian fellowship.

In every facet of the Continental Congress there was much concern expressed for the family of today. It was suggested that the church offer required courses for young people, young adults and married couples pertaining to the family. It was suggested that there always be counseling sessions for couples planning to be married, not only prior to marriage but continuing after marriage. Much help and guidance could be given during these sessions to aid in the prevention of family problems which so often end in divorce.

The family is here to stay. We need to

do all we can to strengthen the family today. The Continental Congress on the Family will "be a failure if it is only to talk," announced the Congress guide that was distributed to each conferee. "Each participant and each group should be continually thinking through what actions should be taken as a result of Congress input and discussion." The speakers constantly reminded the participants to make the topics personally applicable. That is the purpose of this brief review of the issues faced at the Continental Congress on the Family.

To facilitate this personal application, at the last meeting Petersen asked participants, "What are you going to do after the Congress? What is your St. Louis assignment?" Time was given for each person to write down what "assignment" God was pressing upon his heart as he returned home and the first two steps needed to bring it to completion. Then each participant prayed with one other person concerning the plan's fruition. That application question needs to be answered by every church. What are we doing as a church to face and answer some of the real, hard issues of today's family? □



## How Are We Doing in "M.C.F.C."?

by Ray Harsch

A question which I have been asked several times since assuming the new responsibility as Evangelism Director is, "How are we doing in M.C.F.C.?" I have welcomed the questions for it gives me the opportunity to share the blessing of M.C.F.C. in our Conference churches.

About one-third of our churches have reported their contacts for Christ and results in evangelism on a regular basis to our Conference office. To the end of 1975 reports show that 122,707 contacts were made, of which 5.4% made decisions for Christ and 3.5% united with the church. In other words, the reports show 6,578 decisions for Christ and 4,284 new church members. It is both encouraging and challenging to see what happens in the church when contacts are made for Christ on a consistent basis throughout the year.

*The Rev. Raymond Harsch is evangelism director for the North American Baptist Conference.*

### ONE MILLION CONTACTS FOR CHRIST

ASSOCIATIONS	OCTOBER—DECEMBER 1975						TOTAL FOR TRIENNium OCTOBER 1973 to DECEMBER 1975					
	NUMBER OF CHURCHES REPORTING	QUARTERLY CONTACT GOAL	PERSONAL CONTACTS MADE	DECISIONS RECORDED	NEW MEMBERS RECEIVED	PERSONS MAKING CONTACTS	CURRENT CONTACT GOAL	PERSONAL CONTACTS MADE	DECISIONS RECORDED	NEW MEMBERS RECEIVED	PERSONS MAKING CONTACTS	
ALBERTA	38	3	7,465	301	7	23	81	77,285	6,754	389	214	516
ATLANTIC	15	1	3,245	140	14	8	6	29,205	2,675	104	61	192
BRITISH COL.	16	2	4,390	149	9	12	11	39,510	1,363	66	94	174
CENT. DK.—MT.	30	6	5,440	2,629	42	42	122	48,960	9,574	367	178	799
EASTERN	19	6	3,635	492	8	20	29	32,715	6,310	206	177	520
ILLINOIS	13	7	3,235	1,603	27	21	80	29,115	5,080	166	246	752
IOWA	15	3	3,975	1,414	46	39	52	35,775	7,992	176	142	259
MANITOBA	17	1	3,620	46	4	0	6	32,580	393	56	23	83
MICHIGAN	22	9	9,850	1,137	29	47	282	87,850	13,133	607	619	2,802
MN. LACROSSE	12	6	2,165	1,998	129	57	44	19,485	8,313	793	167	394
NO. CAL.	6	4	3,865	2,021	79	56	65	32,280	15,022	531	502	474
NORTH DAKOTA	18	4	3,100	376	39	33	33	27,900	5,437	251	220	543
OREGON	10	7	3,220	169	10	40	56	28,980	1,974	309	270	520
PACIFIC N.W.	14	6	2,820	234	29	42	51	25,380	5,878	508	211	804
PENN—OHIO	14	1	3,865	63	8	13	6	34,785	5,802	571	134	410
SASK.	14	3	2,165	25	1	0	1	19,485	1,549	52	20	57
SOUTH DAKOTA	15	6	3,325	218	18	35	42	29,925	1,410	119	193	286
SOUTHERN	10	4	1,240	884	4	4	13	11,160	4,152	198	63	292
SO. CAL.	6	5	3,995	891	110	71	103	35,955	5,878	672	402	1,150
SOUTHWESTERN	28	8	4,075	1,326	76	19	47	36,710	8,310	411	210	475
WISCONSIN	14	9	3,745	611	17	21	136	33,705	2,575	141	107	440
TOTALS	101	82,435	16,727	706	603	1,266	751,745	122,707	6,578	4,284	11,771	

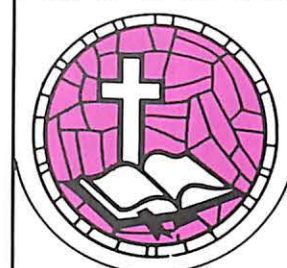
In churches involved in making contacts for Christ it is obvious that there is also an increase in giving to missions. It is interesting to note that 4% of the people contacted by urban churches made decisions for Christ, and 6% of the contacts made by town-and-country-churches made decisions for Christ.

Making contacts for Christ obviously brings new life and spiritual vitality into the church. Churches that said it couldn't be done in their area are now

saying that it's the best thing that has happened to their church. Our N.A.B. Conference has been positively affected by M.C.F.C. New life in Christ is being experienced by many who didn't know Christ before.

M.C.F.C. continues through September 1976. If every North American Baptist contacts people with the good news of salvation, 1976 could very well be the best year yet for N.A.B.s. Are you and your church involved? □

## PERSONAL ESTATE PLANNING



### The Deferred Payment Gift Annuity

(Preparing for Retirement)

(This information does not apply to Canadian Citizens)

by Everett A. Barker

It has been said that there are four hazards to financial well being:

1. Early death,
2. Physical disability,
3. Retirement and living too long,
4. Unemployment.

With most of us living longer and inflation as a way of life, more than ever we need to supplement Social Security with retirement income. A deferred payment gift annuity can help you prepare now for future income. This is how it works.

#### YOU MAKE A GIFT NOW

You irrevocably transfer to North American Baptists cash or appreciated securities as a future gift to the Conference ministries. (Gifts can be designated.) This gift should be from money that you do not need for current living expenses because the gift cannot be returned. Along with your gift you receive a guaranteed income for life but the income will not start until you retire or whenever you choose.

#### YOU REDUCE TAXES NOW

Because you are making an irrevocable gift, the Internal Revenue Service permits deduction from your income tax this year and any unused amount up to five years thereafter. Although the primary motive for deferred payment gift annuity is not tax savings, nevertheless, because of your gift motivation, Uncle Sam provided tax benefits. These sav-

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

ings can be appealing to the person who is in the peak of income years of life and in a higher income tax bracket. You can take advantage of providing a future income and gift out of tax dollars. For example, a man at age 50 who makes a contribution now of \$1,000 and receives income at age 65 receives a \$620.90 deduction from his income tax this year.

#### YOU RECEIVE A GUARANTEED INCOME LATER

The annual income received depends upon your age now and your age when income payments are received.

Here is a table giving rates for typical ages:

#### GUARANTEED DEFERRED ANNUITY RATES

The rate is the same for men and women

Age Now	Age When Payments Begin	Rate of Annual Income
45	60	9.2%
45	65	11.9%
50	65	10.0%
50	70	12.9%
55	65	8.4%
55	70	10.9%
60	65	6.9%
60	70	9.1%
65	70	7.5%

#### Rate of Annual Income

The income you receive is fixed and guaranteed by the North American Baptist Conference which has never defaulted on a payment.

#### YOU REDUCE TAXES LATER

When you start to receive income later, your taxes will be reduced. For example, a 55 year old man who starts payments at age 65 received 34.6% reduction in taxable income. This has the effect of making your annual rate of return worth more. The percentage is slightly lower for women because they usually live longer.

INFORMATION ABOUT RATE OF RETURN, FREQUENCY OF GIFTS, TWO LIVES, ESTATE TAX BENEFITS, AN INCOME FOR ANOTHER.

The rate of return is based on your age when you make the contribution and your age when you start receiving income. The longer the periods of time intervening, the greater the income

because you are building your reserve. You can make a gift in one lump sum or annually; you can increase, decrease or discontinue annual additions at your choice.

Gifts can be made for two lives in which the survivor continues to receive the income. The income will naturally be lower.

There are estate tax benefits because your gift reduces the worth of your estate. This can save estate taxes and reduce probate costs which are normally based on the size of the estate. You are certain that your gift will get to its intended recipient because it is not subject to complications which can arise with a will.

You can also use a deferred payment gift annuity to set up retirement for a sister, child or other person. Perhaps you have been materially blessed and you want to provide for someone who has not had the same opportunity to accumulate financial resources. You can reduce taxes, make a gift to the Conference ministries and at the same time provide income for another person.

There are many other advantages to this newest type of gift annuity. Feel free to use the coupon on the right to get additional information from the brochure, "Deferred Payment Gift Annuities." □

A NEW FORM of Gift Annuity designed for the person who wants

1 To provide guaranteed life income at retirement (with tax savings)

2 To get a tax deduction now when taxes are high

3 To make a charitable gift

Write today for full information on this new means to provide for living, giving and saving at the same time.

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Please send me the brochure "The Deferred Payment Gift Annuity"  
Name \_\_\_\_\_  
Address \_\_\_\_\_

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



# CHURCH EXTENSION BUILDERS REPORT

## PHOENIX, ARIZONA, CHURCH EXTENSION PROJECT

May 1976

by Lanny R. Johnson

What happened to my home town? It's exploding with people and new businesses. What a mission field! That is what ignited our hearts last December upon being called to begin a new church in Phoenix. Now *Thunderbird Baptist Church* is rapidly becoming the first N.A.B. church in Arizona.

As our small nucleus grows from week to week, we can see the spirit of oneness and excitement of a new start radiating from each person. We are currently meeting in a nearby elementary school. Our Sunday school averages 16 with about 20 joining us for morning worship. (January and February) Sunday evenings are informal teaching sessions, that is our first "Pastor's Class." For mid-week Bible study and prayer fellowship, we meet in our home. The weather is usually cooperative so that some of our activities can be held outside.

The Paradise Valley area of north east Phoenix shows the greatest potential for growth over the next several decades. We want to build right in the heart of the valley. In fact, we have a tremendous opportunity to purchase a parcel of land very near to the future site of one of the largest shopping mall complexes in the entire Southwest. Pray with us in making these decisions.

Last summer Mark Wolitarsky did a fine job in the initial house-to-house survey in the community. We are now completing the follow-up on these contacts. We want to share the plan of salvation with children, young people and adults of all ages. The heart of the Great Commission is to make disciples of all believers, and we believe that is our task in Phoenix.

What are the goals for growth in the new church? It won't be easy, but we have it in mind to add one new family each week to our Sunday school and church. Jesus said, "with God all things are possible." We remind ourselves that he is the Lord, the church belongs to him and that he is able to do more than we can ask or think.

Would you pray each day for our ministry in Phoenix? There are many new people coming into our community, which is expected to grow by well over 100,000 in the next 15 years. Someone must share the gospel with them. Can we count on you to help us establish this new Christ-centered ministry in Phoenix? Please pray for us, and if you would, designate your gifts through the North American Baptist Conference for the PHOENIX CHURCH EXTENSION PROJECT. Thank you for standing with us today. □

*The Rev. Lanny R. Johnson is pastor of Thunderbird Baptist Church, Phoenix, Arizona.*



Bill Wigdahl teaching some eager young boys in Sunday school.



Pastor Lanny Johnson teaching the adult Sunday school class.



Members and friends of the Thunderbird Baptist Church.

Have you ever wondered what would happen if two BYF Association groups got together to plan a Winter Retreat? On October 1975 plans were made, and with several hours of prayer and hard work the Winter Retreat has become a success.

Retreat dates were set for Jan. 30—Feb. 1, 1976, with the theme "Disciples Are Made—Not Born." This was the first time we have tried having elective sessions with three speakers.

Our main speaker was Dr. Will Norton, dean of Wheaton College, Wheaton, Ill., who spoke in two sessions on "Christ My Lord." Dr. Norton encouraged us to make Jesus our Lord.

Our second speaker was the Rev. Willis Potratz, N.A.B. area secretary for the Great Lakes Area. Rev.

# Disciples are made Not Born

by David Robinson



The campers enjoying the newly discovered tube-shooting sport on a hill close to the camp.



Ray Lick leading the singing during the general singing.



The fellows in the boys cabin with their four-legged visitor.

Potratz had his session entitled: "Because You're You" and "The New You," relating to our personal life.

Our third speaker was Mrs. Maxine Hulsing, wife of the Rev. Ben Hulsing, pastor of Bethel Baptist Church in Sheboygan, Wisconsin. Maxine's session for girls was entitled: "The Christian Woman, Who Is She?" She

*Mr. David Robinson is the president of the Baptist Youth Fellowship, Illinois Association. He is a member of Bellwood Baptist Church, Bellwood, Illinois.*

dealt with the question, how the Christian woman fits into today's society of the liberated women. There was a great deal of interest shown by the girls (and the guys) in this session. The guys have requested a similar session next year "for men only."

Our Saturday was filled with several activities. Our speakers had three sessions on Saturday. Free time included: Broom Hockey and Snow Sculpturing.

## WISCONSIN AND ILLINOIS WINTER RETREAT

On Saturday evening, InterVarsity presented a moving and interesting multimedia program entitled: "LORD, LORD."

On Sunday morning, our speaker was the Rev. Phil Yntema, pastor of Bloomingdale Baptist Church, a

Church Extension project in Bloomingdale, Illinois. Rev. Yntema touched our hearts as he spoke on the theme: "Disciples Are Made—Not Born."

Throughout the weekend, excitement of meeting others and the joy of listening to different speakers touched several young people's lives. Through God's Spirit 180 young people were able to share together what Jesus meant to each one of us.

Praise the Lord for the results of this year's Winter Retreat, and we are looking forward to the retreat next year. □



**MILWAUKEE, WIS.** Six candidates upon confession of their faith in the Lord Jesus Christ as their Savior, followed their Lord in baptism. Pictured 1. to r.: Carsten Fehr, Gery Hartmann, Raymond Hummelt, Angela Sawall, Cynthia Fehr, Irene Krueger. They were received into the fellowship of the German Zion Baptist Church at the communion service which followed. Five



other people were received into the fellowship. With a grateful heart we praise God for the blessings we receive each time we are able to come and hear God's message by our beloved pastor, the Rev. E. Babbel. (Erna Ziegler, reporter.)

**BENTON HARBOR, MICH.** The Napier Parkview Baptist Church is very thankful to report that on Jan. 25, 1976, we had the third baptismal service with Pastor Robert F. Brown. Pictured are first row 1. to r.: Lori Nimtz,



Claudia Schultz, Sherill Timmreck. Second row from left, Arthur Schultz, Gary Lull, Beth Kelly and Mrs. Gail Ellis. We praise the Lord for the blessing and guidance, and Pastor Brown's faithful ministry. (Mrs. Elisabeth Schultz, reporter.)

**WESSINGTON SPRINGS, S.D.** On Dec. 28, the members of Ebenezer Baptist Church were welcomed into the fellowship of Immanuel Baptist Church, by Rev. Thomas Lutz our interim pastor. As of Jan. 1, 1976 Ebenezer closed their doors and the church was dissolved.

On Jan. 4, our church welcomed a

new pastor and family, the Rev. Darwin Stahl of Redfield, S.D. Rev. Stahl had been the chaplain at the S.D. State school at Redfield prior to coming to Immanuel. The different departments of the church welcomed the new pastor and family, and the guest speaker, Rev. Clarence Walth, area secretary, was introduced by one of the deacons. After which refreshments were served. (Mrs. Jerry Kludt, reporter.)

**LODI, CALIF.** Jan. 28—Feb. 1 Temple Baptist Church experienced an exciting and thrilling Missions Conference (pictured) with Dr. and Mrs. Ronald Hiller,



Joyce Lind and Bea Westerman. Also, on the program were Mr. and Mrs. Richard Grice, Directors of Child Evangelism, and Mr. and Mrs. Don Schmierer, working with students at the University of the Pacific through the Navigators program (both couples are members of Temple Baptist); and Dr. Lloyd Kwast former missionary in Cameroon, and now Professor of Missions at Talbot Seminary. All of these spoke to Pioneer Girls, Boys' Brigade, the Adult Bible Study; to the WMS members and friends; to the special men's meeting; the adult Sunday school classes in various homes; and to the youth at a progressive dinner. Dr. Kwast brought the messages at both morning services on Sunday, and a final missionary rally on Sunday evening. Many heard the speakers and the effect of the Conference will long remain with us. The Rev. Ken Fischer is pastor of our church.

The Brazil Singers presented an exciting program to members and friends of Temple Baptist and First Baptist of Lodi, and Swain Oaks of Stockton. 1,080 people gathered in one of the

largest auditoriums in the Lodi area and it was filled almost to capacity. God is using Rev. and Mrs. Effa and their children, and the Brazilian young people in a very special way in telling the people here at home what God is doing in Brazil. (Mrs. Leonard J. Fischer, reporter.)

**SWAN RIVER, MAN.** A baptismal service was held during which Pastor Ohlman baptized seven candidates. We were saddened when Pastor Ohlman, decided to leave us, to be the chaplain at the Sunny Side Nursing Home in Medicine Hat, Alta. We wish him all the best in his new endeavor. Our Sunday school Christmas concert was a great success in the true spirit of Christ's birthday.

Since then we have been without a pastor. Between our deacons and guest speakers we are managing to keep our church in motion. Until it is God's will to send us the right man we pray for his guidance. (Gisela Rosentreter, reporter.)

**HOUSTON, TEX.** The Anderson Road Baptist Church had the privilege of having the music section of the God's Volunteers on Jan. 14, and a few days later the follow-up section arrived. The music section stayed a week with us and it was a blessing to hear these young



dedicated people witness both in music and word. We were very fortunate to be able to have the follow-up section for two weeks. They did wonderful work going out visiting in the neighborhood and helping to spread the Word of God. We enjoyed having them in our homes.

We also had the Brazil Praise Singers. Their message and music was a joy and blessing to us. We all hope and pray they will all be welcome wherever they go, and God will bless them for what they are doing. We have had seven new members come by baptism in January.

They were baptized while the God's Volunteers were with us.

Pastor Klingenberg is pictured with the follow-up section of God's Volunteers and the seven new members. (Mrs. Marion Gentry, reporter.)

**COLUMBUS, NEB.** The members of the Shell Creek Baptist Church entered into the New Year with thanksgiving and praise for God's goodness in the year past. His blessings continued as the Rev. and Mrs. Ralph Chandler of Elgin, Iowa, ministered nightly from Jan. 5-11. Pastor and Mrs. Chandler served with music, preaching, choruses and Bible lessons for the children.

Further blessing was accorded the church as they co-sponsored, with Redeemer and Creston churches, the Brazil Praise Singers on Jan. 28. The program was rendered to the community at large in the Columbus Senior High auditorium. The Shell Creek Baptist Church hosted the group on the following morning for their Bible study session and noon meal before traveling on to their next appointment. Missionary Effa is a cousin to the pastor of Shell Creek, William Effa. (Mrs. William Effa, reporter.)

**VENTURIA, N.D.** Four young people were baptized upon confession of their faith in the Lord at an inspiring baptismal service held at the Venturia Baptist Church. A communion service followed and the hand of fellowship was



extended to these four. The candidates are as follows: Kevin Bertsch, Karen Bertsch, James Schnabel and Joel Bertsch. The Pastor is Rev. Schneider. (NyLetta Heupel, reporter.)

**BROOKFIELD, WIS.** Immanuel Baptist Church was very happy to have the Rev. Jack E. Jones and his wife, Gladys, join

our fellowship in January. It has been a very busy time for them since they arrived. All the families of the church were invited to informal gatherings with the Joneses so they could become better acquainted with our people. The end of February an "All Family Church Retreat" was held. On March 7 was the reception and installation of Pastor Jones. The Lenten season featured a series based on the book "Born Again And Lving Up To It." The series is aimed at reviewing and renewing commitments to Christ and his Church. (Barbara Kraemer, reporter.)

**MC LAUGHLIN, S.D.** A Valentine banquet was enjoyed by 53 members and guests of the Women's Missionary Society in the First Baptist Church.

Mr. and Mrs. Art Griep of Aberdeen sang duets, Mr. and Mrs. Gary Minegar of Ellendale, N.D. sang a couple of numbers before they spoke to the group. Sally Minegar stressed how Christians must go back to the cross and submit all to Jesus. Gary Minegar continued on the same vein and asked, "Where do we stand as a church? Running out of programs, what then? It is time for us to let the Holy Spirit work within our lives" (T. Martell, reporter.)

**WEST FARGO, N.D.** On Feb. 11 the "Brazil Praise Singers", honored us with music and message, accompanied by a missionary family of four, Herman and Ardath Effa and their two children Allan and Jerilyn. They shared with us slides, songs and a few dress costumes of their native country. Lunch was served afterwards.

On Feb. 14, a Valentine Banquet was held. Guest speaker, the Rev. Clarence Walth, spoke on "Christian Love." The "Charis" singer favored us with music and singing. (Frances Abrahamson, reporter.)

**COLFAX, WASH.** Dec. 28, 1975, members and friends filled the First Baptist Church to say "Thank you, and goodbye" to Pastor and Mrs. Bernard Edinger, who left the following day for their new pastorate at Washburn, N.D.

During the program, the head of each department of the church spoke words of appreciation to the Edingers for their ten fruitful years of service. The Rev. J. E. H. Nelson of the Steptoe Community Church spoke as a representative of the Colfax Ministerial Association.

Among the gifts presented to the Edingers, the chairman of the board of deacons presented them with a "love gift offering" from the congregation. A reception in the Fellowship Hall concluded the evening. (Erma Jean Krueger, reporter.)

**DALLAS, ORE.** On Feb. 1, 1976, the Salt Creek Baptist Church welcomed 16 new members (pictured). Eight of these people were baptized at a service on Jan. 11. Included in this group are the



new youth pastor and his wife, Rev. and Mrs. Gary Nielsen. The Niensens became parents of a baby girl on Feb. 7. She joins an older sister. Rev. Ray Hoffman is pastor of the church. (G. E. Voth, reporter.)

**TERRACE, B.C.** The weekend of Jan. 23-25 marked 20 years of service in Terrace for our church. The Rev. Hans Wilcke, area secretary, was the guest speaker. Music was provided by our church choir, church band, the choir of First Baptist Church, Kitimat, and vocal and instrumental participation by members of the church. A highlight was a pictorial history of the church, in the form of a slide presentation. These brought laughter and many memories.

It was a never-to-be-forgotten weekend filled with fellowship and joy as we reminisced about the past and promised, like Paul, to "press on toward the goal for the prize of the upward call of God in Christ Jesus." (Mrs. Barbara Zimbelman, reporter.)

**TACOMA, WASH.** Calvary Baptist Church now has a Senior Citizens Mini-Bus. Over \$2,000 of the purchase price of \$6,895.00 came from contributions to the Marie Schmunk Memorial



fund and additional contributions made directly to the Mini-Bus fund. The remainder was loaned by the church from its general fund.

Mrs. Schmunk was not only active as a teacher and officer in various church organizations, she also was a beloved friend and a person who gave of her time to those who needed her services, often at a sacrifice to herself. She acted as chauffeur for several widows and others who would have had difficulty in attending the church services regularly. She was thoughtful and always found time to help someone. This was the motivating force behind the purchase of the bus, so that the service she had rendered so faithfully for many years could be carried on.



Pictured is the plaque which was placed on the right side of the dash board of the bus. It will be a constant reminder to those riding it, that even though our friend Marie is gone from us to her heavenly home, she still "speak-eth." (Elfrieda Gudelius, reporter.)

**GOLDEN PRAIRIE, SASK.** The First Baptist Church began the new year with special meetings with the Rev. David King, a returned missionary from Taiwan. His messages on "Christian Growth" were informative and challenging. Our Sunday school enrollment is small but active and also continuing with the Scripture Memorization Course. Our pastor teaches the Young People's class.

Our W.M.S. has been actively engaged throughout the year with regular meetings, White Cross work and program to our senior citizens. Our annual mission program which centered around the theme "Happiness" under the leadership of Inez Muhlbeier was very well attended.

The C.B.Y. shows great interest in their meetings under the presidency of Gordon Fritzsche.

The choir endeavors to serve and enhance the worship service during which time Rev. A. W. Riegel brings us spiritual

food. He is a faculty member at Hillcrest Christian College living in Medicine Hat. He begins his fourth year in serving us. (Leola A. Fritzsche, reporter.)

**LEHR, N.D.** On Sunday, Jan. 25, 1976, five young people upon confession of faith were baptized in the morning service by Pastor Richard Uhler, Jr. (pictured). Those baptized were: Lois



Ulmer, Marjory Ruff, Vicki Ruff, Patricia Ulmer, and Kelvin Sukut. Each baptism was followed by a verse of "Just As I Am." With the candidates being youth, the message "Live for God" based on Ecclesiastes 12:1 and participation in the service by the B.Y.F. made the beginning of Youth Week a rewarding one. (Mrs. Henry Johnson, reporter.)

**LA CROSSE, WIS.** The Bible Baptist Church gave a farewell dinner and program in honor of Pastor and Mrs. Fred Sweet, on Jan. 21. They have been faithful servants of God with us for over two and a half years. One of our young people, Miss Lori Moyle, was the soloist. Mr. Albert Palutke, chairman of the Board of Deacons, expressed the sentiments of the church. We all wish them God's best in their new ministry on the west coast. A money purse was given to them.

Our Christmas program entitled, "God's Gift," was written and directed by our Sunday school superintendent, Mrs. Donna Murphy. It featured the Christmas message from various parts of the Bible in tableau form, concluding with a "Way of Life" presentation in a modern livingroom scene. Music major, Mr. Randy Pruitt, was soloist; Mrs. Roy Tichenor, organist. The program this year was unique in that it featured more adults than youth.

In early January, Bible Baptist featured a "Hunger Happening." Some of the participants had fasted for the day until the 13c supper. A world Vision film, "Cry Bangla," was shown, followed by a season of prayer. (Hiram Phillips, reporter.)

**SAN JOSE, CALIF.** Almost 300 people from near and far attended the dedication services (pictured) on Feb. 8, of Bernal Road Baptist Church. Guest speakers were Dr. Reinhold Kerstan, publications director, and Rev. Hans Wilcke, Western Area secretary. Pastors and lay people from our other Northern California Churches brought greetings from their churches and the association. The ladies prepared a lunch for all in attendance.



The building, constructed of slump stone and tile roof, is the first in a three phase building program and has 5200 sq. feet of floor space. It includes a fellowship hall, kitchen, offices, Sunday school rooms and a chapel seating 215 people.

Many thousands of hours of donated labor resulted in a very attractive building valued at \$200,000.00 including furnishings. Cost of the five acres of land was \$257,000.00. Total value is approaching the half a million dollar mark.

The greatest blessings have been spiritual. We started the work in San Jose without one single person indicating to us to be a part of our undertaking. A year and a half after we conducted our first service in a small club house the membership stood at ninety. The morning service had a high of 141. The worship service attendance has tripled. We thank the Church Extension Builders and the Northern California, N.A.B. churches for all their help and encouragement. And we praise God from whom all blessings flow. (Aaron Buhler, reporter.)

## in memoriam

**FRANCES LEE ALJETS**, 66, of Carrington, N.D., died on Jan. 26, 1976. He was born on Aug. 3, 1909, in Carrington, N.D. He was married to Mary Ellen Butts on June 21, 1933. He accepted Christ as Savior and was baptized on Sept. 12, 1937, and became a member of Calvary Baptist Church. He was serving as church treasurer and Sunday school teacher at the time of his death. Surviving him are his widow; three sons: John, Curtis, Francis, Jr.; two daughters: Mrs. Leanna Carmichael and Cheryl; eight grandchildren, four sisters and three brothers. The Rev. Frank Unruh and the Rev. N.E. McCoy were the officiating ministers at the funeral service.

**MARTIN C. ENNOR**, 88, of George, IA, died on Feb. 3, 1976. He was born Jan. 24, 1888, at Ellsworth, MN. He was active in the community as a school teacher, banking, bank examiner and postmaster. Upon confession of faith in the Lord Jesus Christ he was baptized and joined Central Baptist Church in May 1968. He married Blanche Rhoades on Oct. 9, 1909. To this union five children were born. Survivors include his widow, Blanche; two sons: Jack and Martin II; three daughters: Mrs. Wayne (Alma) Jackson, Mrs. Elmer (Cary) Veenker, and Mrs. Robert (Genevieve) Barger; 16 grandchildren; and nine great-grandchildren. The Rev. Morris Motley was the officiating minister at the funeral service.

**ARNOLD C. FREDERICKSON**, 73, of Shakopee, Minn., died on Jan. 28, 1976. He was born May 22, 1903, at Kensel, N.D. He passed away at Port Charlotte, Florida, where they had gone for the winter months. He was a charter member of the Shakopee Baptist Church which was organized on April 30, 1975. He was baptized in Dec. of 1973, and joined the church. He was appointed treasurer soon after the group started, a position he held until leaving for Florida and also was a trustee. Surviving him are his widow, Dorothy; one son, Arnold C., a daughter, Mrs. Kathleen, Yandell. The services were held at Cherokee, Iowa, by the Rev. R. C. Stading, Pastor of Shakopee Baptist Church.

**MARVIN LA WAYNE HILL**, 16, of Beatrice, Neb., was fatally injured in an automobile accident on Jan. 23, 1976. He was born at Beatrice on Oct. 27, 1959. Marvin accepted Christ as Savior at the age of six years at D.V.B.S. He was baptized and joined West Side Baptist Church in 1972 where he had 14 years perfect attendance at Sunday school, was vice president of the Sr. B.Y.F., and served as Sunday school secretary. Survivors include his parents, Daryl and Maxine Hill; two sisters: Mary and Rita, and one brother, Johnny. Pastor Walter L. Weber was the officiating minister at the funeral service.

**MINNIE KRULL**, 83, of George, IA, died on Dec. 12, 1975. She was born March 10, 1892, at George. She was married to Hillery Krull on March 6, 1913. She was a faithful member of Central Baptist Church in George and its organizations. Serving Christ was her main interest. She is survived by her widower, Hillery; four sons: George, Fred, Ernest, and Wilfred; three daughters: Mrs. Alice Jansen, Mrs. Phyllis Peters and Mrs. Fredwin (Harriet) Ackerman; 20 grandchildren and many great-grandchildren. The Rev. Morris Motley was the officiating minister at the funeral service.

**AMELIA KUHN** nee Eckert, 87, of South Edmonton, died on Feb. 8, 1976. She was born on April 16, 1888, in Russia. The family immigrated to Canada in 1902 settling in the Leduc area. On Aug. 16, 1908, Amelia was united in marriage with William Kuhn. The union was blessed with 15 children. Early in life mother Kuhn accepted the Lord Jesus as her Savior, and was baptized and united with the First Baptist Church of Leduc until after her marriage when living in the Rabbit Hill district she became a member of that church and remained a faithful member all the rest of her days. Surviving her are five daughters: Gussie, Lilly, Hazel, Beatrice and Minnie; eight sons: Stanley, August, Herbert, Benjamin, David, Wesley, Daniel, Robert; 32 grandchildren, eight great-grandchildren; three sisters. The memorial service was conducted by Rev. Fred Pahl and Dr. E. P. Wahl.

**MRS. KATHERINE MILLER** nee Rust, 70, of Mercer, N.D., died on Jan. 27, 1976. She was born on Oct. 29, 1905, in Rural Turtle Lake, N.D. She accepted the Lord Jesus Christ as her personal Savior Feb. 24, 1922, and that same year she was baptized and joined the Tabor Baptist Church now known as the First Baptist Church of Mercer, N.D. On Oct. 18, 1925, she married John Miller, Jr. Mrs. Miller leaves to mourn her passing two daughters, four brothers, six sisters, seven grandchildren and five great-grandchildren.

**ELIZABETH OTTO** nee Schweizer, 100, of Wasco, Calif., died in Fort Collins, Colo., Feb. 6, 1976. She was born in Switzerland Dec. 9, 1875, and came to the United States when she was 29. She was converted in Portland, Ore., and was a member of the First Baptist Church of Wasco for over 50 years. In 1913 she married Albert F. Otto in Los Angeles, to which union four children were born. Survivors are her sons: Paul and Ernest, and daughter, Elizabeth Burgstahler; eight grandchildren and six great-grandchildren. Funeral services were conducted in Wasco by the Rev. Sherl Taylor.

**LLOYD POTTS** went home to be with the Lord on Aug. 14, 1975. The funeral services were conducted by Pastor Chester Dundas who came home from vacation to assist. Mr. Potts is survived by his widow, Martha, and his daughter, Ruth, and three grandchildren. Mr. and Mrs. Potts were married for 47 years. Lloyd had been a member of the Grosse Pointe Baptist Church for many years, serving as deacon, missionary committeeman, president of the Men's Bible Class.

**LAWRENCE H. ULRICH**, 66, of Baraboo, Wis., died on Feb. 16, 1976. He was born on Sept. 28, 1909, in Wisconsin's Sauk County. On Sept. 13, 1932, he was married to Loanda Black. In his early thirties he was converted and baptized into the membership of the North Freedom Baptist Church where he remained a member until his death, serving his church as deacon and trustee. Surviving him are his widow, Loanda; one son, Reed; one daughter, Rene Yndestad, and seven grandchildren. The Rev. Allan Gerber was the officiating minister at the funeral service.

### DON'T MISS THIS CONFERENCE HIGHLIGHT

(Continued from page 15)

conduct their business. These are times when it is easier for smaller groups to meet and not be concerned that they are missing conference business sessions. Check your program and see how many of these events have been planned.

Then there comes a time when business is over and everyone can come together to relax. In the past a formal dinner has been planned for Saturday night. But it seems that the cost for this type of meal is prohibitive and would exclude the children. In Portland we wanted to do something different.

We are fortunate to have a unique setting owned and operated by people who are dedicated to serving the Lord. Their business, Alpenrose Dairy, is a testimony to this. Over the years they have developed a place that is an asset to the community. It is a place where "city children" can discover the wonders of the origin of milk. There are baseball diamonds and an outdoor theater. The Opera House is used regularly for Christian presentations. There are antique shops—mostly for window shopping, snack shops, bicycle tracks and a picnic ground. This is where we will meet Saturday evening for a relaxing time of fellowship and entertainment.

The Conference Outdoor Banquet will be informal. We will not call it a picnic because you will not have to prepare the food. The menu planned by the Food Events Committee and the caterer is going to be delicious. The program, which will consist entirely of music, promises to be fantastic.

Put on your bicentennial costumes (if you haven't had to provide one for another occasion, just dress casually) and bring the whole family for a re-

warding evening. This will be a time you won't soon forget. □

### A TRIBUTE TO THE REV. AND MRS. JACOB PETER REMPEL

(Continued from page 12)

graduating in 1906. He was ordained at Ebenezer, Sask.

On April 4, 1907, he was united in marriage to Martha Russell of the McDermot Avenue Baptist Church of Winnipeg. This union was blessed with four children: Waldemar, Mrs. Lynda Zimmerman, Mrs. Lilly Knopf, and Jack.

Rev. Rempel served for about 20 years in the full-time ministry in the following churches; Whitemouth, Man., Okeene, Okla., Grand Forks, N.D. He continued to serve on an interim basis and was always ready to minister where possible. At the age of 95 he preached his last sermon in the Grace Baptist Church of Kelowna. He always spoke lovingly of the people he served.

Since 1965 the Rempels became residents of Kelowna, B.C. and were always in attendance at the various services at the Trinity Baptist Church where they were treasured members. On Jan. 22, 1976, almost reaching his 103 birthday, Rev. Rempel was called home and then just four days later, his dear Martha, who reached the age of 88 years, joined her husband in the eternal abode with their Lord. For almost 69 years God gave them the privilege of walking down life's pathway together.

On January 28, a double funeral was conducted from the Trinity Baptist Church with the Reverends E. H. Nikkel and R. Hohensee officiating.

They were loved by all, because they loved everyone. Brother Rempel always had a word of encouragement and always parted with the greeting, "If I don't see you here again, I'll see you in heaven." Their love and concern for each other was beautiful to observe. Their humility and love were unique, and though their names may not be in "Who's Who," yet in God's sight they were precious trophies of his grace.

It was my privilege to be their pastor for almost 14 years and their lives and testimonies were a rich blessing to me and those who knew them. "Precious in the sight of the Lord is the death of his saints." □

## Missionaries Go From Riches to Rags

DACCA, Bangladesh (BP)—When the James E. Youngs, a missionary family, returned here after a furlough they felt the contrast between the world's richest nation, the United States, and Bangladesh, the poorest.

As they walked toward the microbus awaiting them at the Dacca airport, "just 25 feet away," Mrs. Young said, "we were bombarded by beggars. One was blind. Another was a starved-looking child led by a mother in tattered clothes. None of them wore shoes, each had a matted wad of hair—they weren't play-acting."

The tragic conditions in Bangladesh that contribute to her poverty—her small size, many people natural disasters, war—contribute to discouragement.

"After the terrible flooding in 1974, we missionaries nearly wanted to quit. But we couldn't. Matthew 25:35 wouldn't let us," Mrs. Young quoted: 'For I was hungered and ye gave me meat. I was thirsty and ye gave me drink.'"

Young realized that God had a special purpose for his Mississippi farm background. He used his share of the relief money for a two-acre demonstration garden. Then he used one member from each of 35 families, working the field by hand and oxen.

At harvest time each of the 35 families received 20 heads of cabbage, 25 heads of Chinese cabbage, 16 pounds of broccoli, 80 pounds of tomatoes, 90 pounds of Irish potatoes and 100 ears of sweet corn.

"Providing physical food is not our primary reason for coming to Bangladesh," Mrs. Young said. "We are here because of the Great Commission (Matthew 28:19-20) given by our Lord. During the gardening, spiritual food was given."

"We found it hard to come to Bangladesh again. We knew too much about the place. But, we feel 'the Call' (of God) made us come back."

"The night before we were to leave the states," Mrs. Young reflected, "our six-year-old Tim surprised me with, 'This is a happy day. This is an exciting day. You know why? We go back to Bangladesh tomorrow.'"

## Bible Societies Send Aid; Scriptures to Guatemala

NEW YORK (BP)—The American Bible Society (ABS) has announced that

500,000 scripture leaflets which were printed on an emergency basis are being distributed among victims of the Guatemalan earthquake.

The staff of the United Bible Societies' regional center in Mexico City has also collected two tons of food and clothing which were shipped to Guatemala.

The leaflets, containing messages of comfort and assurance from Psalms 23 and 46 and Romans 8:31-39, are being distributed by Christian relief agencies along with food, clothing and medicine, the American Bible Society said.

Guatemalan churches also have asked the Bible Society of Guatemala to help them replace the Bibles and New Testaments people lost in the disaster. About 65,000 gospels, New Testaments and Bibles in Spanish are being shipped from New York and Mexico City to meet this need.

The Bible Society offices in Guatemala City were damaged but not destroyed in the earthquake. No members of the Bible Society staff were killed or injured. But the homes of two staff persons were destroyed and their families are now housed in tents.

## 75TH ANNIVERSARY OF HUNGARIAN CHURCH

BUDAPEST (EBPS)—The Kispest Baptist Church, one of the oldest Baptist communities in the Hungarian capital, recently observed the 75th Anniversary of its founding.

The anniversary sermon was delivered by President Sandor Palotay of the Council of Hungarian Free Churches. Representatives were present from the Budapest City Council, from Reformed, Lutheran and Roman Catholic churches and from sister Baptist congregations, Hungarian Church Press (HCP) reported.

A day of thanksgiving preceded the anniversary celebration at which Baptist Union President Janos Laczkovszki was guest speaker.

Dean Jozsef Nagy of the Hungarian Baptist Theological Seminary is Kispest pastor. □

## chuckle with bruno

A real hypochondriac is one who wants to be buried next to a doctor.

"Pro" is the opposite of "Con." Example: Progress and Congress.



## as i see it

by Paul H. Siewert

"Bravo!" was the response of my mind as I read of the Rev. Hans Mullikin of Marshall, Texas, crawling on his hands and knees down the median strip of Interstate 20 on his way to Washington, D.C. from Marshall. "It's a long way," I said, "watch the speed limit!"

The 37 year old Baptist evangelist was pictured several weeks ago on his historic journey with the testimony that he was doing it to call the nation back on its knees before God to save it from further ruin and ultimate destruction.

Actually he stole my thunder. I was going to do exactly the same thing from Minot, North Dakota. Of course that was before I crossed our living room on my hands and knees and discovered my knee caps weren't made for highway travel. The only thing that bothers me is that it always tears me up inside to see a grown man crawl.

But if this is going to bring us back to God, it sure is worth a try. Lord knows we have a lot further to go than from Marshall to Washington.

I'm sure that Mr. Mullikin is rather grieved about all the publicity given to his pilgrimage, but that's "show business", I mean "newspaper business."

It's great to see an evangelist so resourceful in "Going into all the world and preaching the Gospel to every creature." □

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

Many people want faith the size of a mountain before attempting to move a mustard seed.

"We like the person who is reasonable and does things our way."

It looks a little foolish for some folks to spend so much time loving their enemies when they could be loving their friends a little better.

## what's happening

■ *The Rev. Willis Carrico*, pastor of Fountain Valley Baptist Church, Fountain Valley, Calif., has resigned, effective April 1, 1976. He will be serving a non-N.A.B. Christian organization.

■ *Mr. Gary L. McIntosh* is the pastor of Southwood Park Baptist Church, Tigard, Oregon.

■ *The Randolph Baptist Church*, Randolph, Minn., will be celebrating its 100th anniversary, July 16-18, 1976. The Rev. Larry Friesen is pastor of this church.

■ Complimentary *Bicentennial Buttons* are available for all N.A.B. pastors from Mr. Everett Edwards, a member

of the Randolph Baptist Church, Randolph, Minn. The inscription of the button is: "The Spirit of '76—Now and Forever—Heb. 13:8." It is intended to be an effective "door-opener" in witnessing for Christ. Mr. Edwards and the young people of the Randolph Baptist Church are distributing and handling, these buttons without profit, at cost of \$30.00 per hundred, plus postage.

Orders may be placed by writing or calling Mr. Everett Edwards, Bell E. Acres, Dennison, MN 55018; Phone (507) 263-3454. Make checks available to Randolph Baptist Church.

■ *Mr. David Posein*, director of Youth Ministries at First Baptist Church, Lodi, Calif., has resigned, effective Jan. 15, 1976. He will enroll in further theological studies.

■ *Allen Unger*, student at the Winnipeg Theological Seminary, has been serving as part-time Christian education director at the Rowandale Baptist Church, Winnipeg, Man., since the end of October 1975. The Rev. G. Poschwatta is the pastor of the church.

■ *Dennis Dewey*, '76 graduate of North American Baptist Seminary, has accepted the call to pastor the First Baptist Church, Steamboat Rock, Iowa.

■ *The Rev. Darwin Stahl* is the pastor of Immanuel Baptist Church, Westington Springs, S.D.

■ *The Rev. Homer Edwards*, pastor of the Faith Baptist Church, Regina, Sask., has resigned with the end of March, due to ill health.

■ *Bill Keith* is pastoring the Springside Baptist Church, Springside, Saskatchewan.

■ *Roy Michelson* is the new youth director at Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan.

## A BICENTENNIAL INVITATION

to North American Baptists  
When visiting our Nation's Birthplace  
Visit our Denomination's Birthplace  
Fleischmann Memorial Baptist Church  
9th & Luzerne Sts.  
Philadelphia, Pa. 19140  
Phone: (215)-225-2962  
Services Each Sunday 11:00 A.M.

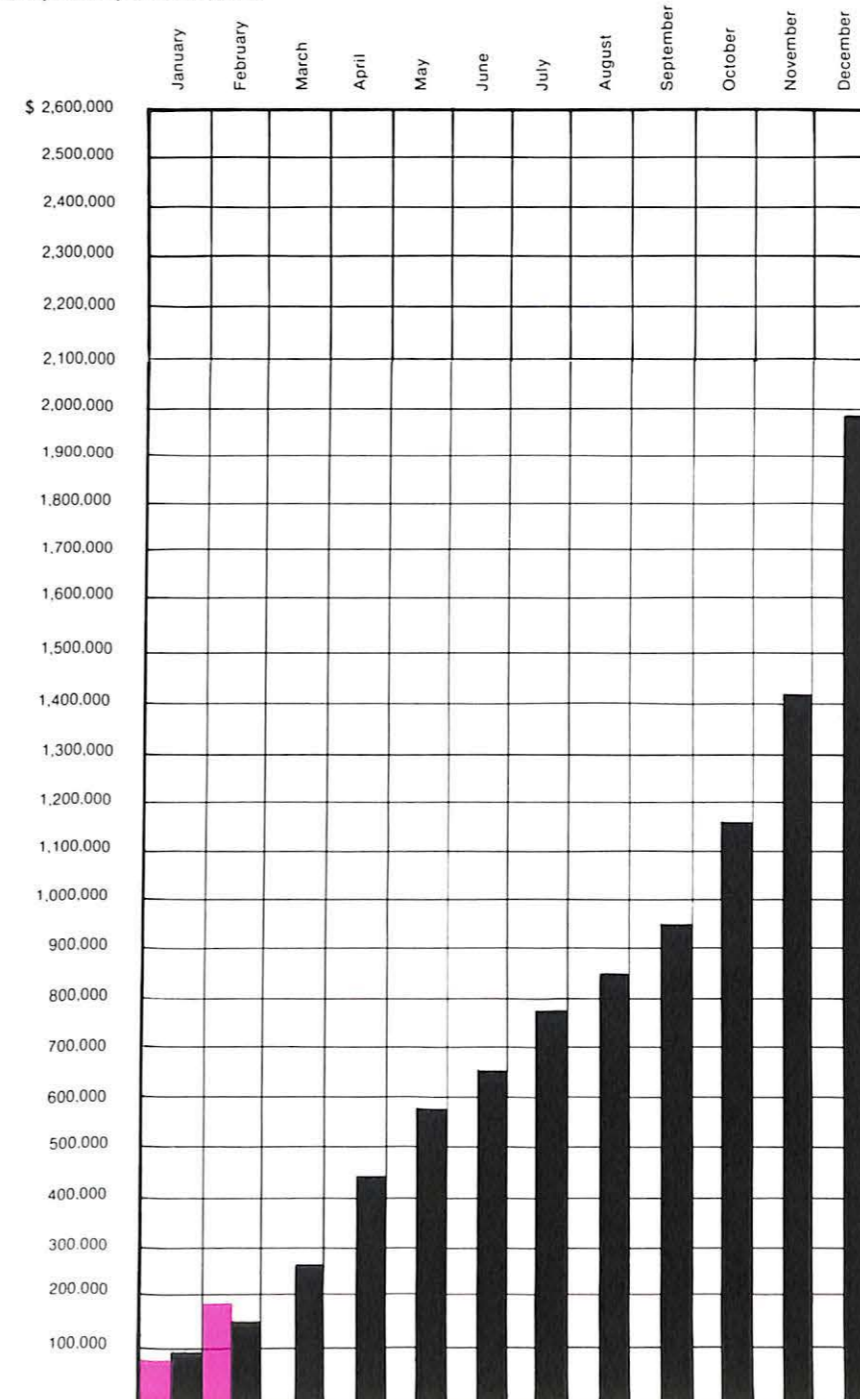
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for two months

January-February 1976—167,316.79

January-February 1975—161,446.78

Goal for 1976—\$2,524,000



Color line for 1976 black line for 1975



## Quo Vadis, Baptists?

Baptist Press, the news service of the Southern Baptist Convention, reports that "membership of Baptist churches in eastern Europe ('socialist republics') increased in 1975 in contrast to a decline in western Europe."

Carl W. Tiller, statistician of the Baptist World Alliance (BWA), said that in eastern European nations churches increased from 6,650 in 1974 to 6,655 in 1975; correspondently church members went up 904 to a total of 745,516. In contrast, the churches in western European nations declined by 224 to a total of 4,664, and the membership count went down 3,053 to a total of 419,855.

Worldwide, Baptists total 33,758,075 in 138,648 churches; of that figure nearly 29.5 million are in the United States.

Whereas there has been a continuous growth among Baptist churches on the North American continent and to some degree on most of the other continents, Europe is the only continent where there has not been a distinct upward movement, according to the BWA. European membership data for the last few years are: 1969—1,178,042; 1973—1,158,972; 1970—1,170,114; 1974—1,167,520; 1971—1,161,606; 1975—1,165,371. 1972—1,141,214;

Cold—even though accurate—statistics hardly ever tell the true story of progress or regress. Many factors would have to be taken into consideration to come up with a satisfactory answer why some Baptist Unions have grown while others have lost members.

Here just these questions: Do we western Christians lead a too comfortable and complacent a life to feel the urge of telling others about the Savior? Is our church life in the West too self centered and marked by too much self-love that we no longer see the necessity of sharing the Good News with our fellow citizens?

The majority of Baptists in the West would probably tend to say that this is not the case. But looking at the European statistics one cannot help but observe that membership growth is found mainly in those countries, where religious tolerance and freedom are not taken for granted.

The Baptist Union of Yugoslavia, for example, reported 166 baptisms in 1975, approximately one baptism for each 19 members.

Baptists in Spain increased in number by 276. Thinking of their total number of 9,072, this is a good percentage.

The Soviet Union remains in the membership lead with 540,000. However, knowledgeable observers have set this figure much higher, because an unknown number of people are affiliating with the Baptist churches in the U.S.S.R., without holding official membership, and young people under 18 years of age are not permitted to be members. The aforementioned official figure of 540,000 includes some other Christian groups who are organized with the Baptists to form the Union of Evangelical Christians-Baptists. It also includes churches in the Asia part of the Soviet Union.

The following European countries have no Baptist population: Albania, Andorra, Liechtenstein, Malta, Monaco, San Marino and the Vatican City State.

The Baptist World Alliance has promoted the spirit of world wide brotherhood among Baptists. Thus, we in North America rejoice with those Baptist bodies who could register increase; and we pray for and feel with those Baptist unions who experienced a decline.

Baptists belong to the family of God. Nowhere in the world can they afford to slow down in their witness and evangelistic outreach, for God "desires all men to be saved and to come to the knowledge of the truth" (I Tim. 2:4).

Quo vadis, Baptists? Where are you going? Christ is the Way—let's go on it and show it to others. He alone is able to crown our human efforts with true and lasting success—even statistically.

RJK □

## VICTORIA CENTENARY CELEBRATIONS

(Continued from page 7)

present-day Cameroon society with its diversity of peoples and cultures. Perhaps the challenge of today is for a flexibility in worship and church programs which will appeal to all peoples in order that the church will fulfill its mission as a house of prayer for all men.

Another important point mentioned for consideration is that the Christians be mindful of their identity as a special community—the salt of the earth. They should therefore witness to the imme-

diate Victoria community and the nation as a whole as a God-fearing people with a sense of God's redemption and grace. The church must not be a part of the world although it is in the world. Therefore Christians must let their light shine. That light has been getting dim for some time.

Finally there was a call for the church to get involved in missions in the sense of directing their sons and daughters to church work in its various ministries of pastoring, education, medical and women's work. It was observed that the number of indigenous sons and daughters in church work today are few. This is not to say that the Victoria church has not been interested in supporting missions through encouragement and giving but they must learn to give of their sons and daughters to the cause of Christ.

The celebrations had an exciting ecumenical flavor, since Catholic, Presbyterian and Apostolic ministers participated in the programs throughout the week. However their active participation should not blind one to the dangers of relativism and watered-down theology with its emphasis on sociology and humanitarian work. A church founded to preach Christ must remain true to its mission and to the ministry of its special community.

In short, we have a work to do, and while we remain on good terms with our brethren of the other faiths, we must be true to the ideal of witnessing to which we are called.

All of the speakers called for action in this century, action in various aspects. One speaker said, "Members of the church should be filled with the Holy Spirit; they should be steeped in the Word of God, and they should show active concern for others."

Bringing this down to practical reality, it was suggested that the Victoria Church community can begin to show a strong sense of mission in this new phase of their history by a) donating generously to the Yaounde Church Project b) support youth work programs and if possible a youth pastor, since to invest in the youths is to invest in the future. c) live godly lives as a priority choice of public and private witness.

Thanks must go to all those who contributed to make the celebration a success and the church executives who launched out in faith to make it possible. One sensed on several occasions the working of the Holy Spirit calling for change and endurance, in the work. After all the bravura is past and gone, the good things said and the resolutions made must help to dictate a new sense of dedication and awareness for the future. □

## WE'RE LOOKING FOR PEOPLE WHO WANT TO LEAD

(Continued from page 8)

I'm trying to say is that he was an active person, rather than a passive person, who really knew how to lead people and disciple them.

Q. Where do our N.A.B. graduates come from? I mean, what areas of our Conference?

A. In the last 10 years—those are the figures I've been working with—quite a large number came from the North Central area. But students come from other areas as well. About 22% came from the Northern area, and 18% from the Western area. Then about 13% came from the South Central area, 12% from the Great Lakes area and 3% from the Eastern area.

Of those graduated from the college, 50% came from the Northern area, 27% from the Western area, 17% from the North Central area, 2% from the South Central area, 2% from the Eastern area and 2% from the Great Lakes area.

Greater numbers of students understandably came from the immediate areas of the schools because of closer proximity and greater visibility, nevertheless N.A.B. students come from all parts of our Conference.

Q. Do most of the N.A.B. students come from small town and country churches?

A. No, not necessarily. That may have been the case some years ago, but it's changing. In the last ten years, 42% of the N.A.B. graduates came from town and country churches and 58% came from city and suburban churches.

Q. Is there an increase in the number of graduates entering multiple church staff positions which contributes to the pastoral shortage problem?

A. Yes. And the problem is that there is not a corresponding increase in the number of students coming from multiple staff churches. In the last 10 years, 27 graduates from the seminary entered multiple staff positions immediately upon graduation. However, only 19 N.A.B. young people came to the seminary from multiple staff churches. On the other hand, it has to be recognized that many of the men who take a staff position upon graduation, later take a church of their own.

Q. Who is really responsible for pastoral recruitment?

A. Well, I think it's clear from the Scriptures that this is the responsibility of the entire Body of Christ. Unfortunately, it has been shifted almost totally to the training institutions. Probably the seminary and college have major responsibility in this area, but there are many things only the local church can do. Studies have indicated that both pastors and lay people are very influential in ministerial recruitment. □

## upon holding a new born

upon holding you close to my body  
I enter your spirit, in mind.  
I sing the melody of your song,  
ache the agony of your pain,  
I suffer with your fear  
and feel the depth of your  
compassion.  
o little one,  
how precious!  
your life hides in the darkness of  
shadows,  
yet with each new day  
the sun forces the blackness to  
withdraw

into a far off corner,  
and God's radiance begins to shine  
in all directions, through your entity  
just as, through a prism, light  
disperses  
into a wide spectrum.  
Your sorrow, your anger, your joy,  
I see them all.  
upon holding you close to my body  
I enter your spirit, in mind.  
you enter my mind, in spirit.

Karin Maerz, Hamilton, Ontario

## MOTHER.

The following Haiku verses were written by some grade three pupils.

### Too Much Love

There is too much love,  
For you cannot use it all.  
But your mother can.

Wendy Slivinski

### Mother's Work

Mother works so hard,  
Up and down the house she goes.  
It's hard work, you know.

Wendy Slivinski

### I Like You

I like you so much,  
That I never hated you once,  
I don't hate you yet.

Glenn Bauml

Sent in by Helga Kahler, teacher in  
Winnipeg, Manitoba.

## NEW FILMSTRIPS

### HOW THE BIBLE CAME TO US

#### Section 1

Part I The Bible is Put Into Writing  
Running time 7½ minutes

Part II The Bible Crosses Europe  
Running time 9 minutes

Part III The Bible Comes to England  
Running time 11 minutes

Three filmstrips, one recording—\$3.00 rental

#### Section 2

Part IV The Bible Comes to America  
Running time 10 minutes

Part V The Bible in the World Today  
Running time 8½ minutes

Two filmstrips, one recording \$2.00 rental (order by section only)

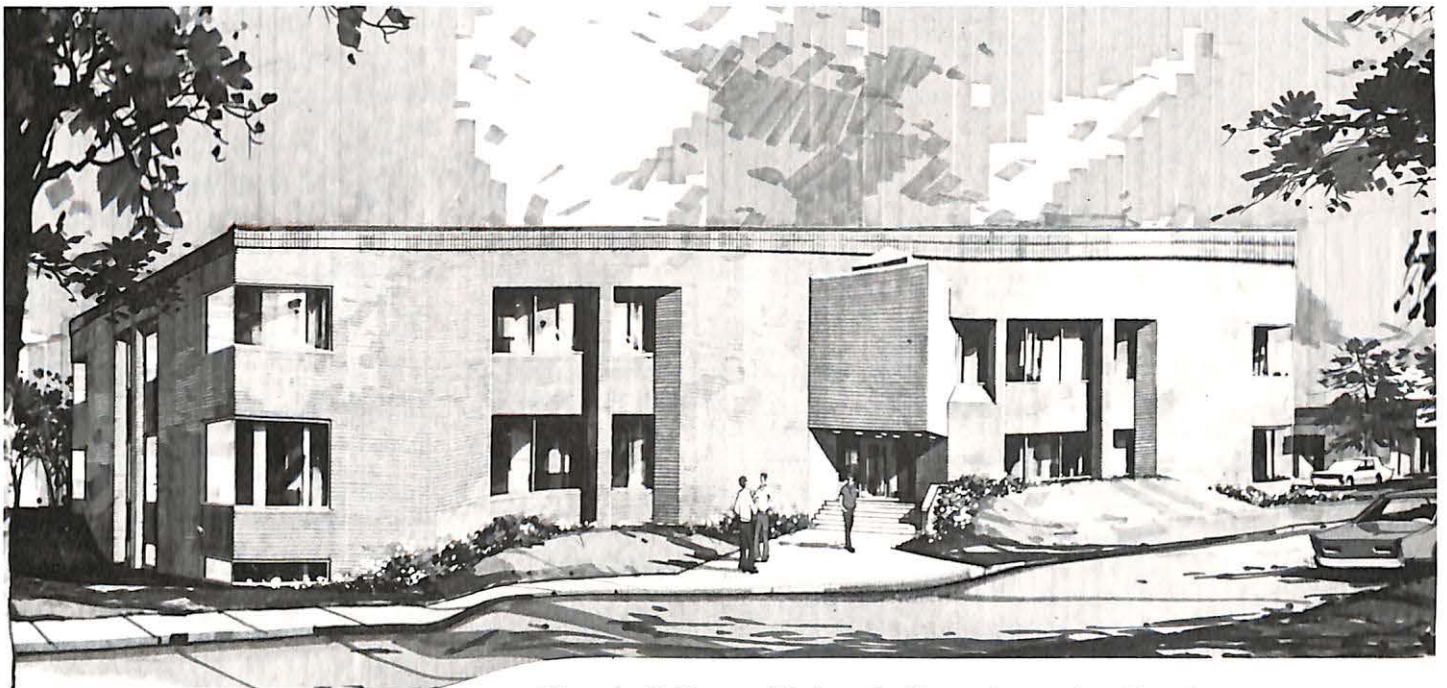
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# baptist herald

1 So. 210 Summit Ave.,  
Oakbrook Terrace,  
Villa Park, IL. 60181

Non-profit organization.  
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## North American Baptist International Office Oakbrook Terrace, Illinois



Your new Conference office building will be dedicated to the Lord on May 22 & 23, 1976, for the ministries at home and overseas to which God has called us. This facility has 26,400 square feet of office space, including 3,700 square feet of leasing space and parking for 75 cars on a site of 56,350 square feet.

The new International office will include these new features:

- A chapel
- A separate Church Extension department
- A new communications center
- An enlarged area for White Cross
- An adequate loading dock
- Increased space for all departments
- 3,700 square feet for future expansion.

The total cost for land, building and furnishings is \$1,300,000. Funds to cover the cost of the project are coming from the sale of Forest Park properties and special individual gifts.