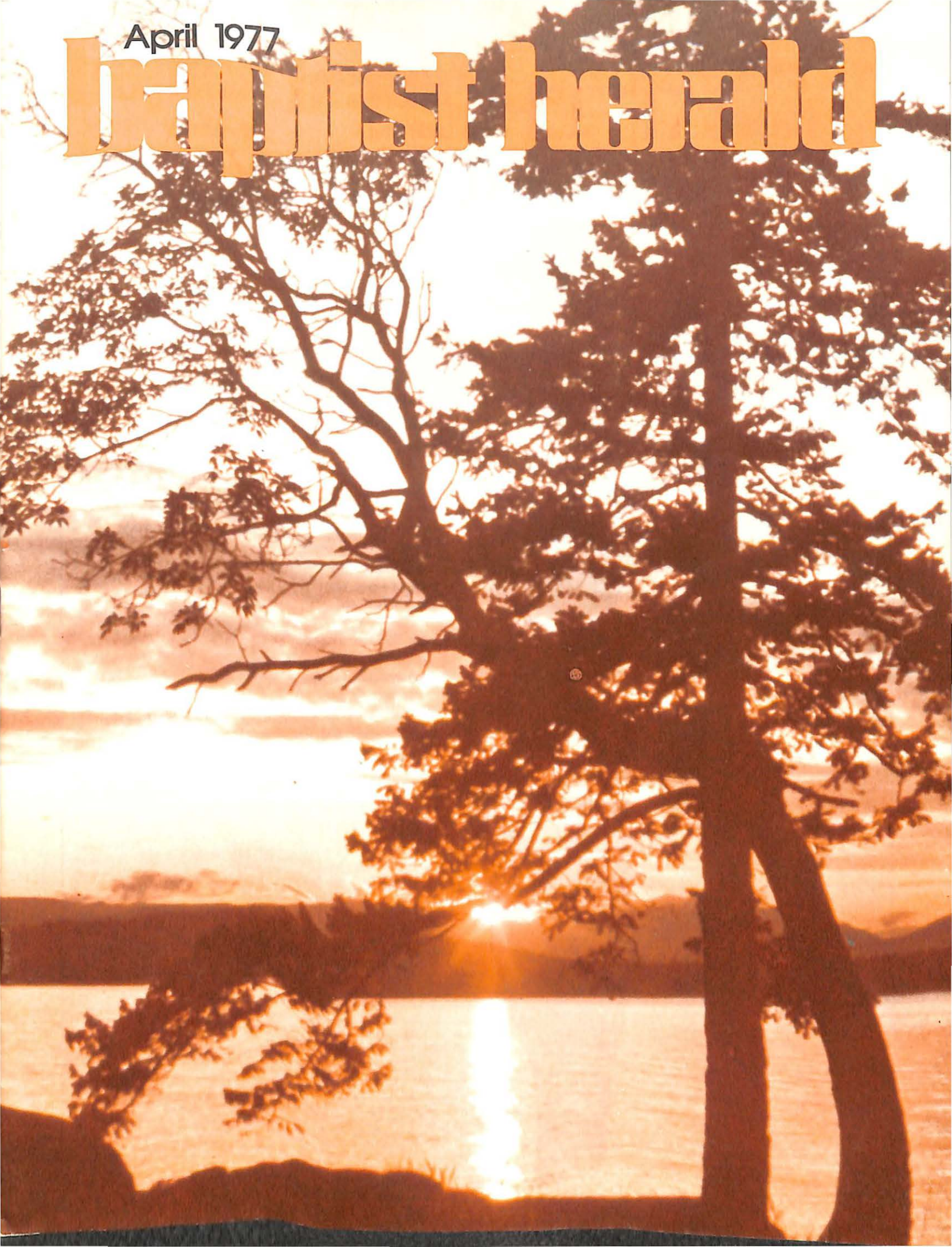
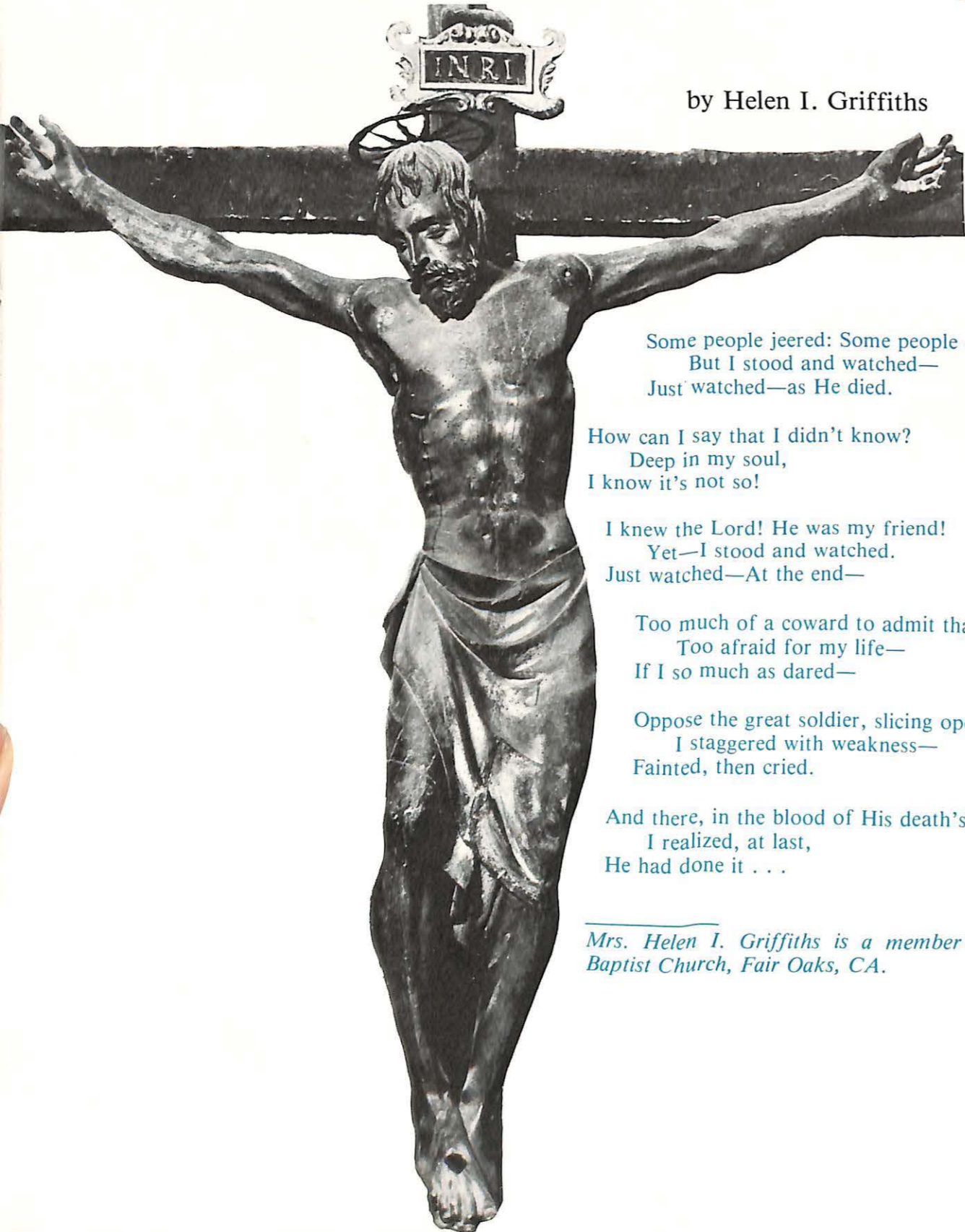


April 1977

baptist herald



AT THE CRUCIFIXION



by Helen I. Griffiths

Some people jeered: Some people cried:
But I stood and watched—
Just watched—as He died.

How can I say that I didn't know?
Deep in my soul,
I know it's not so!

I knew the Lord! He was my friend!
Yet—I stood and watched.
Just watched—At the end—

Too much of a coward to admit that I cared.
Too afraid for my life—
If I so much as dared—

Oppose the great soldier, slicing open His side.
I staggered with weakness—
Fainted, then cried.

And there, in the blood of His death's agony,
I realized, at last,
He had done it . . .

for me!

Mrs. Helen I. Griffiths is a member of Sunrise Baptist Church, Fair Oaks, CA.

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Jubilee Bible a Reality

MOSCOW (EBPS)—The much-awaited "Jubilee Bible," which marks the centenary of the Russian-language Bible first published in 1876, was released here in December, 1976.

An initial press run of 50,000 copies was produced. This was followed by a second printing, also of 50,000 copies, by March of this year.

The current Jubilee Bible is a new edition of the 1876 volume, with archaic words changed to reflect present-day usage.

According to the Rev. Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., the commercial value of the Jubilee Bible is about 20 rubles per copy.

However, the Baptists' share in the number produced will be distributed through churches, with recipients making an offering rather than using the church as a selling agency. The 50 regional work superintendents of the AUCECB already have begun the distribution. □

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Urgent Challenge in Adult Ministry

by
Pam
Arends



subgroupings within the church. Though building the Christian home is a worthy emphasis within the church, singles and their needs are often slighted. Not only do singles suffer when their needs are not met, but the Church Body suffers as well. The church cannot afford to neglect single adults.

If the church is to minister effectively to single adults, it must know about them; who they are. How churches view single adults will determine how they minister to and with singles. Who are single adults? Single adults are men and women, of all ages, who are not presently married. From this point on description of a typical single adult becomes difficult since the personalities, life situations and interests of single adults are so diverse. In fact, it is the very attempt by society, and churches, to stereotype singles and single life which has helped to create misconceptions about singles.

Society tends to judge a person according to marital status, and ascribes to all singles characteristics such as uninteresting, dull, social misfits, sexually maladjusted, odd, neurotic, frustrated, undependable; in other words, generally unhappy. In contrast, the tendency is to view marrieds as socially successful, dependable, fulfilled, happy and well-adjusted. These stereotypes are perpetuated, in part, through the advertising media which represents the happy, responsible person as having a spouse and family. Children learn early, through a game bearing the same title, that "Old Maid" means unattractive and odd. Even unused, unwanted popcorn kernels are dubbed "old maids." A more recent stereotype of singles has developed, as well, picturing them as independent, frivolous, shiftless swingers who are highly impersonal.

According to Margaret Mead, prominent anthropologist and sociologist, "American culture seems to have developed a blind spot—an inability to conceive of a fully dignified and productive human life which does not include marriage and children." Single adulthood has been looked upon as an in-between period, a temporary state until one marries. Somehow, according to the popular view, at the time of marriage some magic occurs to transform the single adult into a happy adult, something like the proverbial "before" and "after." In this view, a state of being has become a measure of being.

It is true that a certain degree of fulfillment can be gained in marriage, but fulfillment is not marriage; it is "being what and where God wants you to be." A person's relationships determine the areas in which he fulfills his purpose, but they do not determine his value and worth. As Christians our identity is based on the fact that we are new creations in Christ (2 Cor. 5:17), not on the basis of nationality, race, sex, economic class or marital status.

In the view of our sex-oriented society, fulfillment as a person has come to be contingent upon sexual fulfillment. The church is not exempt from such attitudes. Nancy Hardesty chides Protestants for accepting worldly misconceptions: "We have equated intimacy with sexual intercourse; we have decided that lack of sexual relations is contrary to 'nature'; and thus we have concluded that marriage is essential to full personhood." Where does this view leave singles? Obviously without a hope of experiencing full personhood. But what is the teaching of the Bible concerning marriage and non-marriage?

The teachings and example of Jesus show respect and honor for both marriage and singleness as viable choices for adult lifestyles. In Matthew 19:3-12 Jesus confirms the sanctity and indissoluble nature of marriage, and he also sanctions celibacy, the single life, as acceptable for those capable of meeting the demands of the lifestyle. The example of Jesus' life as a single adult is testimony to the viability of that lifestyle.

Jesus was a part of a nuclear family as a young person, but chose to live his adult life as a single. His life is an example of how full and rich the single life can be, filled with relationships with his disciples, Mary, Martha, Lazarus, other friends and many acquaintances. Realistically, his life also points to the hardships and problems of the single person.

Paul, another outstanding single adult, championed the cause of the single life as a "better" (not the *only*) means of serving God. Minus the anxieties of family, Paul was able to invest himself more fully in the Lord's work, and encouraged others to do the same (1 Cor. 7:7, 32, 34). The Bible, then, sees singles as viable, worthwhile and fully human persons.

Happily, society and churches have in recent years begun to recognize the worth of their single adults as persons. This attitude change was accomplished, in part, by the enormous number of books and articles published on the topic of single adults in the last 15 years which has paralleled the rapid increase in single adult population. Because the single person is gaining more acceptance in our society, marriage is becoming more of a choice than a requirement.

The reasons for being single, or staying single, are numerous. Many single adults are single by choice. Some singles decide against marriage, at least temporarily, in favor of more individual freedom, a career, service to God and the church, or economic advantage, to name but a few. Others choose the single life because they tend to be non-involved and loners, and still others choose to remain single because of physical disabilities. Those who do not choose single life, but are single, fall into four general categories; 1) still looking, 2) no chance to marry (nobody would accept them), 3) widowed, 4) divorced.

Single adults, like marrieds, are persons with needs and problems. Singles have needs because they are human. It is true that the lifestyle of a person helps to determine the problems he or she will face. But, loneliness, sexual frustration and lack of meaningful relationships, which are so often linked exclusively with the single adult stereotype, are problems frequently encountered in marriage as well. According to Nancy Hardesty, singles have "essentially the same needs and struggles as do those who are married; to find their own individual identity, to come to terms with themselves in their aloneness, to search for security, to reach out for intimacy, for closeness, touch, union with another, to strive for achievement, a sense of accomplishment, and a sense of mission to give life meaning."

To acknowledge the common needs of singles and marrieds is not to dismiss those needs. On the contrary, the needs of single adults, seen within the context of their individual situations, must be acknowledged and met by the church. Let's take a deeper look at the specific needs of single adults.

Single adults need to be accepted. They first need to be accepted as persons, but they also need acceptance as a single, whether never-married, divorced or widowed. Popular stereotypes make accepting singles difficult. All singles need the acceptance of a loving community in order to feel worthwhile.

Singles need to deal with their aloneness. They do not have a spouse with whom to share concerns and decisions. Divorced and widowed may unrealistically cling to the past and fail to accept that they are alone. But aloneness is not to be confused with loneliness, although many singles do not make that distinction. Everyone, whether single or married, needs time alone. This time alone need not lead to despair. In fact, aloneness can be a time when creative energy is expended. However, loneliness, the self-pitying "no one really cares" attitude, will drain one's energies.

Singles need companionship. They need others, both male and female, of similar interests with whom they can form relationships. Author Paul Hinnebusch notes that ". . . as persons, we were made for love, we were made for friendship and communion; for a person is complete only in loving relationships with others." Loving relationships are certainly within the reach of single adults. Singles can easily grow overly independent if they do not seek out others. A consequence of increasing dependence may be loneliness, and even basic selfishness. Single adults without families may experience a need for contact with children as well as with adults. Divorced or widowed singles with young families to care for, will experience a need for adult conversation and relief from the 24 hour-a-day pressures of single parenthood. Too often singles are left out of the social activities of their married friends. Singles need a support group.

Single adults often have money problems. Never-married singles may tend to overspend in an effort to fill their lives with things instead of people. Divorced and widowed singles often face the problem of making ends meet on a lower income.

Singles have sexual needs. The sexual issues can easily become blown out of proportion by singles living in our society with its over-emphasis on sex. The never-married single may panic at the thought of life without sexual relations. The divorced and widowed will usually find it difficult to adjust to life without sex.

Single adults have spiritual needs: the need to find meaning and direction in life. They, like all persons, cannot be at peace without a personal relationship with Christ. Many single adults are longing to find avenues of meaningful ministry through the church.

Yes, single adults are persons with needs. But they are also persons with abilities, insights and finances to contribute to the work of the church. They are persons who can give and receive love. Singles have professional and technical abilities to share with others.

Single adults are vital members in the life of the church. The church cannot afford to neglect a segment of its body. The church must enlarge its ministry to include single adults of every age and background. The challenges of single adult ministry are formidable, but the church that accepts the challenges will be blessed. □

They are in every community and in growing numbers. In the U.S. they account for 30 percent of the adult population (nearly 40,000,000 in 1970). Between 1960 and 1970, when the population of the U.S. increased by 16 percent, the population of this group increased by 38 percent, or more than twice the general population growth rate. The U.S. census Bureau predict that by 1980 there will be more than 49,000,000 in the U.S.

They come in all sizes, shapes, cultural backgrounds and political orientations. There are some, perhaps many, in your church. They represent a wide variety of lifestyles, but they have at least one thing in common: they are single adults—the never-married, widowed or divorced.

The church is to provide community and nurture for all persons, regardless of age, sex or marital status. Yet, the church has generally failed to minister to the needs of a significant and rapidly growing segment of the population: single adults. The church centers on the family, too often in the narrow sense of mother, father and offspring. What does not fit the family pattern tends to be treated as a problem case. Though singles can make a valued contribution to the church financially or spiritually, and are welcomed at the door, often singles don't seem to "fit" into any of the social

Mrs. Pam Arends earned an M.A. degree in Counseling at North American Baptist Seminary, Sioux Falls, SD, in January. She is married to Jim Arends, a Master of Divinity degree graduate of N.A.B. Seminary in May of 1976. They are looking for a service opportunity in North American Baptist churches.

The above article was originally prepared for a presentation at the Seminary Student Forum.

FOR MISSIONARIES ONLY!

by Marilyn Schlafmann

Do missionaries seem stuffy and prim? Do they look tired and worn out? If you think so, you might have changed your mind if you had attended our annual missionary fellowship, December 29 through January 3. The whole "family" from Cameroon and Nigeria converged on our mission station in Bamenda, Cameroon, for a terrific reunion. Activities ranged from challenging messages on the theme "In the Way of His Steps" to football and volleyball games and a flea market.

Speakers included the Reverends Oryn Meinerts, Harold Lang, Kenneth Goodman and Ernie Pasiciel. Other thought provoking sessions included a symposium on reaching Muslims and a forum discussing the book "Theological Pitfalls in Africa," by Byang Kato. Prob-

Mrs. Marilyn Schlafmann, along with her husband Jarvis is teaching at Kom Baptist Technical College, Belo, Cameroon.

ably the most meaningful part of the week was the sharing and prayer time on New Year's Eve, followed by a beautiful communion service, a time of soul-searching and spiritual renewal for us all, led by the Rev. Ray Hoffman.

On the lighter side, following a delicious banquet, each station revealed their fun-loving personalities in skits, coordinated by Emcee Jarvis Schlafmann.

What really makes a missionary fellowship meaningful?

- It's seeing old friends . . . and making new ones
- Feeding on the Lord's word
- Music from home—with a real piano!
- Getting away from it all!
- Good food!
- The love of our Saviour

All of us returned refreshed and revived to our various stations for another year of service to our wonderful Lord. □



The Cameroon Missionary Fellowship meeting at Bamenda, Dec. 29-Jan. 3, 1976.



Dr. and Mrs. Earl H. Ahrens.

DEDICATED TO THE GLORY OF GOD

by Earl H. Ahrens



The Grace Baptist Church at Monte Vista with the newly dedicated Fellowship Unit (in foreground).

The Grace Baptist Church at Monte Vista, CO, dedicated its new fellowship unit on Jan. 26, 1977. This is what they experienced before and during that day.

We are all familiar with the Lord's miracle of multiplying the loaves and fishes to feed a multitude. Have you ever been in a place where you had to pray for something of like nature to happen? In our case it was not fish, but turkey.

In October of 1976, the paper work required to begin a church construction program was completed. Through monies from the North American Baptist Missionary Advance Program we received a gift of \$10,000. To this we respond with a thank you. In addition this local church assumed a denominational loan of \$15,000. This is quite a risk venture for a small group of 25 baptized believers and a few friends. But all we can say is that the Lord pushed us into it that we might learn to walk by faith.

With this money in hand construction was ready to begin. But how much can one build today with \$25,000? We finally decided on a structure of 1,680 square feet. It was to include four classrooms, two bathrooms, a storage area, a kitchen and a fellowship area. With hesitation and much prayer we started. In fact the daily

The Rev. Earl H. Ahrens, D.D., is missionary to the Spanish-Americans in the San Luis Valley, CO, since 1963. From 1944-63 he served as missionary in Cameroon, West Africa.

coffee break time was used for devotional time with the work crew. Over the years I have been involved in construction on the overseas mission field and here at home. There was some training and experience to rely on. Then the Lord sent a fellow brother from our Sierra Baptist Church in Denver, CO. He is a semi-retired building contractor. Mr. Horace Bandimere gave many hours of volunteer labor. He would see us through a stage of construction and then leave us. Some weeks later he would return and begin to lead us into another stage of construction till we could carry on alone. Then four brothers from Oklahoma appeared all of a sudden and worked for four days. The local men gave beautiful support and shared in the thrill of building "their church." Very little work had to be contracted. And so the work was completed.

In October, when construction began we figured we had to build at a price of \$14.88 per square foot. By December we began to see that we would have money left over. In actuality, construction of the basic unit came to \$12.00 per square foot. This left us with approximately \$5,000 to do a little more than originally planned. So we kept on working. Another 224 square feet were added to the original building, attaching it to the church. Within the church, construction was adjusted to accommodate 50 or more people in an overflow area. Another piano was purchased; the kitchen was fully equipped; new tables and chairs for the Sunday school were purchased.

On the Sunday before Christmas we used our new facilities for the Sunday school class sessions. On that same Sunday, 125 persons attended the Christmas program, followed by a coffee fellowship. There was standing room only in our fellowship hall.

Then January 26 came. This was to be the day of dedication for the new addition. Representatives from our conference were present, and friends of the church were invited. To make this a festive occasion a supper was planned with turkey as the meat course. How many should we plan for? After careful scrutiny a maximum figure of 130 persons seemed to be the planning figure. Even then our faith was small. Would they all come? On the evening of the dedication people began pouring in. The place was full; we were serving, and more people came. Then my wife Lois began to spread the word, "Pray that the Lord will multiply the turkey." Well, you can be sure, he did. When the final count was held, 192 persons had been served, dishes full were left over for the cooks to take home and share further with their families, and everyone was satisfied. What is there to say? Just "Praise the Lord!"

The dedication program was full of music. The "Jesus Express" sang. A few solos were given. The churches of Del Norte and Center with the Rev. David Keiry shared in this event. Contractor Mr. Bandimere and wife were presented with flowers and a gift. The Rev. Milton Zeeb, area secretary, presented a short message, and Dr. Richard Schilke, general missionary secretary, gave the dedicatory prayer.

In Dr. Schilke's comments and dedicatory prayer he reiterated the Scripture phrase, "From generation to generation the Lord blesses those who love Him." This

(Continued on page 27)



GOD AT WORK IN JAPAN

I. HOW I FOUND THE SAVIOR

by Kazuo Kajita

I could hardly believe my ears when I heard that the Rev. Edwin C. Kern took up his residence in Nagoya, which is only a ten minute ride from my house. It was in 1969. Before he came to Nagoya, he worked at Tsu, ten miles southwest of Nagoya. The fact that he served at these two different places, Tsu and Nagoya, had much to do with my family and me.

My youngest brother, who at that time was a university student at Tsu, received the Lord Jesus by the leading of Rev. Kern. After graduation he had the privilege of going to a theological

school and is now dedicating his life to God as a pastor.

The Lord selected Nagoya as the next suitable place for the Kerns. I am sure he was thinking about my family and me. In May 1969 he and Pastor Arita began worshiping at Nagoya Inokoshi Christian Church. My wife, son, mother and I started attending service. We were invited to several evangelistic meetings which were held here and there in Nagoya.

It was immediately before the Kerns left Japan for America and Canada that my wife and I received the Lord, when we were shown the words, "Believe in the Lord Jesus, and you shall be saved,

you and your household" (Acts 16:31).

The successor, the Rev. Wilfred Weick, has been continuing to show grace and peace from God to all of my family. My mother eventually accepted Jesus as her Savior in September, 1974. Nagoya Inokoshi Christian Church was given a small but fine church building distinguishing it from the ordinary Japanese houses with "tatami" or straw mats. How I thank God for the way he has led us and the Nagoya Inokoshi Christian Church in sending the missionaries, Edwin Kern and Wilfred Weick, to Japan, who brought us to Christ so that we received the grace and peace of God. □



II. HOW CHRIST CALLED ME

by Mr. Miyauchi

I became a Christian when I was 19 years old. During my high school days, I thought deeply about the meaning of life. In my search for meaning and purpose, I poured over many books and talked with my parents, friends and many respectable teachers of mine. They, however, were no help to me. I still didn't understand why I existed. Therefore, I seriously thought about taking my own life by committing suicide. One day, by chance I happened to listen to a Christian radio program, and I heard these words, "Come to me, all of you who are tired from carrying your heavy loads, and I will give you rest." After that, I began to go to church and to read the Bible. I now frantically searched for the purpose of my life in the Bible.

At first, I didn't understand what the Bible said, but I finally understood that I was naked before God and that God

knew my true condition with all of the ugliness of sin. I discovered that, in order to have a happy life, I must have a change of life and be set free from the power of sin. I realized that there was no other way than by believing and receiving the Lord Jesus Christ, who died on the cross for my sin. I decided to become a Christian. At first I felt a little uneasy, but I jumped into the great hands of God and entrusted my whole life completely to him.

Later, just before I graduated from university and while I was choosing my future occupation, I heard the voice of God speak to me these words from Matt. 4:19, "Follow me and I will make you fishers of men." From that time on, I began to have a strong conviction that God would need me to lead others to Jesus Christ. Like the Apostle Paul, I had the same idea, "I will be glad to spend all I have, and myself as well, in order to help men" (II Cor. 12:15). At

the same time, I read these words from Matt. 9:37: "There is a large harvest, but few workers to gather it in." I wanted to go to theological school, but I couldn't because of the strong objections from my parents and older brother and also due to lack of finances. So I got another job, got married, and had two sons which kept me busy living as it were, from hand to mouth. But the thought of becoming a full-time evangelist never left me. Recently, after hearing the sad news of the death of a 46-year-old pastor, who took care of me spiritually, I made a firm and definite decision to quit my present occupation, in order to follow the invitation of Jesus Christ in becoming a pastor or evangelist. I am now 40 years old. I don't know how long I will be here in this world, but I will dedicate the rest of my life to God and preach the Gospel to those who don't know the joy of salvation in Jesus Christ. □

book reviews

by B.C. Schreiber

How Should We Then Live? By Francis A. Schaeffer, Old Tappan, NJ: Fleming H. Revell Company. \$12.95. (Introductory price \$10.95.)

This is Dr. Schaeffer's 20th book. He is widely known and widely read. His introduction to Christianity, however, is not an ordinary Sunday school approach unless it can be presented to a college-age group.

In his lectures and in his books the author directs his proof and analysis of God to those who have a broad base of intellect, philosophy, culture and theology. The last three or four pages consist of a note directed primarily to Christians. There is no doubt that the rest of the volume is also written for

Christians. If it has a message for sinners, then it must be the intellectual or "white collar" variety.

Evaluating our present by examining the past is not a new concept. Dr. Schaeffer, however, has a unique way of interpreting history from a strong evangelical point of view. Beginning with ancient Rome through the Middle Ages, the Renaissance, Reformation, Enlightenment, to modern philosophy, theology, art, music and literature, he directs our attention to the high points and low points, the truths and distortions, the constructions and the breakdowns.

The author presents a grim picture of man in the chapters on "Our Society" and "Manipulation and the New Elite." However, he does not close on a hopeless, morbid note. Humanistic ideals are breaking down and will continue to break down. We have the ultimate alternative of offering our base—God's revelation in the Bible through Jesus Christ. In order to have their influence felt, Christians need not be in the majority; they need to be heard. □

Peoples: Church on the Go. By Bernard Palmer, Wheaton, IL. Victor Books, \$2.50.

It is true that Jesus said, "I will build my church." But it is also true that Jesus needs men to help him build churches.

The story of Dr. Oswald J. Smith is well-known through his ministry of evangelism and missions, through his hymns, and more than five million copies of his books.

Mr. Palmer's purpose for writing this book is to describe the on-going ministry of the Peoples' Church under the leadership of Dr. Paul Smith, the son of O. J. The father's priorities of evangelism and missions are as strong as ever. However, the weaknesses lay in the local church, and Dr. Paul has developed the Sunday school, youth and counseling programs. His quiet, efficient administration has strengthened the church's organization. Dr. Oswald's loving spirit became evident when he transferred the entire responsibilities of the church to his son, and he is proud of what his son is doing. □

From Short-Term to Regular Missionary Service

by Fred C. Folkerts

Six years ago Miss Susan Krier first arrived in Cameroon for a tour of short-term missionary service as a teacher. In January 1977 she arrived in Cameroon again to begin regular missionary service. The Lord has guided her in a fascinating way to return to the people for whom she has much admiration and love.

Prior to her recent departure for Cameroon I asked Susan to comment on her return to overseas missionary work. She said, "You can get the missionary out of Cameroon, but you can't get Cameroon out of the missionary. I always had a special place for Cameroon and its people in my heart."

Susan continued her comment: "While I was teaching, I got to know the Cameroon youth quite well and I came to realize many of the problems and struggles they face. Looking back over my own high school and college

The Rev. Fred C. Folkerts is associate secretary for overseas missions, Oakbrook Terrace, IL.



Miss Susan Krier.

age years, I know the problems I faced. But I faced them alone because my faith was very inadequate. I know now where help for our problems lies, and I have a real burden for the young people of Cameroon that they might know Jesus Christ and the great power of God to work in their lives. I'm excited about returning to Cameroon because of the opportunity I'll have to work there with youth again."

Miss Susan Ruth Krier was born in Bethlehem, PA, on June 3, 1943, to Mr. and Mrs. Wilson Krier. She grew up in a Christian home and accepted Christ as personal Savior during high school. She was baptized and joined the Calvary Baptist Church in Bethlehem in 1955.

Susan completed high school in Bethlehem in 1961. She then earned a Bachelor of Science degree in 1965 from Bloomsburgh State College in Pennsylvania and in 1970 a Master of Science degree from University of Delaware. From 1970-1974 she was a short-term missionary teacher of science subjects in Cameroon. On return from the field she studied for two years at North American Baptist Seminary. Now she has returned to the field under regular missionary appointment.

Susan appreciates her recent training at the N.A.B. Seminary. She says, "First the Lord led me to the Seminary to get training which I strongly felt I needed. At that time I had no plans to return to Cameroon, but the courses I took have been helpful and were good choices for my not anticipated return."

Susan has a purpose for returning to Cameroon. She says, "My life purpose is to be as positive a Christian influence on others as possible, showing that a life with Christ is far better than any other choice." When asked what Jesus Christ meant to her personally, Susan said, "While I was yet a sinner, Christ died for me. That realization makes me want to show as much love to him and others as possible and to serve Christ as best I am able to wherever he directs."

Miss Susan Krier has been assigned to youth work for the Cameroon Baptist Convention, stationed at Bamenda. She will be involved in teaching, evangelism, and planning of youth activities and programs. Pray for her in this very vital aspect of mission work in Cameroon. □

A HOME in a BIG CITY

by Rose L. Kling

On Feb. 7, 1895, the Baptist Residence for Women, New York, NY, was opened as a home for German immigrant girls. Miss Maria Rapp, a missionary among immigrants on Ellis Island, also connected with the First German Baptist Church of New York City, knowing the need of a home for friendless, lonely girls in a big city, spoke strongly for such a project.

The matter was brought before the Women's Missionary Societies of the German Baptist Churches of New York and vicinity, who warmly sponsored the idea and immediately acted upon it, looking to the Lord for guidance and help.

An apartment was rented on East 42nd Street and interested friends helped to furnish it with things new and old. From the beginning, it was evident that the Lord's blessing was upon this work; not only were their physical needs met, but also their spiritual welfare was considered of prime importance.

On June 25, 1900, it was incorporated as "Das Maedchen Heim Verein." Soon it was necessary to find a larger place, and a house was rented on Sutton Place, which after a few years also became inadequate. A house on East 62nd Street was offered for sale; so with the cash on hand and a loan from the General Missionary Society, a payment was made, and the property was secured in 1903.

Through the years many girls who came to the Home, lonely and heartsick, became acquainted with the great Friend and Savior, through the loving and prayerful ministry of the matrons.

Many and varied were the experiences in the years that followed. The good seed was faithfully sown, and souls were saved, but the final results only eternity will reveal. After World War I, the name was changed to the Girls Home Society, Inc.

As the years passed, there was need again to expand, as so many were turned away for lack of room. In October 1934 the present building was acquired. The building consists of six floors. We have a large recreation room, 13 bedrooms, kitchen, laundry

Mrs. Rose L. Kling is the secretary-treasurer of the Baptist Residence for Women, New York, NY.

with washer and dryer, and three bathrooms on the sixth floor. On the other floors there are 76 single bed rooms, four kitchens and washrooms, 16 bathrooms, two supply rooms; on the main floor there is a spacious living and dining room, large kitchen, powder and storage room, and the office and sitting room. A place on the roof provides an area where one can sit and relax and enjoy the sun. A 2½ room apartment in the basement is provided for our houseman.



Baptist Residence for Women.



The Board of Directors.

When we look back to its humble beginning and compare our standing today, we can rejoice in having such a fine building, well equipped with every comfort for the guests, where they can enjoy a real homelike atmosphere.

We thank the Lord for the lives of those who so faithfully have given of their time, talent and energy in the years gone by. We remember lovingly Mrs. Lydia Maeder, the first president who served 37 years; followed by Mrs. O. Hoppe, Mrs. L. Gruening, Mrs. E. Leeb, and the incumbent, Mrs. G. H. Beck, who is serving since 1951. Mrs. R. E. Hoefflin, the first secretary-treasurer, served 41 years. Mrs. E. Mehl served two years, Mrs. L. F. Mueller served 22

years, and the incumbent Mrs. C. G. Kling has served since 1960. Matrons were Miss A. Butze, the first who served two years; Mrs. Robitsch, eight years; Mrs. E. Heerd, four years; Miss Hulda Altherr, 23 years, giving the best years of her life to this work; Miss Eva Yung, almost five years; Mrs. H. K. Smith, 8½ years; Mrs. M. Jackson, one year; Mrs. B. Klumpp, four years; Mrs. W. J. Baines, almost 10 years, and Mrs. F. Christeleit, nine years.

To the Lord be all glory and honor for he has blessed the weak efforts of his children.

Primarily the home was for young women; however we do have quite a number of women, who are with us thirty and more years and consider this their home.

On Nov. 4, 1964, we changed our name to the Baptist Residence for Women, Inc. We have 150 members from the various churches, who pay \$1.00 dues every spring, when we have our Annual Meeting. To this meeting our member churches are invited. We have a guest speaker, special music, hear reports and remarks from pastors present, and enjoy a time of fellowship together.

We have a Board of Directors, which consists of nine ladies who meet each month and take all our business under advisement. The directors are Mrs. G. H. Beck, president; Mrs. H. V. Ross, vice president; Mrs. C. G. Kling, secretary-treasurer; Mrs. A. Metzger, Mrs. E. C. Sonnenschein, Mrs. M. Sturman, Mrs. E. H. Marklein, Mrs. B. Meissner and Mrs. W. Steinhoff.

We are able to contribute monies to the North American Baptist Conference, to the Ladies' Auxiliary of the North American Baptist Home for the Aged, Philadelphia, PA, to the Federation of Protestant Welfare Agencies, the East Fifties Association, American Cancer Society and other benevolent causes.

We have 85 guests in the Home, who come from many nations of the world and get along comparatively well. There is such a need in this city for a home for working women; we have to turn so many away due to lack of room. Of course, the upkeep of the Home is very costly, but as we allow these years to pass in reflection, how often we had to acknowledge the words "Hither to hath the Lord helped us." We look to him for continued assurance. He has surely blessed this Home throughout these many years; no evil or harm has befallen us, for this we are most grateful.

For the future, we put our trust in the Lord, to grant us wisdom, strength and grace to labor on. May we ask your prayers to continue the work in accordance with his will in the ensuing years. □

NO TIME TO GROW OLD



The Rev. Theodore Frey, 98, is the oldest living pastor of the North American Baptist Conference. It is interesting to note how God lead him into the gospel ministry.

On July 3, 1878, Theodore Frey was born, the first child of Daniel and Henrietta Frey, on their homestead in Dakota Territory, Hutchinson County. During his early childhood, he was involved in the westward move. At the age of six, he and his family moved to Scotland, SD, three years later, to Portland, OR, and the following year to Stafford also in Oregon. In 1893 they were again on the move, this time to Jefferson, OR. It was during this time that the foundation for his eventual entry into the ministry began to take form.

As a family they attended the Baptist Church in a country school, six miles over the hills. It was there that he heard the Rev. Peter Wedel, the first missionary to Cameroon in Africa. Unfortunately, this was their only meeting because of Missionary Wedel's untimely death due to black water fever. It was here that Mr. Frey was converted at age 17 and baptized six months later. At that time his father told him of his own conversion, how he had heard the call but had been unable to answer. His father hoped that one of his children would receive the call and be able to answer it.

Education was difficult during his early years. He had to leave school after the fifth grade in order to help at home. He helped his father on the farm through all kinds of difficulties until the age of 21. At that time his father gave him \$10.00, and he was off to Portland, OR, to find work. The boat trip took two of these dollars. He stayed with his

mother's cousin and worked at anything he could, from cleaning houses, digging sewers, building fish wheels on the Columbia River to various carpentry jobs. It was during this time that after much prayer and consideration he accepted God's call to serve as a minister. His home church in Portland recommended him and he was accepted by the seminary in Rochester, NY. After six years of hard studies, he was ordained in June 1907. While a student, he preached during his summer vacation at Baptist churches and mission stations: Waterbury, CT; Victor, IA; Mt. Zion, Herrington, Plum Creek and Bridgewater, SD.

Mrs. Frey was an answer to prayer. He met her, Louise Ehrlich, at the church in Marion, KS, during a Pentecost Festival meeting. She was a wonderful companion for 59 years.

During these 59 years they served together in the following churches: Lodi, CA; Hillsboro and Durham, KS; Gatesville, TX; Trenton, IL; La Salle, CO; Creston, NB, and Napoleon, ND. It seems Rev. Frey was always so busy that he had no time to grow old. In June 1952 he retired from the ministry and made his home in St. John, KS. With a happy smile he says: "There were many answers to prayer in all of this work of more than 45 years. God has been very good to his people and to us. In our family the children learned to bow on their knees and pray. We all had a Christian rearing. Thank God for Christian parents and their help in the many ways of life." □

TRIBUTE TO THE REV. THOMAS LUTZ

by Darwin Stahl



Rev. Thomas Lutz.

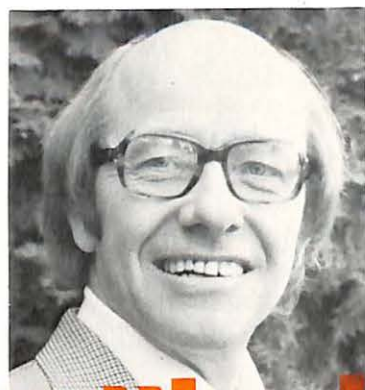
THOMAS LUTZ lived and walked among us for a biblical span of years as a husband, father and grandfather to his family and as a pastor to his churches and the communities he served. Brother Tom ministered to many people and families in his 40 years as a pastor. He rejoiced with them in the happy times and shared their pain in times of crises. He stood many times where I am standing today and shared the comfort of the only One, Jesus Christ, who can comfort us in the time of death and grief. There is the sense now in which you and I carry on his ministry. We carry on the faith that he diligently taught us as pastor, the

The Rev. Darwin Stahl is the pastor of Immanuel Baptist Church, Wessington Springs, SD.

commitment to God, lived before us by his example, a love for one another in the Lord, and a desire to share God's Salvation with the lost. We carry on the truth of the message of the gospel as God's people.

Our brother in the Lord, Tom Lutz, gave his life to the proclamation of this good news. His life was an example of Christ living in a man. He submitted his life to become an instrument of God so as to be a servant to God's people.

We mourn his death; we honor his memory in our hearts; we celebrate the life he lived for God, and we rejoice that our brother fought the good fight, finished the race, kept the faith, and now has entered into the joy of his Lord. (Excerpts from funeral message on Jan. 31, 1977.)



Putting it together

"Dear Dr. Zimbelman,

I read your article in the BAPTIST HERALD on 'Christians and Sex.' I am the mother of three children, ages 21, 20 and 14. I'm now attending college full-time and hope to go into Christian Counseling. I'm presently taking a Human Sexuality course in college and am alarmed at the teaching. It seems that this type of godless teaching on sexuality is normal in most high schools and colleges.

Talking to many of my friends, I am becoming convinced that Christian parents are falling short when it comes to sex education in the home; thus, the godless teaching in the schools is not being counteracted.

I am considering going to the Christian Education Board of my church with a plea for some sort of sex education to begin among our own church fellowship.

What is your feeling in this matter? Would you have any material that would be helpful?

I appreciate your taking time to consider this. Sincerely, J. R."

Dear J. R.;

Your letter is a timely one on a subject that deeply concerns, or ought to concern all Christians. There is no doubt that a "godless teaching on sexuality is normal" in many high schools and colleges.

Human sexuality is an area which Christians have not dealt with in a

Dr. Ernie Zimbelman is associate professor of Pastoral Counseling at North American Baptist Seminary, Sioux Falls, SD, and is in charge of the Sioux Falls Psychological Services Clinic. Address letters to Dr. E. Zimbelman, 1605 S. Euclid Ave., Sioux Falls, SD 57105.

generally responsible way. All too often the Christian home and the church have handled the problem by not dealing with it at all, and hoping that somehow, as time passes, everything will come out properly.

Secular sources have not taken this approach. The lively, almost obsessive interest on the whole subject and area of sex is universal. As a consequence sex is commercially and socially exploited in many ways. Printed materials related to sex, just as with violence, are a source of a multi-million business. Publishers, the motion picture and television industries are guilty of gross mismanagement. I'm not referring here to the pornography industry. I'm talking about regular books, magazines, TV shows, and non-X-rated movies.

What can Christians do about this, apart from attempting legal and political approaches? I believe the trend can be turned around. In the meantime—how does a Christian family and a church cope? Hand-wringing reactions are futile.

Many Christian writers and publishers have been keenly aware of the problem for a long time, and therefore excellent material is available for people who want to deal with this problem in a responsible way at a family or church level.

For family use I suggest the following titles:

1. Grant, W. W., *From Parent to Child About Sex*. Zondervan, 1973.
2. Narramore, Clyde. *How to Tell Your Child About Sex*. Zondervan, 1958.
3. Scanzoni, Letha. *Sex is a Parent Affair*. Gospel Light, 1973.
4. Shedd, Charlie. *The Stork is Dead*. Word Books, 1968.

For an overall church curriculum, refer to the Concordia Sex Education Series. This is a series with books for individual use, and also filmstrips and sound recordings (Concordia Publishing House, St. Louis, Missouri):

- | | | |
|-----------------------------|------------------------|---------------|
| I Wonder, I Wonder | Ages 5-9 | (No. 14-1501) |
| Filmstrip & Sound Recording | | (No. 79-3100) |
| Wonderfully Made | Ages 10-12 | (No. 14-1502) |
| Filmstrip & Sound Recording | | (No. 79-3101) |
| Take the High Road | Ages 13-16 | (No. 14-1503) |
| Filmstrip & Sound Recording | | (No. 79-3102) |
| Life Can Be Sexual | Upper High School Ages | (No. 14-1504) |

(Continued on page 29)

Do You Care, Lord?

by Maureen Semrau

I cry out in despair:
 Do you care Lord? Do you care?
 This world of mine seems so unfair.
 Friends betray me,
 Loved ones die.
 Oh Lord, you're so far away.
 Please tell me why
 Do you care Lord?
 I ask
 Do you care?
 I thought you loved me so,
 But all that love has seemed to go
 So far away
 Just like you
 Leaving me wondering if you care
 What I do
 Or what pain I bare.
 Now I sit upon my bed,
 Trying to tell you what's going on
 Inside my head.
 I hear your voice so tenderly calling,
 And now upon my knees I'm falling.
 Then I see your kind face,
 Your twinkling eyes,
 Infinite of your redeeming grace;
 Your gentle hands reaching out
 And grasping mine
 You're coming in,
 My Lord divine.
 You're taking my burden away
 And releasing me from satan's grasp.
 Now I've found you,
 Found you at last.
 I can feel you now, Lord,
 You are so close
 You filled me with your great love
 Come down for me
 From up above.
 The tears are streaming down my face,
 My head bowed humbly, and in disgrace.
 How could I doubt your love,
 So pure,
 So true,
 And now as I gaze up to you
 I know you care for me,
 For all.
 No matter how we doubt
 And fail to call
 On you, precious Lord,
 Whom I know
 Loves us all dearly,
 Loves us all so.

Maureen Semrau, 13, is a member of Brentview Baptist Church, Calgary, Alberta.



Danger Signs for the Not Yet Married

by Anthony Florio

In my profession as a premarriage, marriage and family counselor, I have seen hundreds of couples whose disturbed marriages were the result of inadequate preparation for marriage. They didn't know themselves well, they didn't understand their motivations for negative behavior, they knew even less about their mates before marriage—and they didn't realize the dozens of hang-ups that they both had developed from childhood experiences and relationships.

Many times I have thought how much better it would have been for me to have had professional counseling before they married. Among other things this would have pointed out some danger signals.

Like red lights, blinking danger signs mean STOP, then proceed with caution (if at all!). It is better to take this brief test before you become engaged so that if definite danger signs turn up, you will have time to do something about them before committing yourself officially to marriage plans. If you are already en-

Adapted from a chapter in the book, *Two to Get Ready*, with the author's permission. Dr. Anthony Florio is a professional marriage counselor. Copies of his book may be ordered from him at 188 E. Saddle River Road, Saddle River, NJ 07458. Cost: \$4.95.

gaged and encounter danger signs, then by all means delay your wedding plans until you can straighten out the problem areas that you or your partner have. Like icebergs, the negative traits may be hidden from you, just the tips showing what is going on beneath a supposedly mature exterior.

1. A general uneasy feeling about the relationship. Lack of inner peace. A nagging, aching, disturbing feeling inside that says, "Something is wrong." Don't ignore that feeling. It may be your own temporarily numbed common sense, or it may be God's Spirit trying to communicate something to you. More than a few clients have admitted to me that they knew the marriage was a mistake even as they were walking down the aisle.

2. Frequent arguments. Never sure how the date will end. More fighting than fun.

3. Avoiding discussing sensitive subjects because you're afraid of hurting your partner's feelings or starting an argument. You find yourself thinking, "I'd better not talk about this." Perhaps subjects like: "I wish he'd show me more affection, I wish he wouldn't treat his mother so mean. I wonder why he always has a temper tantrum when he gets a flat. Can't he control it better? I wish he would shower more often."

"She makes a pig of herself when there's a box of candy anywhere in sight—don't you suppose she cares about getting fat? I wish she'd read a book once in a while. Why can't we ever talk about something interesting instead of just superficial topics?"

4. Getting more involved physically. You resolve to limit the acceleration of your physical intimacy, but find that on each new date you start again at the place where you left off. Sometimes couples get involved physically as a way to avoid arguments. Just one of the reasons for this being a danger sign is that your relationship may remain on the physical level only, throughout your courtship and marriage. After you're married you may not like the personal-ity that goes along with the body.

ATTENTION YOUNG WRITERS!

Do you like to write poetry or short stories or articles? If you do, we would like to use your material on the Youth Scene page. We will pay \$5.00 for each article used. Send your material to BAPTIST HERALD, "Youth Scene," 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL 60181.

5. If you find yourself always doing what your partner wants you to do. Constantly giving in, being accommodating. This could indicate a selfish, domineering partner and/or a serious insecurity on your part.

6. If you detect serious emotional disturbances such as extreme fears, extreme shyness, bizarre behavior, irrational anger, inflicting physical injury, inability to demonstrate affection.

7. If you feel you are staying in the relationship through fear. For example, if thoughts like these go through your mind: "I wish I could get out of dating him, but I'm afraid of what he might do to me. Or he might commit suicide. I feel trapped and I couldn't stand the guilt if something happened."

8. If your partner is constantly complaining about apparently unreal aches and pains and going from doctor to doctor.

9. If your partner continually makes excuses for not finding a job. If he or she borrows money from you frequently. The partner who evades responsibility and who can't manage his money wisely will be a poor marriage risk.

10. If your partner is overly jealous, suspicious, questions your word all the time, feels that everyone is against him.

11. If the one you date is a perfectionist and is constantly critical. This kind of a person often creates a tense, unhealthy atmosphere.

12. Treats you contemptuously. Uses biting sarcasm.

13. Parents and other significant people are strongly against your marriage. Consider their reasons before you make a final decision.

14. Lack of spiritual harmony.

15. Few areas of common interest.

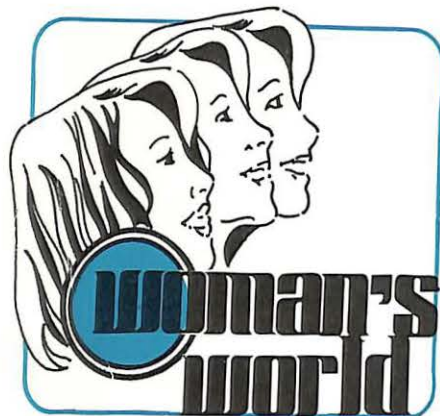
16. Inability to accept constructive criticism. Doesn't apologize when he is wrong.

These factors don't necessarily rule out a marriage partner, but they are danger signs and may indicate the need for counseling, serious discussion, etc. Better to heed the signals than rashly sail into a marriage and then have to live with the consequences. Having the answers to the following questions clear in your own mind will help you to enter into a happier, more promising marriage relationship.

1. Why does a person need a philosophy of life? What is my philosophy of life and how will it affect my marital happiness?

2. What qualities do I want in a mate and how would they complement my own qualities?

3. Realizing no one is perfect, what traits would make me cautious about committing myself to a person in marriage? □



Baptism—Following Jesus' Example

by Joanna Muri,
Bismarck, ND

Baptism—for many years this word held no special significance for me, but on Oct. 10, 1976, I discovered its full meaning and importance. That was the day my husband and I were baptized in the Missouri River at Bismarck, ND.

I was raised in Chile as an Episcopalian but attended a Baptist school for most of my school years. Even though I was brought up knowing Christ and accepted him in my heart when I was nine years old, I never thought too much about baptism or considered that it was an important step I should take.

When I was 17 years old, I came to the States to attend a Christian college, and there I met my future husband, Garvin Muri. We were married in 1964, and for the first three years of our life together we attended the Wesleyan Church in Watford City, ND. In 1967 we moved to Bismarck where we became regular attendants at the Bismarck Baptist Church. After deeper reading and studying of the Scriptures, Garvin and I knew definitely that baptism was one more step that we would like to take in our Christian life and thus follow the example set for us by Jesus during his life on earth. "Then one day, after the crowds had been baptized, Jesus himself was baptized; and as he was praying, the heavens opened, and the Holy Spirit in the form of a dove settled upon him, and a voice from heaven said, 'You are my much loved Son, yes, my delight'" (Luke 3:21, 22 L.B.).

Garvin had inquired about the possibility of being baptized in the river in imitation of Jesus' own baptism, and our pastor, Ron Norman, agreed that



Garvin and Joanna Muri with their daughters.

this could be an enriching and meaningful spiritual experience. So on one unforgettable Sunday in October, Garvin and I, with six other baptismal candidates, were immersed in the Missouri River.

As you all know, it is usually very cold in North Dakota in October, but on this particular afternoon the Lord gave us a beautiful fall sunny day with temperatures around 75 degrees. A large number of the congregation met at the riverbank to share in this moving experience. For some of the members it brought back nostalgic memories of their own baptism also held outdoors, and at the evening service many had the opportunity to testify to how much this had meant to them.

Though the water was cold when we first touched it, the Lord made it seem just perfect when we had to walk in. What a tremendous experience to be in the river knowing Jesus was right there with us and, when the moment of immersion arrived, to realize that it symbolized our death to sin and our resurrection to life through the blood of the Savior, for "we are buried with him in baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

And to think that all he requires of me in return is to love him and do his will! Praise his name! □

Up From Grief

by Lu Schulz

The finality of my husband's death left me devastated, facing the awesome task of building a new life alone. The change from the busy, full life of a pastor's wife to widowhood was drastic. At the time of his death, my husband, the Rev. Arthur K. Schulz, was pastor of the First Baptist Church of Sunnyside, WA.

Fortunately my husband's faithful ministry to my own heart had built up a great reservoir of spiritual resources. I began to draw upon them. His emphasis on the abundant life compelled me to search out the "more" in the face of this tragedy.

In the fall of 1972 my husband and I had been preparing for a trip to Israel—immunizations, passports, visas, flight insurance, packing and contacting tour companions. He was to act as tour host to a group traveling to the Holy Land.

But early September found him with a vague and undiagnosable pain in his back. Visits to doctors and clinics were to no avail. Finally, exploratory surgery resulted in a complete gastrectomy, splenectomy and partial pancreactomy. The diagnosis: cancer!

The doctors gave little hope, but my husband began to make a remarkable comeback, and for a short while we believed God had restored him to us.

But one morning he was placed in a chair as the nurse changed his bed. He fell and suffered a cardiac arrest which led to kidney and liver failure. He was rushed to a larger, more fully equipped hospital where he was placed in intensive care.

On the fifth day a massive blood clot in the liver caused my husband to slip quietly into the presence of the Lord.

Step by step healing came to my own heart as slowly God taught me.

I learned that true joy comes from within. Since no one could be within me

Reprinted by permission from The American Baptist. The Rev. Arthur Schulz was a graduate of our North American Baptist Seminary and served a number of our churches, among them Bethany Baptist Church of Portland. Lu Schulz is serving on the Executive Board and Board of Directors for the American Baptist Churches of Oregon.

but me and God (through his Spirit), that joy was dependent upon me and God, not upon my husband, my children, my friends, my church or anything else. Since God is the wellspring of joy and the fruit of his Holy Spirit is joy, it was *me* that I needed to deal with in my relationship to him, in order to have the joy of which he alone is the source.

If there ever was a prayer I prayed more often than any other, it was, "Keep me submissive, Lord, to your will." With it came acceptance.

I remember walking to work one February morning, my steps dragging, literally touching bottom. Out of the heaviness and despair of my heart, I cried out to God. It was as though a voice said, "Try praise." With lips almost frozen in despair, I began to verbalize that which I knew in the depth of my being to be true. Miraculously, my spirit was lifted; the load lightened, and the illumining presence of the Lord God himself seemed to shine into the darkness of my grief. How many, many times since has praise released me from despondency and discouragement!

With every grief there is a tendency to withdraw, to retreat from the world into seclusion, to nurse one's own hurt and misery, to guard against the threat of being hurt again.

I found that reaching out to help others was the best antidote to suffering. As I began to give of myself, a beautiful thing took place—life began to be returned to me immeasurably.

I learned that laughter and friends are important. Healing came through the affirmation and love of those who cared. What a beautiful thing the family of God is! The love and concern extended to me deeply touched me. It has made me ever aware that as I have been ministered to, I must minister to others.



Lu Schulz (center) and friends.

Is it easy? No, were it not for God's grace and mercy, it would seem impossible to go on. Daily communion with God has become a divine imperative, regardless of the pressure of duties. The early morning hours have become a trusting place—"being recharged" so that I may "run and not be weary; walk and not faint."

He has faithfully guided, directed and provided. Day by day new lessons are being learned. As I have returned to college full-time, he has manifested himself in beautiful ways. I trust that my deep interest in writing and my love for people will lead to some area of interpersonal communications and fruitful ministry for him.

What is ahead? I do not know. He alone knows the way. His part in it is to guide me; my part to live wholly for him today, even seeking to hear that still small voice within. "This is the way . . . walk ye in it." Therein lies peace, joy and hope for each today and tomorrow. □



by Dorene Walth,
W.M.U. president,
Bismarck, ND

What does Easter *really* bring to a woman? It may bring company and lots of extra work—house cleaning and food preparation for relaxed loved ones and friends. Perhaps it brings a need for more patience in order to survive the excitement of little children coloring eggs and painting Easter bunnies.

For others, it brings a new fashion season, when one shops for a new outfit to emerge fresh and beautiful on Sunday morning.

Some find it a welcome relief from busy working hours in the downtown business district and prefer to "sleep in" to rest up for going back to work on Monday.

The Christian woman may relate to the above circumstances, but these things should never take precedence over what Christ's resurrection means in her life.

If Christ is risen and alive in the heart of a believing woman, the mere thought of Easter should evoke a renewed appreciation for life itself.

Through salvation in Christ one is prepared to die. That fact automatically makes one prepared to live!

A card we recently received from our son advised, "Keep looking down!" The idea was that in Christ we can view life from a heavenly perspective—as through God's eyes.

Ascending life's stairway, the fleeting little irritations of today are easier to manage if I keep looking *down*. They lose their grip on me and cannot spoil my day! I am alive with him and that makes all the difference!

"For God hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). □

Sunrise With Jesus



by LaVerna Mehlhaff,
women's work director

Are you walking toward the sunset? Has the day been dull and filled with problems to which you could find no solutions? Were there unexpected events which left you discouraged?

There were two men who had similar experiences. Things seemed so hopeless as they walked and discussed their burdens with each other, their grief and feeling of despair. But just then Jesus came to join these two men. He walked along side of them and listened to them until the end of their journey. The weary, despondent travelers invited the stranger into their home. Recognition took place: it was Jesus and HE WAS ALIVE. Jesus in their midst brought about a complete change in their lives. Instead of concluding the day feeling defeated, they rejoiced and with renewed strength and enthusiasm returned to Jerusalem full of joy. They had been with the risen Christ. They were no longer traveling toward the sunset but toward the sunrise. A new day had dawned for them.

A meeting with Jesus Christ changes any dull, frustrating day to a new day. □

urbana '76

Text and photos
by the editor

To the older generation the title may not say much. To the youth not interested in missions it still may not mean anything. But to the 17,000 young people, high school and college age, who set aside the days from December 27-31, 1976, to attend the 11th Inter-Varsity Missionary convention, the word Urbana has a special ring. Urbana is part of the twin city, Champaign-Urbana, home of the University of Illinois.

However, Urbana is more. It is the city, where right after Christmas a record 17,000 plus students for five days jammed the Assembly Hall at the University of Illinois; where several thousand more were turned away and registration had to be closed two weeks prior to the conference; where despite below zero temperatures and a heavy snowfall,



The Assembly Hall of the University of Illinois.



The Assembly Hall was packed to the last seat.

there were few empty seats during morning and evening sessions when students heard messages on the importance and the cost of commitment to Jesus Christ; where students swarmed the nearby Armory during the afternoon to visit more than 100 mission booths, Bible school and seminary booths as well as a temporary bookstore; where other students during the afternoon hours attended discussion sessions, workshops or college credit courses; where almost all of the 17,000 participants skipped one noon meal for hunger relief and saved \$15,000 which were given to relief projects; in short: where things happened!

The theme of the convention was, "Declare His Glory Among the Nations." The purpose was to help Christian youth do a better job of declaring His glory. The goal was to



stimulate mission interested youth to find the will of God for their lives.

After Elisabeth Elliot Leitch, widow of Jim Elliot, martyred by Auca Indians in 1956, had spoken on "The Glory of God's Will," the entire audience gave her a standing ovation, demonstrating that she had reached the heart of every single listener when she, among other things, said,

"This world is His show: He's running it. Do we think of it as under our management? Is our world, a sort of make-your-own-sundae proposition, with the will of God just a nice creamy squirt of earthly success and heavenly approval that goes on top? The will of God is not something you add to your life. It's a course you choose."

About 98% of the students had not left their future to an inactive chance or blind fate. Trusting God, but also trusting the efficiency of a computer matching program, they had become busy months ago, when they checked off dozens of



Bernie Smith, the "magic" song leader, who could make everybody sing.



Billy Graham at the press conference.



Dr. David M. Howard, assistant to the president of Inter-Varsity Christian Fellowship, was the Urbana '76 director.

boxes on a registration form to feed the computer. They had indicated experience, education, specialized qualifications, length of missionary service desired, when they would be available, and type of work they preferred.

Upon arrival at Urbana, they received a print-out which matched them to the descriptions of needs, which mission societies had fed to the computer of InterCristo, at Seattle based company specializing in this service.

The next stop was a one-to-one conference with mission personnel. Not just the student benefitted, however. Missionaries quickly recognized the value of technology in this case to save them weeks, perhaps months of travel, talking, interviewing, writing—whatever, to get their story out and find recruits for their work.

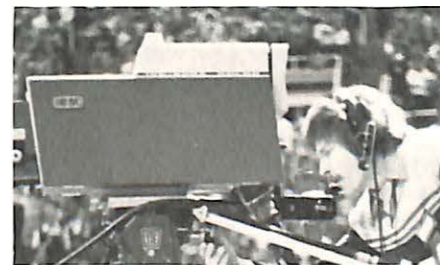
Our North American Baptist Missionary Society was represented at the booth by Dr. Richard Schilke, missionary Susan Krier, evangelism director Ray Harsch, and a student from the North American Baptist Seminary.

At one of the many news conferences, Dr. John Alexander, president of Inter-Varsity Christian Fellowship, estimated that 22,000 students would have registered for Urbana '76 had it not been closed for registration. The attendance at the last convention in 1973 was 14,000. Alexander attributed the large attendance to the fact that "the Lord is doing a special work among the youth of North America." About 300 students had come from Europe, Latin America, Asia, Africa, Middle East and Australia.

Here are a few additional statistical items: total registration—17,112; male—8,242; female—8,870. California led the states with 2,022, while Illinois took the second place with 1,529 students. The Evangelical Free Church was best represented with



Have you ever tried to register 17,000 delegates—?



Most of the plenary sessions were captured on TV for use around the world.



Susan Krier, N.A.B. missionary, joined in the hearty singing of 17,000 participants.

685, the Conservative Baptists next with 512. Our N.A.B. Conference had only a few students participating.

Right from the first general session on Monday night, there was an incredible spirit of unity. Following the instructions of David M. Howard, convention director, everybody had to tell his or her neighbor at the right and left, why he had come to Urbana '76 and what he expected to experience. Then the conference participants prayed for each other. These prayers, spoken simultaneously by at least 8,500 people interchangeably, filled the Assembly Hall with an indescribable, powerful sound.

During the week, when I at-



To feed 17,000 delegates for five days was not an easy job.



A heavy schedule kept them busy all day long. Yet, there was always a minute for a quick chat.



All afternoon workshops suffered from lack of space.

tempted to interview a number of students on their reactions to and evaluations of the convention, it was almost impossible to find interviewing candidates in the hallways, while sessions were going on. Just about everybody was inside the Assembly Hall. There seemed to be no drop-outs. The 20 or 30 students I did interview during the short intermissions all agreed that this conference with all of its lectures, workshops, job interviews and fellowship opportunities was the greatest thing that ever had happened to them. One student put it this way, "At the moment I'm confused with all the information and choices in front of me. I always thought that finding God's will would be a pretty simple thing. But I believe he's using all this to make me see that following him takes some effort as well."

A freshman from Indiana commented: "I had my whole concept of missions changed. I thought of missionaries as sort of masochists,

(Continued on page 31)



A Will Contest

by Everett A. Barker

As I write this article I am flying 35,000 feet above the ground in the comfort of a DC 10. But my mind is on the ground in a probate court, reflecting on the events of the day as an observer of a will contest in which our Conference is the beneficiary of a modest bequest. However, we are in no way party to the contest.

The probate judge opened the hearing with the usual courtroom decorum, as interested parties sat on each side of the courtroom, and the lawyers squared off on opposite sides of the table. The issue was soon stated that the terms of the decedent's Will were unsatisfactory to the one side who charged lack of will, making capacity and undue influence on the part of those who became beneficiaries of the Will. They wanted the prior Will and Trust admitted as the Last Will and Testament of the decedent. The decedent had radically changed his Will and estate plan in the declining months of life.

The witnesses to the Will were called to the stand and questioned. Perhaps some of us have witnessed the signing of a will and given little thought to the significance of the procedure. In this case considerable probing was done to determine who was in the room at the time and the conversation of the lawyer, decedent and witnesses.

The lawyer who drafted the Will was cross-examined about details of his meetings and conversation with the decedent. His notes, time sheets and telephone conversations were admitted as evidence. Conversation concerning the decedent's comments and decisions regarding bequests were discussed.

The counsel for the defense tried to prove that the last Will truly represented the intentions of the decedent without undue influence and that he was making his own decision regarding the disposition of his estate.

The Rev. Everett A. Barker, associate secretary for estate planning, North American Baptist Conference.

The counsel for the contestants, on the other hand, sought to prove that the prior Will and Trust of the decedent was a truer representation of the attitudes and lifelong interests of the decedent. Attitudes about probate costs, fees, taxes and relatives were all laid bare in court. The new Will of the decedent was reversal of previous interests and attitudes.

Following the lengthy courtroom proceedings, the judge will examine, weigh and determine whether the evidence does or does not favor the admission of the Will to probate. I see truth on both sides of the contest. Over an eight-year span of time I had personally conversed with the decedent, since he had placed some assets in a trust with the Conference. The sad thing is that he could have helped relatives, the Lord's work and saved taxes with a good estate plan.

Out of this experience and others that I have had in working in the field of estate planning I would like to make a few observations:

1. The older we become, the more difficult it is to make good decisions. We are torn between a lifetime of experience and present realities.
2. Advancing age has a profound influence on us, and we can become very emotional in the tender months and days before death. Last minute decisions are not always the best ones.
3. Make your estate plans early and up-date them while physical and mental faculties reflect your real attitudes in life.
4. When you work with a lawyer or other estate planning counsel, do not hide information about your possessions. It can make a significant difference in the estate plan knowing the size and composition of the assets. This can cost your heirs unnecessary expense. It is like going to the doctor and refusing to divulge a persistent physical problem.
5. If you have sufficient assets, giving

while living can be a wise move. Hoarding and hanging on to more money than we can ever use robs us of the benefit and blessing of enjoying the material benefits God has allowed us to have. You can't take it with you, so why not learn to give while you live?

P.S. The subsequent ruling of the judge in this will contest admitted the last dated Will as the Last Will and Testament of the decedent. □

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insight into christian education

You Can Help Heal Children of Divorce

A timely publication, *Today's Child*, recently reported the results of the first follow-up study of children's progress after their parents' divorce. The following paragraphs summarize the findings.

One outstanding finding was the depth of the youngsters' suffering and the wide range of emotional and behavioral disturbances that developed after family breakup. They were sad beyond measure; their worlds were filled with images of death and loss. The youngest anguished as much as the oldest, the difference being in how they expressed the pain and how they dealt with it.

The researchers were struck by their discovery that few parents connected the changes in their preschoolers' personalities and behavior with the divorce. Another amazing finding, 80 percent of the preschoolers had been given *no explanation* for the tremendous change in their lives, although the divorce involved the disappearance of one parent from the home.

Many of the youngest showed acute separation anxiety, clinging to their mothers and refusing to be left at school or with neighbors. Four-year-olds tended to deny their sadness and to seek refuge from reality in fantasies. Five-year-olds revealed in play and interview that they now lived in a dangerous world where love and loved ones could vanish. Some youngsters became aggressive while others sought reassurance in any unoccupied lap.

More than half of the seven- and eight-year-olds all but stopped functioning at school. There was a reluctance to show anger at either parent, but the

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children seemed clogged with "impacted tears."

In general, nine- and ten-year-olds tried to make the best of the new situation, but there was a tendency to show physical symptoms—stomach-aches, headaches, leg cramps—and some children kept moving all the time, unconsciously trying to outrun unhappiness. This age group was the first to show direct anger at the parent felt to be responsible for the divorce and was the first to feel shame at what was seen as the family's failure.

The frightening feeling that love is a transitory thing haunted many youngsters. If parents could stop loving each other, might they not stop loving the child as well?

How You Can Help

Many of these children attend our Sunday schools and other children's activities. Can you as a leader or teacher do anything to help them come through this very difficult period in their lives? Karen Schoenhals, working in the field of adolescent psychiatry, gives the following advice in an article in *Evangelizing Today's Child* magazine.

If you work with children, you will need to be able to recognize some of the typical responses to divorce a child may have. With this understanding you'll be better able to develop ways to help the child face reality successfully.

1. Upon first hearing of his parents' divorce, the child may respond as though nothing has happened, acting as though the family were still intact. Denial is a defense mechanism which serves as a buffer until the child is ready and able to handle reality. Denial temporarily

protects him from the truth and should neither be abruptly torn down nor supported. Gently reminding the child of reality, while at the same time giving him emotional support, helps him move from denial to facing the situation realistically.

2. A second common response is that of regression. Regression allows the child to retreat back to an earlier stage of development in which he was emotionally secure—a time when he did not have to face painful reality. The child's behavior will become temporarily immature and, depending upon his chronological age, he may even regress to bedwetting, thumbsucking or temper tantrums. It is essential for the teacher or parent to understand that this regression is the child's defensive response to the panic he is feeling. Becoming a helpless little child is his way of asking for the nurturing and understanding he so desperately needs.

3. In order to protect himself from the hurt he feels, the child may choose to withdraw from others. He may refuse to participate in appropriate activities for his age and may become a loner within his peer group. By withdrawing from the peer group he may well become a focus of group hostility. In an attempt to relate to the withdrawn child, peers may resort to cruel teasing and harassment. Special adult attention is mandatory for this child, because withdrawal is a dangerous defense mechanism. It takes the child out of contact with others who could help him bear his hurt. Withdrawal thus re-enforces his painful feelings of rejection. Like an adult, the child wants to talk about the pain he feels, but if he perceives that there is no one to listen to him, he may repress his feelings. The worst thing a child can do is to repress his feelings, for those very feelings, if not ventilated, will find more serious expression later on in life. Through active, non-judgmental listening, a concerned adult can soothe the pain and ease the burden as the child learns to resolve his feelings of confusion, anger, guilt, anxiety and abandonment and takes them to the Lord.

4. Acting out painful feelings through drug abuse, alcohol and sexual promiscuity is the adolescent's way of "escaping." By "spacing out" his feelings, the young person does not have to deal with them directly. As with repression, "spacing out" feelings is a very dangerous defensive device, for the adolescent will eventually have to deal with a more serious manifestation of his feelings in addition to the drug, alcohol or morality problem itself.

5. The child may also respond to the

(Continued on page 31)

The Life of the Church: LIVE MEMBERS

by Isador Faszler



In recent years the word CHURCH has evoked a host of negative sentiments, even strong reactions. Generally the charge is that the local church is an antiquated institution, not addressing itself to consequential issues. Too often the charge is valid because the nature of so many contemporary churches does in fact not reflect the church as portrayed in the New Testament. The image given is that of an exclusive, complacent, elite club. The pulse of Jesus is not there. His redemptive spirit of compassion and concern for a needy world is not evident. Its life is very mundane and comfort orientated—Laodicean. As a result, many have left the church and want no further part. They have even become strong advocates that others should disassociate themselves too. Again others have no use for the church because of church-related people they know. And, still more devastating, the archenemy of men's souls, the devil, is monopolizing on the church's failures and filling men's mind with negative thinking. Communities are full of unchurched people (as you will learn when you go door-to-door calling) who become defensive when one mentions church to them.

What are we to make of the Church? Forget it? Leave it? Work for its demise? Certainly, if it is but a human institution, the brainchild of some man. Be it said resolutely, however, that the Church is not the fabrication of some man or even a council of men. The Church, as God conceived it in the eternities past, is a living, vital and vibrant entity. In reading the book of Acts, one is moved by the sweeping, irresistible stride with which the Church of God penetrated that rotting society.

The Lord God is the Church's progenitor and, in his divine providence, has ordained to minister to a broken world through the Church. How dare anyone turn his back on the Church or seek to minimize its significance. There is today a desperate need to understand the nature of the church and God's plan for it.

It needs clearly to be understood that not every organization that proclaims it-

The Rev. Isador Faszler, Calgary, AB, is Northern Area Secretary, North American Baptist Conference. In this article, the fourth in a series of eight by various writers, he discusses the matter of regenerated church membership to which North American Baptists faithfully adhere.

self to be a church is in fact what Paul refers to in his letters as the "Church of God," nor what Christ had in mind when he said, "I will build my church" (Matt. 16:18). In the interview that Jesus had with his disciples in Caesarea Philippi, it is abundantly clear that Jesus saw himself as the heart and life of the Church and that no one could be a part of the New Testament Church unless they were ready to acknowledge him for who he was and submit themselves to him without reservation. Jesus viewed the Church as a New Community under his lordship (Matt. 16:13-28).

While Jesus emphasized this truth over and over, he said it most succinctly in the interview with Nicodemus where he set forth THE GREAT IMPERATIVE: "Except a man be born again (anew, from above) he cannot see the Kingdom of God" (Jn. 3:7).

Humanly speaking Nicodemus was a good man. As a Pharisee he had committed himself by three separate vows to live by the law. No doubt he could honestly have prayed with that other Pharisee: "Lord . . . I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Lk. 18:11). Nicodemus was one of the few Pharisees who came to Jesus without ulterior motives. Who Jesus was and what he said and did had a genuine appeal for him. That says a lot for the man.

As good a man as Nicodemus was, he was in no way fit for the New Community Jesus began to establish. He made it unequivocally clear that not only Nicodemus but also every person born into the human family must be born again: "Whoever puts his faith in the Son has Eternal Life, but whoever rejects the Son will not see that life, for God's wrath remains on him" (Jn. 3:36, N.I.V.). The new community is comprised of a unique quality of life. It is Spirit born life. It is the life of Jesus as Paul stated it so well later: "I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Not only did Jesus address himself to the great imperative of the new birth for the human race. He instructed his disciples that their vocation or business was to help mankind experience the New Birth and to mature as Christians. "Go then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father, and of the Son, and of the Holy Spirit, and teach them to obey everything I have commanded you, and remember I will be with you always, to the end of the age" (Matt. 28:19, 20 T.E.V.).

Following Pentecost the disciples (apostles and subsequent believers) began taking their Lord's commission

(their vocation) seriously. They went everywhere making disciples, and the New Testament church began to form and grow.

Three things should be noted as we observe the formation of the New Testament Church: believers were added, the growth was phenomenal and believers became an active part of a local congregation.

BELIEVERS WERE ADDED

In conjunction with the proclamation of the Good News of salvation through Jesus Christ, there was ever the injunction to the hearers to *believe and to repent*.

Throughout the book of Acts, Luke shows that those who became a part of the church made a mature voluntary decision of surrender and commitment to Jesus Christ, even as he had outlined it to the disciples in Caesarea Philippi and to Nicodemus on the housetop in Jerusalem. That surrender and commitment is stated in such terms as: "gladly received the word" (Acts 2:41), "believed in the Lord" (Acts 5:14), "obedient to the Faith" (Acts 6:7), "believed . . . concerning the Kingdom of God and the name of Jesus Christ" (Acts 8:12).

After Paul had been instrumental in establishing many churches, he was able to look back over his ministry and say to King Agrippa: "I did not disobey the vision I had from heaven. First in Damascus and in Jerusalem, and then in the whole County of Judea and among the Gentiles, I preached that they must change their ways and turn to God, and do the things that would show they had changed" (Acts 26:19, 20 T.E.V.).

That the New Testament churches were new communities of born again people is further substantiated in Paul's letters to the churches. He addresses himself to a regenerate membership. "Through him God gave me the privilege of being an apostle, for the sake of Christ, in order to lead people of all nations to believe and obey. This also includes you who are in Rome, whom God has called to belong to Jesus Christ. And so I write all of you in Rome whom God loves and has called to be his own people" (Rom. 1:5-7).

"To the Church of God which is in Corinth, to all who are called to be God's holy people, who belong to him in union with Christ Jesus, together with all people everywhere who worship our Lord Jesus Christ, their Lord and ours" (1 Cor. 1:2 T.E.V.).

"To God's people in Ephesus, who are faithful in their life in union with Christ Jesus"—"You Gentiles by birth . . . at that time you were apart from Christ. You were foreigners and did not belong to God's chosen people. You had

no part in the covenants, which were based on God's promises to his people, and you lived in this world without hope and without God. But now, in union with Christ Jesus you, who used to be far away, have been brought near by the death of Christ" (Eph. 1:1, 2:11-13 T.E.V.).

"To all God's people in Philippi who are in union with Christ Jesus, including the church leaders and helpers" (Phil. 1:1).

"To the people of the church in Thessalonica, who belong to God the Father and the Lord Jesus Christ . . . We always thank God for you all . . . For we remember before our God and Father how you put your faith into practice, how your love made you work so hard, and how your hope in our Lord Jesus Christ is firm. Our brothers, we know that God loves you and has chosen you to be his own" (1 Thess. 1:1-4).

THE GROWTH WAS PHENOMENAL

Someone aptly expressed the impression one receives in reading Acts with the comment, "The church began growing by addition, but soon began multiplying." What a thrill to read over and over such statements of growth as: "were added unto them about 3,000 souls" (Acts 2:41 T.E.V.), "added unto the church daily" (2:47), "number of men was about 5,000" (4:4), "added multitudes both men and women" (5:14), "the number of disciples multiplied" (Acts 6:7).

Significant and worthy to reiterate is in the fact that those who were added to the church did so by deliberate choice of renouncing self and sin to follow Christ, often at the cost of severe persecution.

None of the people that were added to the church were infants processed into the church through human extended means or measures of sacramental grace; such as, circumcision or baptism. IF there were children in the home of the Philippian jailer, and there may very well have been, the Scripture makes it adequately clear that they were of an accountable age. They listened, believed and rejoiced. "They (Paul and Silas) spoke the Word of the Lord to him and to ALL others in the house . . . the WHOLE family was filled with joy, because they had come to believe in God" (Acts 16:32, 34 N.I.V.).

BELIEVERS WERE ACTIVE PART OF CONGREGATION

The believers identified themselves and were an active part (members) of the local congregations that sprang up everywhere. There does not seem to appear any evidence of drifters who claimed to be members of the "Universal Church"—"The Church," unless

they were the heretics about whom Peter, John and Paul wrote to the churches with great concern and very specific instructions.

The amazing work that God accomplished in New Testament times was done through the local churches. The Church Universal never received an offering to speed the gospel or minister to the poor. The invisible Church never formed a mission board and commissioned missionaries. The Church Universal never developed church growth strategy or exercised church discipline. All those kinds of things happened in local churches, where the believers had banded together, like Corinth, Thessalonica, Antioch, Jerusalem, etc.

As Baptists we, who profess to be New Testament churches, need to become more Berean like, searching the Scriptures to see if the above comments are in fact true and if our church is vitally alive because Christ's life is inherent in us and Christ is in fact Lord of the Body.

Historically, Baptist churches are the product of a long struggle with hierarchical church government and an intensive search of Scriptures. On the question of church membership our forebears concluded, and the North American Baptist Conference agrees with them, that the New Testament clearly teaches regenerate church membership, a membership born from above, not of flesh, but of the Spirit. □

The North American Baptist Conference is known for its conservative, Bible centered Christian convictions and for its evangelistic zeal.

The Preamble to the Constitution of the Conference states the following "distinctive principles for which Baptists have lived and died" and which North American Baptists affirm:

1. Soul liberty;
2. The inspired authority of the Scriptures in matters of faith and conduct;
3. The separation of Church and State;
4. The Revelation of God through Jesus Christ as only Savior and Lord;
5. Regenerated church membership;
6. Believer's baptism by immersion;
7. The congregational form of church government;
8. The proclamation of the gospel throughout all the world.



CHURCH EXTENSION BUILDERS REPORT

ELK GROVE VILLAGE, IL, CHURCH EXTENSION PROJECT

by William F. Kresal

April 1977

Elk Grove Village, Illinois, home of one of the world's largest industrial complexes, has a population of over 25,000 which is increasing daily. It is also the home of one of our newest North American Baptist Church Extension projects.

Elk Grove Village is located west of Chicago's International Airport, the world's busiest. The village continues to attract many people to the area, thus creating new housing developments. Adding to the growth of the area are two villages, Roselle, population: 10,000, and Schaumburg, population: 42,000, located west of Elk Grove Village, where we plan to build our church.

The Elk Grove Village project began in the summer of 1976. Mr. Randy Knudsen, a summer worker, canvassed the entire area and found a few families interested in beginning a new church. Randy, in addition to canvassing, began a Thursday evening Bible study group which he continued until August when he returned to school. Since that time Mr. William Kresal has continued to lead these Bible studies. We thank God for the willingness of John and Judy Zajac to open their home for these weekly Bible studies. For the last four months of 1976 and January 1977, our Bible studies have been averaging between 12 and 16 adults per meeting. We thank God that our Bible studies have been exciting and that we have been growing in God's Word. God has revealed to our group that he wants us to reach out into the community to share Jesus Christ with others.

Sunday morning services were begun the first Sunday of December, 1976, in the Adlai Stevenson Elementary School. This school has good facilities for our church service as well as our Sunday school classes. Our attendance on the first Sunday was 38; the high was 41. Our highest attendance in Sunday school was 25.

We are negotiating for a piece of property as our future church site. We hope to purchase this property with the help of the Illinois Association and you, the members of the North American Baptist Conference. This property is located at a main road of the community and gives us an excellent exposure to area residents. Two new housing developments are now under construction in the immediate area of the property.

As we strive to serve our Lord Jesus Christ, we are encouraged by both the growth in number as well as our growth spiritually. Because he loved us and gave himself for us, we are building our church on Christian love and a concern for one another. As Christians we are also concerned about the

Mr. William Kresal, business administrator, North American Baptist International Office, Oakbrook Terrace, IL, serves as interim pastor of the Elk Grove Village Church Extension project. The Rev. Marvin K. Busenius will become the pastor on May 15.

spiritual needs of our community, and with the help of God we will strive toward meeting the community's spiritual needs.

Your financial support for this project may be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, designated for the Elk Grove Village project. □



The 4th and 5th graders during their handcraft session, with Karen Parks (left) and Evelyn Kresal supervising.

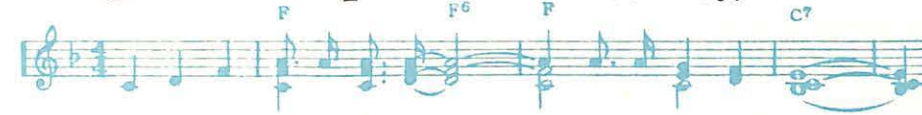


Elk Grove Church Extension congregation meeting, with Mr. William Kresal leading in worship.



Children participating in Christmas program. Mr. William Kresal is enjoying their wholehearted effort.

I Just Keep Trusting My Lord



by Rita Donaldson

"I just keep trusting my Lord, as I walk along. I just keep trusting my Lord as I sing this song. Though the storm clouds darken the sky . . ." Here I was, singing this song instead of crying, thinking it was the darkest day of my entire life. Why God brought this song to my mind I still don't know; all I remember is that I felt very ridiculous singing a song of trust when I was really feeling sorry that God had led us astray. Two hours later, I realized I was very wrong.

Maybe I had better begin from the beginning. Gregg and I have just celebrated five years of marriage. Looking back the time went fast; yet a lot has happened. When we were first married, we agreed to be a Christian family, but our life did not show it. Sunday morning found us sleeping in with no interest in church.

I believe God was with us through all our rebellion, ignorance and total neglect, but he kept his loving hand over us saying, "If only you will follow, I have an exciting life for you." He was patient, loving and never pushy. We were married for over a year when we moved to a new city, new job, new everything, even me . . . I was pregnant. We felt a real need in our lives and began visiting the Church Extension work in Hillsboro, Oregon. We became so involved in God's work that we grew in our walk as Christians. In the meantime, Geoff and Becky were born. They are now two and three respectively.

Gregg taught an adult Sunday school class where he began to learn and share God's Word. Then God asked him the great question, "Are you willing to go 'all the way' with me? Are you willing to give up your job, your home and your security to follow me? Are you willing to take chances and step out in faith? Will you follow me?" It took Gregg many months before he revealed his thoughts to me. God had called my husband to go into the ministry.

Had God called me? Surely he wouldn't want a husband and not his wife! If he had called me, I hadn't heard anything. Me, Rita, who rebelled and was accused of having no love for others. Me? I doubted it very much.

Mrs. Rita Donaldson lives in Edmonton, AB. While she is working as a church secretary at McKernan Baptist Church, her husband is studying at North American Baptist College.

Gregg was a terrific teacher and had grown in his Christian walk, but maybe he was getting a little emotional thinking God had "called" him into Christian work. What was a 'call' anyway? I hadn't heard anything from God. He didn't appear to me or show any direct leading in that direction *to me*. Gregg was just being overdramatic.

Yet, in back of my mind, I kept remembering that God speaks to wives through their husbands. Was God actually calling me by having Gregg be the spokesman? Gregg was so sure, so happy, so at peace. I couldn't stand in his way: so I went where he went.

We sold our house and most of our furniture and belongings. The day after Christmas we headed off to cold Edmonton, Alberta. Because of the mail strike we had little contact with the College. We knew we were accepted, and Gregg would be a student. We did not know where we would live, where to go, or where we would work. After one week, we knew all the answers. We had no place to live, no place to go and no work was available to U.S. citizens. Apartments in Edmonton? With two children, none. After a week of living in one bedroom, sharing two single beds with our active pre-schoolers, we moved into the new dormitory to stretch out in two rooms.

I realize that there are many people starving and a lot worse off than we were, but at that moment it did not comfort me. I was tired, selfish and wondering when God was going to call



me and tell me, Rita, "This is where you belong: this is where Becky, Geoff and Gregg belong, and this is where I want you."

There were many days of struggling, even desperate solutions to desperate situations. At one time I wanted to take the children and go back to the U.S. and work; while Gregg stayed in the dorms and worked odd jobs to pay for his room and board. Sure we would be apart, but at least we would have some income.

All this time Gregg was sure we were where we should be. I could not get myself to have that faith. One night as I sat and felt sorry for myself, I began to sing the song, "I just keep trusting my Lord." It jolted me into reality. God had sent this song to me, I know, because I certainly did not feel like trusting anyone at the time. I then began to realize that God did not want Gregg and me separated and the children without a father. He did not give each other to us just to separate us. So, the only answer was faith, and it would have to take over. We had to have faith that income would be provided and housing would become adequate for our family of four.

Our tiny, little mustard seed of faith showed us how faithful God truly is. That day, when we decided to live "by faith alone," we received enough money to cover our housing for the school year. The entire student body of North American Baptist College showed God's love and grace in the most beautiful way. Students, who did not know how they were going to pay their bills, chipped in and paid ours. I felt joy and love that day and still do today. I just cannot help but praise the Lord in a very real and tearful way. God had answered me, Rita Donaldson, telling me to be at my husband's side. He wanted *me*.

That one act of love was the beginning of many. Soon afterward, we moved into three dorm rooms and had *lots* of room. Food came in from everywhere. People cared, loved and showed it in the only way they could: by giving what they had. Oh yes, God was faithful. We have one entire page of gifts entitled "Gifts from the Lord:" money, banquet tickets, food, meat, letters of encouragement and so forth. All "gifts from the Lord."

(Continued on page 29)

WEDDING ANNIVERSARIES

Mr. and Mrs. Rudolph Lemke celebrated their 50th wedding anniversary on Jan. 6, 1977, with members and friends of their church, German Zion Baptist Church, Milwaukee, WI.

Mr. and Mrs. Herman Kuhnert, Leduc, AB, celebrated their 60th wedding anniversary on Dec. 26, 1976, at an open house. They have been members of the Temple Baptist Church for 49 years.



LANSING, MI. Bicentennial activities at Colonial Village Baptist Church focused on those worthy people and events in our evangelical Christian heritage, in our Baptist heritage and in the history of Colonial Village Baptist Church. Among the highlight presentations were a patriotic choir concert, historical dramatizations, an old-fashioned church service, pictorial history of the church, an old-fashioned picnic and the final Thanksgiving harvest banquet and drama presentation. The Rev. Arthur Boymook is the pastor. (Peggy Knoblich, reporter.)

PRINCE GEORGE, BC. On Sunday, Dec. 12, 1976, the Bethel Baptist Church had a service of welcome for our new pastor, the Rev. Ernest A. Hoffmann, and his family. Our church moderator, Joseph Zettl, presided. The various church groups participated in the program. The Rev. Jake Neudorf and the Rev. Wilbert Harsch brought words of welcome from the other two North American Baptist churches in Prince George, as did pastors from other neighboring churches. The guest speaker was the Rev. Hans Wilcke, area secretary.

The Rev. Robert Jaster, Chilliwack, BC, had served as interim pastor. We thank him and his wife for their ministry here. (Ingrid Pankonin, reporter.)

LONDON, ON. Five children were won to Christ in December 1976 as a direct result of emphasizing evangelism in the

Sunday School of the Forest City Baptist Church.

The first anniversary of the church was celebrated on Dec. 5, 1976, with the Rev. Henry Ramus, leadership education director, Oakbrook Terrace, IL, as guest speaker. Our first Christmas program was held Dec. 19, 1976. The Rev. Paul D. Benson is the pastor of the church.

ANAHEIM, CA. Sunkist Baptist Church welcomed our new senior pastor, the Rev. Adolph Braun, on Sunday, Jan. 30, 1977. It was a joyous occasion because the Sunkist Church had been seeking a senior pastor since May 1976. Pastor Braun had been pastor of Redeemer Baptist Church, Warren, MI, for the past 22 years. He is married and has four children. (Jo Harwood, reporter.)

RIDGEWOOD, NY. Dr. Richard Schilke, general secretary, N.A.B. General Missionary Society, was guest speaker at Ridgewood Baptist Church on Jan. 16, 1977. He gave us a stimulating overview of the history of and current activities on our N.A.B.C. foreign mission fields.

We celebrated our 122nd anniversary as a church on Jan. 23, 1977, with Dr. Grant Anderson, executive director of Queens Federation of Churches, as guest speaker. The Rev. Alphonz Lamprecht is the pastor. (Marion von Ahnen, reporter.)

WEST FARGO, ND. It is with great joy that we witnessed the baptism of six



people upon confession of their faith in Jesus Christ on Dec. 19, 1976. (Frances Abrahamson, reporter.)

LINTON, ND. On Jan. 16, 1977, the First Baptist Church welcomed the Rev. Clyde Zimbelman as our new pastor. Pastor Zimbelman, his wife, Barbara, and daughter, Gabrielle, came to Linton from Terrace, BC. Words of welcome were given by the Rev. H. Zepik, interim pastor; the Rev. Edward Kopf, pastor, Herreid Baptist Church, and various members of the different organizations of the Church. The guest speaker for the reception was the Rev.

Clarence Walth, North Central Area secretary, Bismarck, ND. (Calvin Breckel, church clerk.)

LA CROSSE, WI. We were privileged to have two of our missionary families with us at the Bible Baptist Church: the Rev. and Mrs. Wilfred Weick, Japan, and the Rev. and Mrs. Richard Rabenhorst, Brazil.

A local artist recently painted a large picture of our church. It is being loaned to us for two years; then it will be placed permanently in the La Crosse Historical Society Building. Our church building has been declared an historical landmark in the La Crosse area.

"After Glow," a new group for our college and teenage youth, has been started with around 15 in attendance on Sunday nights. (Hiram Phillips, reporter.)

KELOWNA, BC. A wave of joy and deep thanksgiving surged through the Grace Baptist Church as, in a short but powerful campaign of only four nights, Jan. 9-12, 1977, with the Rev. Leo Janz of Germany, thirteen precious souls were saved. Seven were adults who recently became friends of the church. Twenty-two persons openly rededicated their lives to Christ. The evangelist, the pastor, and ten counselors dealt with the many inquirers after the service. This short campaign came quite suddenly and unexpectedly. It was God's wonderful leading that we could use the World Week of Prayer for spiritual preparation. (W. E. Ertis, pastor.)

MEDICINE HAT, AB. Perhaps the biggest event in our church has been the retiring of our pastor, C. T. Remple, and his good wife. The members and many friends of Grace Baptist Church attended the farewell service in honor of our precious minister and his wife. Pastor Remple has retired from the "active" service of our Lord after just over 36 years in the ministry. They now live in Calgary near their children and grandchildren. Mr. and Mrs. Remple are already being missed very much in our midst.

The young people put on a Christmas play which was televised twice during the week of Christmas on local television. There were the usual special services for Christmas Day and New Year's Day. The Ladies' Missionary Society presented their annual Mission Festival Program which was well attended. (Renita Graham, reporter.)

WINNIPEG, MB. Groundbreaking ceremonies for the Meadowood Baptist Manor took place on Jan. 16, 1977, after three years of planning. The Rev. Walter Stein was the chairman of the

committee. The men responsible for the planning and fund raising for the Home were Mr. R. Spletzer, Mr. R. Mueller and Mr. Horst Nickel. The goal is to have one section of the home completed by September 1977.

The event took place in Lavallee School, near the building site on a bitter cold afternoon, with about 370 people present. The chairman of the program, which was in German and English, was Mr. Juergen Schmidt. The band and choir of the German Baptist Mission Church and the choir of the McDermot Avenue Baptist Church provided music; Mr. Hans Rogalski led the singing. Mr. Richard Mueller, president, spoke words of welcome. Ministers of the Winnipeg N.A.B. Churches participated in the program. Representatives of the federal, provincial and local governments and the Manitoba Health Services brought greetings. Hon. L. Desjardins, the provincial Health Minister, was surprised at the large turnout for this event and was pleased at the interest shown by our Winnipeg N.A.B. Churches. The four officials were presented with Dr. William Sturhahn's book, *They Came from the East and the West*.

Dr. George Schroth gave greetings and a report on behalf of the Manitoba Baptist Association. Dr. John Foerster is also a member of the Board; both doctors will serve the residents of the Home. The doctors are members of McDermot Avenue Baptist Church.

A short service took place at the building site with Mr. Horst Nickel, chairman of the Building Committee, in charge. (Alice Parr, reporter.)

WACO, TX. Wednesday evening meetings at the Central Baptist Church are times of concern for others and praising the Lord in song and prayer. Our pastor, the Rev. Richard Lord, leads us in in-depth Bible study. Under the topic "The Authority of the Word," we learn new approaches to the study of the Scriptures and discover new meanings therein, leading to spiritual growth.

A series of sermons on "The Gifts of the Spirit" have caused us to take an inward look to discover the gift or gifts the Spirit has given to each individual to use in the Lord's service.

In recent months we have received thirteen new members by letter from other churches or by statement of faith. A women's prayer circle has been formed. They meet weekly in the home of a member. They also visit shut-ins and other lonely persons.

Another group of members minister through music and Bible reading to shut-ins at home or in nursing homes one Sunday in each quarter.

One W.M.S. group serves warm meals once a week to several elderly

who live alone. Another group writes to missionaries.

DRUMHELLER, AB. The Zion Baptist Church rejoiced as we welcomed our pastor, Ron Parrott, and his family with a special program in which the officers of various departments of the church spoke.

God has been good to us. The Rev. H. Quantz served us as interim pastor for part of the year, and the musical Knelson Family, Lethbridge, brought us an inspiring program in song and testimonies one Sunday. The missionary conference held in conjunction with Carbon Baptist, East Olds Baptist, and Parkview Baptist of Drumheller was of great interest and inspirational. The reports given brought us up-to-date on the work which we are supporting. The missionary speakers were the Rev. Wilfred Weick, Dr. Dieter Lemke, and Dr. Willi D. Gutowski. (Mrs. Ida Ziegler, reporter.)

CARPENTERSVILLE, IL. Twenty-seven persons prayed to receive Christ as Savior as a result of contacts made by concerned members of the Grace Baptist Church. Twenty-nine persons took the training through the "Here's Life" campaign and shared the gospel with 116 persons out of the 411 phone contacts which they made. The Rev. C. W. French is the pastor.

ANAMOOSE, ND. On Jan. 13, 1977, an Ordination Council met to consider the ordination of Richard S. Macha to



the Gospel Ministry. Upon the recommendation of the council, an ordination service was held Jan. 16, 1977. Regular services were held in the morning with Dr. Floyd E. Moore, professor of Christian Education, North American Seminary, Sioux Falls, SD, bringing the message.

At 2:00 P.M. the Ordination Service was held with area ministers taking part; Dr. Moore brought the message. An offering was taken for the pastor's library at this time. A reception was held for Pastor Macha (pictured at right with Dr. Moore) following the service. (Arlene Beck, reporter.)

KYLE, TX. The Men's Brotherhood of the Immanuel Baptist Church has had a continuous organization for sixty years, celebrating the anniversary in 1976. The men meet each month in a member's home and hear a guest speaker. The men have supported the church in all phases of stewardship and our denominational missions and institutions with special gifts. The fellowship of this group (part of whom are pictured) is known in the community, and men of



other denominational groups are actively interested in this group's outreach for Christ. (W. H. Barsh, pastor.)

TACOMA, WA. As of Jan. 1, 1977, Olympic View Baptist Church assumes all financial responsibility and goes on self-support thus moving from the ranks of Church Extension to a self-supporting unit. The Rev. LeRoy Schauer is the pastor.

WARREN, MI. A farewell service for Pastor Adolph Braun was held at Redeemer Baptist Church Jan. 16, 1977. After the message, the congregation presented him with a love offering. A time of fellowship and refreshments followed. In recognition of his service to the church and community, the Mayor declared January 16 to be "Adolph Braun Day." His proclamation commended Pastor Braun for faithful and diligent service at Redeemer for over 22 years. The City Council also prepared a Certificate of Appreciation noting his contributions to the citizens of Warren. (Linda Willms, reporter.)

LORRAINE, KS. On Jan. 16, 1977, members and friends of First Baptist Church honored and said farewell to our pastor, the Rev. and Mrs. Charles Priddy, Kirk and Kerri. It was an informal evening service, with the Priddy family giving the first part of the program. Our young people gave a "Muppet" presentation and a book to Pastor Priddy to show their appreciation. Words of appreciation were given by representatives of the ladies' organiza-

tions, Board of Education, and the Deacons. A gift was also given to them from the church. (Mildred Janzen, reporter.)

JAMESTOWN, ND. Temple Baptist Church, which began as a Church Extension project, had a "first" on New Year's Eve: a mortgage burning cere-



mony for the parsonage. This was made possible through a gift left to the church by Mrs. Alice Hinger. Ruben Wolff, trustee; Harlyn Brenneise, chairman, Deacon Board, and our pastor, the Rev. George Breikreuz, were in charge of the ceremony. We also viewed the Moody film, "To The Unknown God." Special numbers were presented by members of Temple Baptist and the young people of First Baptist Church, Medina.

During the past year we also had the joy of receiving seven new members. (Mrs. Theodore Meisch, reporter.)

ASHLEY, ND. A New Year's Eve Watchnight service was held at the Ashley Baptist Church. The film, "Sound of the Trumpet," was shown. A time of fellowship and refreshments followed by special music, testimonies, audience singing, and prayer time made the evening meaningful. People from other

ESTHER LEICHT ADAM was born Oct. 2, 1928, to Ben and Tillie Leicht in Eureka, SD, and died at the age of 48 in Sacramento, CA. She moved to Lodi in 1943, was baptized by the Rev. A. S. Felberg, joined the First Baptist Church, Lodi, and transferred to First Baptist Church, Elk Grove, following her marriage to Ruben Adam, Aug. 29, 1949. Two daughters: Kathy Herbold, Sacramento, and Karen Medlin, San Francisco; her husband, and parents survive, along with other relatives and friends. She founded the church library and served as librarian for many years as well as the church financial secretary. The Rev. Merle Brenner officiated at the memorial services.

GEORGE DE NEUI, George, IA, was born Aug. 1, 1892, and died Jan. 27, 1977. He married Minnie Ackerman June 9, 1915, in George. He was a businessman for over 40 years. He was a member of Central Baptist Church, had served as Sunday school teacher and deacon for many years and was honorary deacon at the time of his passing. Survivors include his wife, Minnie; 3 sons: the Rev. Arthur, Alvin and Clifford; 3 daughters: Viola (Mrs. John Hamlin), Darlene (Mrs. Kenneth Harms), and Mildred (Mrs. Roger Kruse), and one brother, John. The Rev. Morris Motley officiated at the funeral on Jan. 31, 1977.

MRS. EVELYN (UPHAM) GLASER, was born Feb. 10, 1912, near Shields, ND. On Dec. 7, 1928, she married Emanuel Glaser at McIntosh, SD. They made their home on a farm west of Selfridge, ND, and in 1933 west of McLaughlin, SD, where she continued to live until the time of her death, Dec. 25, 1976. She was a member of the First Baptist Church, Women's Missionary Society, and the senior citizens of McLaughlin. Survivors include one son, Richard R., McLaughlin; two daughters: Mrs. Arthur (June) Pastian, McLaughlin, and Mrs. William (Linda) High, Newberg, OR; five grandchildren; one great-grandson; one brother, Eugene Upham, and one sister, Mrs. William (Gladys) Morgen. She was preceded in death by her husband, two sons, one daughter, two grandsons, her parents, Mr. and Mrs. Arthur Upham, and one brother. Pastor Ken Mercer officiated at the funeral service.

OLGA NEB GOGEL, 74, born April 7, 1902, in Russia, died Jan. 5, 1977. She became a believer in Christ at an early age; her faith grew through the fellowship of believers and faithful service as a wife and mother. She married David Gogel in 1920. They moved to Canada in 1926. God blessed this marriage with 12 children. Preceding her in death were a son, John, and her husband, David. Survivors include her sons: Walter, Regina, SA, Herbert, Kelowna, BC, David, Kamloops, BC, Reinhold, Regina, SA, Albert, Woodbridge, ON, Gary, Surrey, BC, Joe, Coquitlam, BC, Siegfried, King City, ON; daughters: Mary (Mrs. E. Tiede), Tofield, AB, Lilly, Coquitlam, BC, Rose (Mrs. L. Michie), Regina, SA;

churches also participated in this service.

On Jan. 16, 1976, at a farewell service Pastor and Mrs. Etan Pelzer and their four daughters, who have faithfully served the church for 8½ years, were honored. Leaders of the various organizations spoke. The Men's Chorus, of which Pastor Pelzer had been the director, and a ladies trio sang. They began their new ministry at Cedar Rapids, Iowa, Jan. 23, 1977. (Mrs. Carl Fischer, reporter.)

We wish to purchase 50-75 North American Hymnals, 1960 edition. Information regarding number of copies available, condition and price may be sent to: Fort Richmond Baptist Church 10 Radcliffe Road Winnipeg, Manitoba Canada R3T 3Y9.

30 grandchildren; three great-grandchildren; two brothers: Joe Neb and Bernard Neb; three sisters: Martha Quart, Mary Miller, and Sarah Dietrich. Officiating pastors were the Rev. Richard Quiring, the Rev. Bob Vogt, and the Rev. Bob Hoffman.

MRS. EMMANUEL HEINLE was born in Elgin, ND, July 15, 1908, and died Jan. 7, 1977. She was united in marriage to Emmanuel Heinle, Hebron, ND, on Nov. 12, 1932. She received the Lord as Savior, joined the First Baptist Church, Hebron, and served him faithfully. She is survived by two sons, Roland and Elmer; her husband, Emmanuel; four grandchildren; three brothers and two sisters. Rev. H. Schauer officiated at the services.

EMMA STROGIES, born Nov. 26, 1889, in Jamestown, ND, died Aug. 5, 1976, in Bismarck, ND. She accepted Christ, was baptized in her youth and joined the Germantown Baptist Church. She was married to Otto Strogies, Aug. 21, 1907. They farmed near Cathay, ND, where she united with the Cathay Baptist Church. She was the last surviving charter member of the church, Sunday school and Women's Missionary Society. In later years, living in Cathay, they were in business. After her husband's death in 1967, she became a resident of the Bismarck Baptist Home. Survivors include two daughters: Mrs. Ervin (Alice) Haedt, Cathay; Mrs. Warren (Selma) Moulton, Rush City, MN; four grandchildren; one great-grandchild; one brother and three sisters. The Rev. Otto Fiesel officiated at the service.

JUSTINA WARKENTIN, 85, was born in Russia, September 1891, and died in Melville, SA, Sept. 25, 1976. On Nov. 22, 1925, she married John Warkentin who predeceased her in 1942. They came to Canada in 1927. She accepted Christ, was baptized in 1942 and joined Fenwood Baptist Church. At the time of her death she was a member of Melville Baptist Church. Survivors include one son, John; two daughters, Lena and Mrs. Alvin Shostal (Mary); one stepdaughter, Mrs. Helen Matheis; two stepsons, Bill and Jake; 19 grandchildren and a number of great-grandchildren.

LUDWIG PENNO, 71, of Milwaukee, WI, was born July 30, 1905, in Antonowka Kr. Kostopol, Poland, and died Jan. 6, 1977. At a young age he received Jesus Christ as Savior and Lord and became a member of the Lucenof Church. On Jan. 16, 1934, he married Olga Wurm. In 1945 he brought his family to the U.S.A. to Texas; in 1952 they settled in Milwaukee and became faithful members of German Zion Baptist Church. Survivors include his wife, Olga, and 5 children: Lydia (Knull); Alfred, Helmut, and George and their wives; 11 grandchildren, and 1 sister. The Rev. E. Babbel was the officiating minister.

MARK W. HILDEBRAND, 25, Lorraine, KS, was born Nov. 9, 1951, at Ellsworth, KS, and died Oct. 11, 1976, at his home. He farmed at Lorraine and was a graduate of Bethany College, Lindsborg. Mark accepted Christ as Savior at the age of ten. He was a member of the First Baptist Church, Lorraine, where he taught a Sunday school class and served as a pianist and organist. He was a member of the N.A.B. "Certain Sounds" and toured with the team in 1969. Mark was a member of Sinfonia, a national music fraternity. He is survived by his parents, Mr. and Mrs. Walter Hildebrand, a brother, Brent, and a sister, Sharon. The Rev. Charles Priddy officiated at the services.

CLARA RENA LOEWEN, 65, died Jan. 24, 1977, after a long illness. She was born in the Salt Creek area near Dallas on March 12, 1911, where she lived most of her life. She was a resident of the Dallas Rest Home. She was the daughter of Henry and Aganetha Voth and was married to Ernest Loewen Feb. 18, 1937, at the Salt Creek Baptist Church where she was a member. Survivors include her husband, two sons, and three brothers. The Rev. Emmanuel Wolff and Pastor Gary Nielsen officiated at the funeral service, January 27.

THOMAS DANIEL LUTZ of Wessington Springs, SD, was born to Thomas and Katharina Lutz on July 29, 1901, at Pleasant Valley, ND, and died at Rochester, MN, on Jan. 28, 1977, at the age of 75 years. He lived on a farm with his parents until 1918, when they moved into Carrington. He continued to work for several farmers in the neighborhood. In the fall of 1928, Tom went to Rochester, NY, and entered seminary, graduating in 1932. Following his seminary training, he did post-graduate work at Colgate-Rochester Divinity School. In 1934 Tom assumed the pastorate of the Mt. Zion Baptist Church, Junction City, KS. He married Miss Reva Klammer, Detroit, KS, on June 10, 1936. To them, one son,

Thomas Donald, was born. He served the following pastorates: Bethel Baptist Church, Sheboygan, WI, 1942-45; North Freedom Baptist Church, North Freedom, WI, 1945-54; Calvary Baptist Church, Aberdeen, SD, 1954-60; Ebenezer and Immanuel Baptist Churches, Wessington Springs, SD, 1960-71. For over 40 years, Tom Lutz served as a faithful pastor and worked on various denominational committees. Since his retirement, he enjoyed many opportunities to supply pulpits and fill interim pastorates. Survivors include his wife, Reva, Wessington Springs; his son, Thomas, and his wife, Eleanor, and three grandchildren: Tom, Tim, and Heather, Rochester, MN; 2 sisters: Tena Siebold and Anna Itterman; and 4 brothers: Herman, Albert, Werner and Fred.

TAMARA LYNN OHLHAUSER was born Jan. 6, 1967, in Calgary, AB. She faithfully attended the Brentview Baptist Church, Sunday school and Pioneer Girls. Tammy accepted Jesus Christ as her Savior 2 years ago. Tammy went to be with the Lord on Dec. 30, 1976, prior to open heart surgery in Houston, TX. She leaves to mourn her parents, Ivan and Ruth, brothers Terry and Rick, paternal grandparents, Mr. and Mrs. Sam Ohlhauser, and many other relatives and friends. Pastors Harold Kokot and Bernie Smith conducted the funeral service Jan. 4, 1977.

LOUISE MATHILDA ROSS was born in Rowno, Wolhynia, Russia, on May 17, 1888, and died Jan. 3, 1977. She came to Winnipeg, MB, in 1900 at the age of 12. Early in life she accepted Christ as her personal Savior. She married August W. Ross May 24, 1909. For a number of years she taught the Women's Bible Class at the McDermott Ave. Baptist Church, Winnipeg. In the sunset years of her life she read the Bible almost seven times and received much strength and comfort from it. Her husband and one son, Willie, predeceased her. She leaves one son, Victor, Largo, FL; three

daughters: (all married to pastors) Amanda (Wegner) Gretzinger, Peachland, BC, Dorothy Buhler, San Jose, CA, Beatrice Sukut, Downers Grove, IL; one sister, Hilda Cook, Winnipeg, MB; 11 grandchildren, and 10 great-grandchildren. Funeral services were held in Winnipeg on Jan. 5, 1976, with the Rev. Aaron Buhler, San Jose, CA, officiating.

ALFRED RAYMOND SCHROEDER, 70, of Dallas, OR, died Jan. 3, 1977. He was born Jan. 1, 1907, to Gustave and Katherine Buhler Schroeder and lived in the Salt Creek area all his life where he farmed for a living. He was a longtime member of the Salt Creek Baptist Church. He is survived by his wife, Alma, a son, two daughters, two stepdaughters, three brothers, three sisters, 15 grandchildren, one great-grandchild and a host of friends. Services were held at the Salt Creek Church Jan. 6, 1977, with the Rev. Emanuel Wolff and Pastor Gary Nielsen officiating.

DANIEL LUDWIG FROHLICH of Kelowna, BC, was born April 18, 1903, in Franowka, Wolhynia, Poland, and died Jan. 4, 1977. At 19 he accepted Jesus Christ as his Savior, was baptized and received into the membership of the Baptist church, Rozyszcze, Poland. In 1928 he immigrated to Canada, settled in Trochu, BC, and on Oct. 25, 1928, he married the former Miss Lena Biebrich. This marriage was blessed with one son and five daughters. Mr. Frohlich retired from farming in 1966 and moved to Kelowna, BC, where he joined the Trinity Baptist Church. Survivors include his wife, Mrs. Lena Frohlich; his son, Ornan; his daughters: Ivy Franke, Anita Taubensee, Manetta Hohn, Eileen Fichtner and Ellen Breikreuz; 25 grandchildren; 3 great-grandchildren; 2 sisters: Adena and Helena, and other relatives and friends. Funeral services were held Jan. 24 with the Rev. Richard Hohenseh officiating.

Dedicated to the Glory of God (Continued from page 7)

was meaningful to us. The reason was that this addition to the church was built in memory of one dear Christian, Mrs. Dulcinea Lujan. Dulcinea was born in 1890 and died in March, 1976. She was one of the few individuals in Monte Vista who in the early 1930's with bare feet tropped the mud to make the mud blocks of which the church is made. Her brother reported that they made 150 blocks per day. That was hard work. Mrs. Lujan continued through the years in her fellowship with this church.

For the last six years, Mrs. Lujan has been in a nursing home, needing medical care because of emphysema. One day, when she was feeling good, she sent word that a relative was bringing her to the church. It was about 2 p.m. on a weekday. Lois and I stopped what we were doing to respond to this request. I helped carry our 70 pound grandmother into the church. There she sat quietly in the back pew not saying a word. Lois went to the piano and played a few favorite hymns. The presence of the Lord seemed to fill that building in a way that one

felt it was possible to touch him. I had a worship experience with grandmother there beside me I will never forget. Then we had a word of prayer and took her back to the car. Grandmother was satisfied and at rest. She had worshipped in her church again. A few months later she died. The funeral was one of the largest this community has experienced. As many people stood outside of the church as could find standing room inside. A gospel message of praise was presented. As a follow-up, at our building dedica-

tion some 40 of her family members came to share our joy. Some came as far as Utah, New Mexico and Denver.

We feel with great confidence in our hearts that "from generation to generation" the Lord will preserve his witness here till he comes. To that end the church addition is dedicated. It is staggering and blessed to do this, for we serve a sovereign God. He has said, "I will not give my glory to another." But we have the privilege and joy of sharing his glory. □

in memoriam

MILDRED FRED A DYMMEL (nee Berger) was born in Philadelphia, PA, Dec. 22, 1897 and died one day before her 79th birthday in Salem, OR, Dec. 21, 1976. On Nov. 27, 1976, we celebrated our golden wedding anniversary in the hospital, she with one foot in heaven. Survivors include her husband, Helmut; daughter, Joan Immel; son, George, and six grandchildren. She accepted Christ as her Savior as a child at the Pilgrim Baptist Church, Philadelphia, PA. She often quoted Ps. 62:1, 2.

Her last conscious act Nov. 12, 1976, was to roll out of bed and kneel. She was thoughtful and hospitable, gentle and very kind. Her presence endeared her to everyone. Her sweet breath never seconded an acrid tongue. She eagerly forgave and forgot, nary reproaching. When abysmal shadows engulfed us, she pulled her own weight with devotion and charm.

She was eager to check my sermons for clarity and simplicity. This included my sermon on prayer delivered in the Manor chapel two days after her stroke. She had served one term as president of our national Women's Missionary Union, 1940-46. She had many friends because she befriended many. (Forgoing memorial remarks were made on Dec. 26, 1976, during the worship service of the Riviera Baptist Church, Salem, OR.)

She accompanied her husband in his pastorates in Portland, OR, Hartsville and Rochester, NY, Anaheim, CA, and as helpmate while in Forest Park, IL, where her husband served as home missions secretary and secretary of the General Missionary Society, North American Baptist Conference, 1944-1950.



something for everyone, and some people are always looking for mistakes.

If you find mistakes in this publication, please consider that they are there for a purpose. We publish



Communication by Adolph Braun Out In Front

I visited a large, new church which installed cushions on only the first seven pews. I am sure that they were hoping that they found the secret of getting people to fill the front pews first. Yet, the people started sitting in about the sixth pew from the front. Someone said that people are odd; they want to sit in the front of the bus and in the back of the church.

I have never known a Christian who was faithful in witnessing, in prayer and Bible study, in Sunday school and in morning and evening services, who was not also dependable in other areas of the Lord's work. Those who give are the most likely to give some more.

On the contrary, one rarely finds a backslidden Christian sitting in the front of the church at every service, joining in the singing and supporting the preaching of the Word. Wherever there is a spiritual awakening, people begin to go to the services early in order to get a front seat. When Billy Graham first began his evangelism ministry, another seminary student and I drove from Sioux Falls to Minneapolis to hear him preach at the First Baptist Church there. We were surprised to see that city church packed; that was before he became world-famous. Let's face it, when we are really interested in something, we move in as close as possible to see and hear; we don't want to miss anything. The most expensive seats in a concert hall are those closest to the orchestra.

I am sure that not all in the back pews are necessarily "backslidden," but I have observed Christians once warm and enthusiastic in the work of the Lord, grow cold and then begin to sit further back from the source of truth. But, that is the most dangerous place to sit, for many throw the sermon application over their shoulders feeling that it does not apply to them. Those poor souls in the last pew get the whole load. □

The Rev. Adolph Braun is the pastor of Sunkist Baptist Church, Anaheim, CA. In this column he analyzes current religious news of his choice.

newsviews

'OIL CITY USA' TO PUMP FUNDS INTO BAPTIST SCHOOL

JACKSON, Tenn. (BP)—A West Tennessee oil executive has announced a different kind of gift for Union University, a four year liberal arts school here.

Baptist layman William "Bill" Gurley is opening a 15-pump service station in Jackson and plans to donate all profits to the Baptist university.

"This is just my way of serving the Lord," said Gurley, owner of Gurley Oil Company of Memphis. "He's blessed me in many ways and this is how I feel led to respond."

Gurley came up with the idea about a year ago and proposed it to university officials who concurred that it would be worthwhile.

The self-service station—to be called "Oil City USA"—opened in February equipped with 30 gasoline hoses. Although the business is owned and operated by Gurley Oil Co., all profits are to be donated to Union University on a regular and continuing basis, Gurley said.



Bethel Pastor Erhard Bachmann shows a group of visiting Baptists the construction plans for the congregation's new building, to be erected on the church-owned site in background. The new location is in the Matternstrasse in the Friedrichshain district of East Berlin.

The building is a priority European Baptist Aid project for 1977. It is hoped that construction may begin early in 1978, with completion and inauguration in 1979. Bethel, East Berlin's oldest Baptist congregation, now has about 270 members. It will observe its 90th Anniversary in special services this autumn.



"I'd like to see more Christian businessmen become missions-minded in their own community. The Bible doesn't teach that I'm to be preoccupied with making all the money I can as quick as I can. It does teach that it's more blessed to give than receive, so we're trying to return a portion of what Christ has given us.

"For that reason," Gurley added, "we will not open Sundays. There's enough money to be made the other six days without having to work on our Lord's Day." □

BILLY GRAHAM AGAINST APARTHEID IN AFRICA

NAIROBI, Kenya (BP)—Billy Graham said here recently that he believes apartheid (segregation) in South Africa has been a total failure and was wrong from the beginning, but he opposes the use of force to bring about change.

In an interview following a mass rally, the American evangelist commented on churches giving humanitarian aid to liberation organizations.

"I am against violence," Graham said. "I hope the people of Southern Africa will be able to solve their problems in a peace-like way, without fighting . . . but the church should use its moral influence in speaking out and talking about it."

Expressing his own opposition to apartheid, Graham said that for many years he had refused to go to South Africa "until they were willing to integrate the big stadiums."

After refusing for 20 years, Graham said, he finally went two years ago. In the stadium about half the people were black, and they sat wherever they wanted to sit.

"I stayed only in hotels where black people could stay or in homes where blacks and whites could stay," Graham stated.

Concerning the sanctioning of apartheid by the Dutch Reformed Church, Graham observed, "there is a growing movement now to try to change the attitude of the church." More than 48 percent of the nation's European population belongs to the Dutch Reformed Church. □

A Jubilee Bible, commemorating the first edition of the Bible in Russian which appeared in 1876, was released in Moscow last month. Here, the Rev. Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., shows some of the passages from the Jubilee Bible to a group of interested European Baptist leaders. (l-r)—The Rev. Knud Wumpelmann of Copenhagen, Dr. Gerhard Claas of Hamburg, Bichkov, and Dr. D. S. Russell of London.

■ *The Rev. Eric Coulon*, youth pastor, First Baptist Church, Minot, ND, since 1975, has resigned from that position. He became youth pastor at First Baptist Church, Lodi, CA, March 1, 1977.

■ *The Rev. Carl R. Weisser* resigned from the position of chaplain at the Central Baptist Home, Norridge, IL, effective February 1977, where he has served since 1975. He has retired in Arnprior, ON. He will be available for interim pastorates.

■ *The Rev. Paul Siewert*, pastor of First Baptist Church of Minot, ND, since 1973, has resigned from that pastorate, effective June 15, 1977, to accept the pastorate of First Baptist Church, Rochester, MN, (an independent Baptist church).

■ *The Rev. Thomas D. Lutz* of Wessington Springs, SD, died Jan. 28, 1977 at Rochester, MN. He had retired from pastoral work in 1971.

■ *The Rev. Allan Gerber* has resigned as pastor of North Freedom and Rock Springs Baptist Churches, Wisconsin, effective April 15, 1977. He has served there since 1971. He becomes the pastor of the Ashley Baptist Church, Ashley, ND.

■ *The Rev. and Mrs. Harvey Motis* resigned as missionaries to Cameroon, effective Feb. 28, 1977. They have served in Cameroon since 1973.

■ *The Rev. Marvin Busenius*, director of Christian Education, Ebenezer Baptist Church, Vancouver, BC, since 1974, has accepted the call to become pastor of the Elk Grove Church Extension project in Roselle, IL, effective May 15, 1977. Mr. William Kresal, N.A.B. Office business administrator, has been serving as the interim pastor of the Elk Grove project.

■ *The Rev. Bernard Thole* presented his resignation as pastor of Hazelwood Baptist Church, Auburn, WA, effective March 20, 1977, where he has been pastor since 1971. He assumed the pastorate of Temple Baptist Church, Cheektowaga, NY, April 1, 1977.

■ *The Rev. John Silvey* has resigned from the pastorate of Bethel Baptist Church, Cherokee, OK.

■ *The Rev. Howard Johnson* has retired from the full-time pastorate. He is residing in Wichita, KS, where he is

making good progress in recovering from his illness.

■ *Mr. Gottfried Schalm* is the assistant pastor of Baptist Brethren Church, Winnepeg, MB.

■ *Mr. Ron Parrott* has assumed the pastorate of Zion Baptist Church, Drumheller, AB.

■ *The N.A.B. Green Lake Family Conference* will be held July 11-16, 1977, with Dr. David J. Draewell as the special Bible speaker. You will have a choice of mission education options in the mornings, and missionaries will be featured each evening. Register directly with the Green Lake Center, American Baptist Assembly, Green Lake, WI, 54941.

■ *The Rev. Bernard Fritzsche*, pastor Bethany Baptist Church, Portland, OR, has resigned, effective April 30, 1977, to assume the pastorate of Riviera Baptist Church, Salem, OR, May 1. He has served as pastor of the Bethany Church since 1967.

■ *Mr. Richard Macha*, pastor of Anamoose Baptist Church, Anamoose, ND, was ordained into the Gospel Ministry on Jan. 16, 1977.

■ *The Rev. Dan Payne*, 1976 graduate of North American Baptist Seminary, Sioux Falls, SD, has accepted the call to become the Assistant to the Pastor of Faith Baptist Church, Minneapolis, MN, effective April 1, 1977. He served as the interim pastor of Oak Street Baptist Church, Burlington, IA. He was ordained by this church, which is his home church, Dec. 5, 1976.

■ *The Lincoln Village Baptist Church*, Sacramento, CA, has voted to disband.

■ *Mr. J. Michael Broyles* became the Director of Christian Education at the Magnolia Baptist Church, Anaheim, CA, on Feb. 15, 1977.

■ *Mr. Allen Unger* is the Director of Christian Education at Rowandale Baptist Church, Winnipeg, MB.

■ *Dr. and Mrs. Edward Armstrong* of Calgary, AB, left for Mbingo Baptist Hospital, Mbingo, Cameroon, in February where they will serve as interim doctor and nurse respectively.

■ *Mr. Ronald Stevens* became the pastor of First Baptist Church, La Salle, CO, in March 1977. Mr. Stevens is a 1975 graduate of North American Baptist Seminary, Sioux Falls, SD, and has

what's happening

been serving on the editorial staff of David C. Cook, Cleveland, OH.

■ *Chaplain Henry E. Wake (CPT-P)* was recently selected from the secondary zone for promotion to major. In simple terms that means he was chosen two to three years ahead of his fellow Chaplains. The Wakes will be returning to the States in July 1977. They look forward to renewing acquaintances and becoming more involved in the activities and outreach of the North American Baptist Conference. □

Putting it Together

(Continued from page 12)

Parents Guide to Christian Conversation About Sex (No. 14-1505)
Filmstrip & Sound Recording (No. 79-3103)
Christian View of Sex Education (No. 14-1506)

J. R., I recommend that you make yourself responsible to see that good titles are placed in your church library, and that you as a parent be well informed so you can guide your own children.—E.Z.

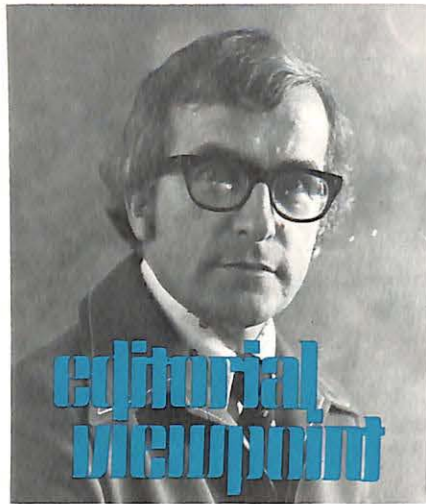
I Just Keep Trusting My Lord

(Continued from page 23)

I now have a full-time job working as a church secretary for McKernan Baptist Church, learning more from practical experience than from books. Gregg is working as youth pastor at Northgate Baptist Church and learning firsthand and in the classroom, "What is God's purpose for you?" Our children are well taken care of; again I need faith to realize that God is providing for them. The love the four of us have for each other is so great that I cannot imagine anyone feeling as we do. What other mother and father wake up their children to tell them they love them? We do.

But most of all, the love we have for God and the trust we have in him is so overwhelming. God has been good to us. God has a great life planned for us. With Christians behind us and God in front of us leading the way, six years of schooling will just fly by.

I just had to share this to show there are still some selfish people around who have doubts and utter anguish. But with God as their guide, all things pass away. He is the only one who matters. Yes, the only way to say it is "I just keep trusting my Lord, as I walk along." □



MISTAKES PROVE SOMETHING

Somebody once said that mistakes are an undeniable proof that someone tried to do something. I am sure, we all agree. When I think of my own life, I remember many mistakes I have made. All of these mistakes were the result of my often sincere attempt to achieve one or another goal.

Has the subscription department of the BAPTIST HERALD and MOMENTS WITH GOD made a mistake by computerizing its subscription and billing processes? The flood of letters we have received during the last two months seems to indicate so. Here are some random examples of complaints either from church subscription agents or from individual subscribers: "It seems to me that this type of subscriber solicitation will be more costly and less effective. I believe every North American Baptist should be reading the BAPTIST HERALD."

"I am very disturbed at you folks at headquarters. This is the third time you sent us a renewal notice. We paid for our BAPTIST HERALD in early January via our subscription agent . . . at . . . Church. Something is very much wrong down there if you can't figure this out . . ."

"I have been instructed by the Advisory Board of . . . Church at . . . , to write to you to express our general dissatisfaction in the way the change of

BAPTIST HERALD subscriptions was handled. . ."

"It is getting quite embarrassing to me because each of the subscribers to the BAPTIST HERALD keeps asking me why they are getting these second and third notices that their subscriptions have expired."

"We here at . . . Church are very disturbed by the receiving of subscription due letters from your office. I was the appointed agent for this publication, have done it for ten years, and it is most embarrassing to me, as I solicited the subscriptions and filled in the papers sent to me and returned them marked 'paid' . . . and sent it with my personal check . . . Now my telephone rings and numerous questions are asked if I didn't send their money in; it is annoying and a reflection on my honesty and ability in the subscription work. What is the explanation?"

Although all of the writers have received a personal answer, let me here, for the benefit of all, once more give a brief explanation.

In 1976 the Communications Committee, in cooperation with other Conference boards and committees, decided to put, among others, the subscription list of our magazine into a computer, which in turn would look after the renewals and billings. The intention was quite noble. We wanted to relieve the church subscription agents from their difficult duty of collecting money for renewal subscriptions. That would free them for the job of winning new subscribers. However, a great number of subscription agents decided to go about their business in the usual, non-computerized way. Their lists had to be hand-processed.

The majority of the readers' subscriptions expire in December or January. These lists therefore put a heavy load on our subscription department; they could not process all the church lists at once. Thus, the computer had printed notices, while at the same time renewals came in through the agents' lists or had not been processed yet.

We realized that something had gone wrong with our plan. However, mistakes can be corrected. We did. A hold was put on the computer renewal notices until all lists were processed. No subscriptions, to our knowledge, have been cut off or interrupted.

We are aware of the difficulties of computerizing our subscription program. We still think that a computerized subscription method eventually will bring better and more efficient results. At the same time we want to serve our readers in the most convenient way.

Therefore, whether you renew your subscription in response to a renewal notice or through the church agent, we want to keep you informed and see you happy and satisfied by continuing to send you our magazine; for I agree with one of the letter writers from Iowa: "We feel the BAPTIST HERALD fills a very vital place in the life of our Baptist churches." RJK



letters to the editor

Dear Editor:

Interested in the subject of past immigration to America? I would like to hear from members of the Conference who have established the English place of origin of their forebears; I could create for them an original drawing of an ancient building of particular interest situated in the place of origin of their ancestors. Among the great number of my subjects are numerous old chapels.

Trusting you will kindly publish my letter in the HERALD at your early convenience, so providing me with an opportunity to render a personal service to members interested in the place of origin of their forebears, Geoffrey R. Nowell, 41 Hill Road, Weston-Super-Mare, England.

Dear Editor:

I wrinkle my brow when I see the two-letter abbreviations for our states. They seem new-fangled to most people and are hard to get used to. Since eight states begin with M, eight with N, four with A, four with I and four with W, while C, O, and V are three apiece, it's very difficult to keep them sorted out in the mind.

There's nothing wrong with two letter abbreviations such as the old familiar ones as Ga, Ky, La, and Me, as everyone is familiar with them. But when Me gets in competition with MD, MA, MI, MO, MS and MT there's bound to be bewilderment. DE is a poor substitute for Del., and CT for Conn.; MT fails completely when it tries to bring the state of Montana to our minds.

We're all for retaining the old reliable ones N.J., N.Y. and N.M., and we feel that the old abbreviations of the states should be brought back.

No wonder letters are missent and not received for days. I am not too lazy to spell out the state, to be sure it goes to the right place. Are people so rushed that they want to shorten abbreviations? Disgusted, Mrs. Jacob Stussy, Hunter, Kansas.

Dear Editor:

On June 21, 1896, at the age of 15 I was baptized and joined the church at Aplington, IA, where I was born and raised. Later I lived in Fessenden, ND,

and joined the Baptist Church there, where I still have my membership. I remember when the BAPTIST HERALD was started, around 1921 or 1922. I think the Rev. A. P. Mihm was the first editor. We subscribed for the HERALD, and I have read every issue since it was started. After leaving North Dakota, I lived in Grundy Center, IA, but I sometimes went to the church in Aplington 20 miles and took our HERALD through the "Family Subscription Plan." Now I am living in Minneapolis at the Retirement Center in "Souls Harbor." I had to discontinue my subscription to the HERALD, but my sons brings me the issue and I read it from cover to cover and enjoy it, before returning it to him. May God continue to really bless you there at headquarters in your work for Christ. Sincerely in Him, Mrs. Kathie L. Paul.

Dear Editor:

I want to first of all express my gratitude for the fine job you are doing producing the BAPTIST HERALD. Since subscribing to the HERALD I have seen many improvements in the magazine.

I was quite upset however, about your new feature, "Putting It Together," by Ernie Zimbleman. Dr. Zimbleman seems to think that we need to talk more about sex in order "that the body of Christ might function more freely and spontaneously." I disagree with this very much. We do not need to learn to talk more freely "about this part of our nature."

Most people are sick and tired of the open-talk about sex. When I am with my brothers and sisters in Christ I want to talk about the Lord, and the good things that he is doing in our lives. Most Christians are very well informed on sexual matters, and as they learn to put Christ first in their lives, everything else will fall into place.

The world thinks that every conversation should lead eventually to sex. This is wrong and not edifying in any way.

If Brother Zimbleman wants to counsel people about sexual problems, that is his prerogative. But open conversation on the subject would not be beneficial or in good taste.

I hope this is not an example of what we are going to read in "Putting It Together" in the future. In Christ, Richard D. Lord, pastor.

Insight into Christian Education
(Continued from page 19)

stress of the divorce with somatic complaints. Anxiety can unconsciously find expression through bodily symptoms such as stomach-aches, headaches and

loss of appetite. The child may experience frightening dreams in which he finds himself totally abandoned. The dreams may become so upsetting that he becomes unable to go to sleep. It is essential, therefore, that the child be helped to verbalize his fears and anxieties. Bodily expression of feelings is more prevalent in those persons who are unable to put their feelings into words.

Unfortunately, there is no "failproof recipe" you can use to help a child learn to live with the reality of divorce. A personal relationship with the Savior is most important, of course. But beyond this, each child is unique and will have his own complex response. He must, therefore, be handled individually. There are, however, two "fail proof ingredients" which must be included in every individual "recipe." First of all, be available to listen to and accept the feelings the child may share. Always bear in mind that feelings, no matter how frightening or unacceptable they may seem, are temporary; the mere process of sharing them has a resolving effect. Secondly, teach the child to share his feelings, through prayer, with the Lord Jesus Christ who has experienced for us every feeling known to man. "For we have not an high priest which cannot be touched with the feeling of our infirmities . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

The Christian teacher has a unique opportunity to help the child who has experienced divorce. The teacher can teach the biblical perspective about God and marriage. In addition, the teacher can model the right example before the child, sharing her godly attitudes toward her mate. The teacher can also invite the child into her own home. A first-hand view of biblical marriage can provide profound healing, as the child discovers what God intended marriage to be like.

Divorce is a terribly painful experience for many children in today's society, but it needn't be disabling. Through genuine understanding, the expression of steadfast love and careful instruction and modeling, the Christian teacher or parent can help today's child learn to handle divorce effectively. □

Urbana '76
(Continued from page 17)

people who went out in the desert in ninety degree heat and passed out tracts. But I got that changed and learned that being a missionary is what a Christian really is."

Rose Moen, manager at Uncle John's Pancake House of Urbana's Ramada Inn, was not at any of the

convention sessions, but she described the conference from a different angle: "Monday morning, when we opened up, there were six Greyhound busses waiting on the parking lot. Just seeing them brought me close to a nervous breakdown. But when the kids came in, things were just beautiful. We handled them all, and believe me, I have not heard a single complaint. This week, between Christmas and New Year, otherwise is our slowest week. But with the Urbana crowd, these days are very exciting, and I don't speak of business only. They are just wonderful people, and it's a pleasure to wait on them."

The roster of speakers contained an impressive group of distinguished theologians, evangelists and veteran missionaries: John R. W. Stott, the honorary chaplain to the Queen of England; Billy Graham; Luis Palau, Argentine evangelist; Festo Kivengere, Anglican bishop of Uganda; Edmund P. Clowney, president of Westminster Theological Seminary; Helen Roseveare, missionary doctor to Zaire; A. Donald MacLeod, general director of IVCF of Canada; and many more. Bernie Smith, presently interim pastor of N.A.B. Brentview Baptist Church, Calgary, AB, was the inspiring song leader. The congregational singing was a highlight for many delegates.

How can I sum up the Urbana '76 experience?

Thousands of young people had come to find an answer whether God was calling them into the missionary service. A few hundred of those who had found their way to Urbana as non-Christians responded to an invitation to receive Christ as their Savior on Thursday, when Billy Graham spoke. Graham first gave an invitation concerning salvation and then a call for dedication to a totally committed Christian life. Thousands responded to the second call.

Cliff Inskip, a civil engineering major at University of British Columbia in Vancouver, is representative of the reaction of most of the students, when he said: "I knew what it meant to commit myself to Christ and missionary service intellectually. I have to ask myself if I'm willing to leave my family and get down to the gut issues—to really sacrifice."

I came home from the convention with a tremendous hope for the future, as long as 17,000 young people are willing to listen, pray, sing, respond in a setting like this, and with an increased desire, to truly "Declare His Glory Among The Nations." □

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