

February 1977

baptist herald



INVEST IN ETERNITY

Dr. Laura Reddig, missionary nurse in Cameroon since 1938, has invested her life in overseas missions.

Her investment demonstrates our North American Baptist commitment to spread the gospel of Jesus Christ throughout the world.

The pictures on this page illustrate how her and our investments are bearing much fruit.

Our investments are needed each year to make a continuing impact with the gospel in ALL our overseas mission fields.



Missionary Laura Reddig with some splints in the physical therapy department.



Daily soaks and dressings at Mbingo Baptist Hospital of feet damaged by leprosy.



These sandals are made in the physical therapy department of Mbingo Baptist Hospital for leprosy patients, each sandal custom designed to protect the diseased feet from further injury. Many persons wearing these sandals have accepted Christ as their personal Savior through the loving ministry of the hospital. The sandals have borne them home to their families and villages with the message of Christ's love and salvation. "How beautiful upon the mountains are the feet of him who brings good tidings . . . who publishes salvation . . ." (Isaiah 52:7).

Let's increase our investment and returns by giving more this year to the

LAURA REDDIG EASTER MISSION OFFERING

All N.A.B. churches are asked to receive this offering each Easter season. Our goal for 1977 is \$200,000. You may give through your local church or mail it directly to the North American Baptist Conference International Office, 1 So. 210 Summit Avenue, Oakbrook Terrace, Villa Park, IL 60181.

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February 1977

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news Flash

Evangelical Giving Often A Scandal

WHEATON, Ill.—"Some of the poorest stewardship in all the world is practiced by well-meaning evangelical Christians," according to Dr. Billy A. Melvin, executive director of the National Association of Evangelicals. "Bombarded by appeals via radio, television, telephone, direct mail and magazines, they give and give with the false assumption that every appeal made in Christ's name is legitimate and worthy of support."

Melvin goes on to say that he believes good stewardship does not stop with writing the check, but includes the responsibility of making sure the gift is given to a worthy organization. "Good stewardship requires giving only to organizations which are fulfilling their announced objectives. If this is not done, there will be an ever increasing flow of funds to unworthy organizations siphoning off millions of dollars every year which could be going to legitimate causes." He cites cases where one organization continued to raise funds for a project long since completed and another that used pictures not at all connected with the organization. □

The word "hallmark" means "any mark or symbol of genuineness of high quality." In spite of the criticism leveled at the church over the last decade, there is a "genuineness of high quality" about the church. In fact, the survival of the church may well be classified as one of the great miracles of history. In spite of rebuffs, criticism from without and within, destruction of buildings, burning of Bibles, the lethargy of many of its members—the church stands. Within it burns an undying fire. The church survives today because she ministered yesterday.

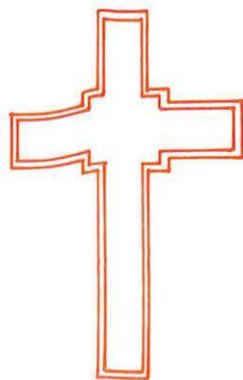
The word "church" literally means "that which is the Lord's." The word comes from the Greek "ekklesia" which means "to call out from," i.e. called out from the world unto God. It has towered "over the wrecks of time," the wrecks of nations and the wrecks of civilization. Its message has been brought to freedom-loving people, to iron curtain countries, to

potentates and kings, to educated and uneducated, to rich and poor, to yellow, black and white for all are precious in his sight.

Book after book and article after article and speaker after speaker has criticized the church and spelled out rather vehemently and vocally the afflictions of the Church. If we are honest, we must admit that in the sixties there was a stillness of life or a lack of vitality which gave it an air of stagnancy in times of instability and insecurity. This caused the Rev. John Stott of England to say, "When the church has lost the authentic Good News, people don't want to accept a substitute." I believe the late Stanley Jones said, "The distinction between those inside the church and those outside is breaking down. And mind you: if there is no outer difference between the church and the world, there is no inner." Said the *Watchman Examiner* in one of its issues, "The outlook is a gloomy one." Several years ago an alumnus wrote to me stating, "the churches of our nation are a mess." While all may not be perfect, and at times the church has trailed rather than pioneered or carried a triumphant flag, I continue to be a strong believer in the church. The church has something to say to the sociological changes and crises of our day, to the new morality and sex crazed age, to the urbanization of society,

by Frank Veninga

HALLMARKS OF THE CHURCH



Dr. Frank Veninga is vice president of Eastern Baptist Seminary, Philadelphia, PA, and the former pastor of Aplington Baptist Church, Aplington, IA, where he delivered this address at the 100th anniversary in 1974. Dr. Veninga is a former president of North American Baptist Seminary, Sioux Falls, SD.

and to the corruption and immorality of our day. However, in order to fulfill the obligations placed upon us—the church, we need, as Helmut Thielicke has said, an authentic pulpit and a responsible laity, as Elton Trueblood has indicated. We, as those of the primitive church, must more wholeheartedly belong to the company of the committed. As such we realize that it is not enough to make men and women decent and respectable but to win them to a total allegiance to God through complete surrender to Jesus Christ as Savior and Lord.

After thirty-three years in the Christian ministry, I remain greatly indebted to a saintly professor, Dr. Otto Krueger, who said in a closing session of one of our classes as seniors, "Remember, as you go into the church that the church is not an entertainment hall, fashion hall, social club, a beauty shop to primp one for the final trip to the other world, an instrument of self-promotion, a marriage bureau or funeral home, but it is the function of the church to make Christ and God known, to preach the Gospel, to bring individuals into proper relationship with God and his fellow men."

THE CHURCH IS A SPIRITUAL CREATION AND NOT A HUMAN ORGANIZATION

The church was founded by the swooping down of God's spirit into a group of people assembled in the city of Jerusalem, 50 days after the resurrection had taken place. The *New International Dictionary* says, "The church is the collective body of Christians; who are in spiritual union with Christ, acknowledging him as their head; a spiritual society separated from the world, opposed to the world." In other words, the church is a spiritual creation and is directed by the spirit of the Living God. It is more than a building, beautiful and functional though it be; or an organization, smoothly and expertly operated; or a collection of people, agreeable and gracious as they can be. All of these may characterize a church, but they are not in reality the church itself. Its history dates back to Pentecost. The word "church" is used more than 100 times in the Bible. Thomas Jefferson said correctly, "The church is the inevitable and indestructible creation of Christ's Spirit." So as members of the church, we are members of a spiritual creation. "Christ dwells in our hearts by faith . . . we are rooted and grounded in love . . . filled with the fulness of God," says Paul in writing to the Ephesians.

THE QUALITY OF LIFE IS MORE IMPORTANT THAN THE QUANTITY OF MEMBERS

Jesus said, "I am come that they might have life, and have it more abundantly;" for Jesus, people were always more important than property, budgets and buildings. The ecclesiastical "numbers game" is not really Christian. Success is not necessarily measured by bigness. There is no small church unless the church fails to fulfill its mission. Statistical success as measured by the secular world's standards is neither the goal nor the way for the church, which must ever be concerned more with the quality of life than with the quantities of members, and which was most truly itself when it numbered only a handful constituting leaven in the lump of ancient society.

Jesus always looked at individuals in terms of possibilities saying "Thou art . . . thou shalt be." He never met an unimportant person: the boy with the loaves and fishes, the woman at the well, the tax collector, Nicodemus, a leader among Jews, all were important to him.

Bishop Hans Lilje of Germany stated it well when he spoke of the essential ingredients for effectiveness in the Christian church of every age: "Love, simplicity of faith and conviction, readiness to sacrifice, including one's own life—these were the

categories with which the primitive church overcame the world." May these never be lost to the church! Whether in the inner city, in suburbia or in the rural countryside, the church is without power unless its members have found quality of life in Jesus Christ, the Head of the Church. That quality includes redemption, honesty, integrity, sacrifice, courage, love, and helping my neighbor and going the second mile. A shortage of these qualities is more serious if not more detrimental than a shortage of gas and oil. Human interests must always come before material interests.

Too frequently the church is called an "it." "It" is outmoded; "it" is irrelevant; "it" is failing. The church is not an "it;" but they, we, us, me, him, her, the people.

THE CHURCH IS BUILT UPON A SOLID FOUNDATION AND NOT UPON WAVERING AND WITHERING DISCIPLES

This has been a hallmark from the moment of its creation. The hymn writer says in a well-loved hymn, "The Church's one foundation is Jesus Christ her Lord; She is His new creation by water and the Word." Another hymn reads, "The Church our blest Redeemer saved with his own precious blood;" another, "On the Rock of Ages Founded." Paul, a vigorous evangelist and the founder and inspirer of many churches said, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

The church was not built upon a wavering, wandering, withering disciple or disciples. That is, not upon Paul, Apollos or Cephas or even Peter. True, Jesus said to Peter "thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Peter was tempestuous, temperamental, inconsistent. Certainly the church could not be built upon a pebble but upon the Rock. The Christ, the Son of the living God, is the foundation, the massive Rock on which the church is built. Recall the bold affirmation of Peter, who in a moment of inspiration, revelation and illumination, said, "Thou art the Christ the Son of the living God; twentieth century Christians must evidence such rock-like faith.

We must demonstrate to a divided world, a sick society, and revolutionary minds that the church has a solid base. The so-called permanent stays of civilization have been broken; much has cracked and crumbled. To such an age the essentials of Christ's life and teaching must be clearly stated. The church is the voice of God to man. The voice must be the voice of consolation, confirmation, condemnation, emancipation and reconciliation. That's our task. It is not enough to make men and women decent and respectable but to present unto them that quality of life made possible only by our Lord and Savior, Jesus Christ, who does indeed "make all things new." I am of the firm conviction that the church, built upon a solid foundation, has the only adequate message to cure the magnitudinal ills of our day. We are charged to lift the fallen, to cleanse the vile, to heal the broken-hearted, yes, as the Lausanne Conference on Evangelism so plainly said, "To concern ourselves with the whole man"—spiritually, socially, physically, ethically, morally. Man in his entirety. The church being built upon a solid foundation can bring about this wholeness and holiness in the name of the One who is the head of the church.

HALLMARKS OF THE CHURCH ACCORDING TO THE YOUNG EVANGELICALS

Lastly, let me combine several hallmarks so vividly described by Richard Quebedeaux in "The Young Evangelicals." If the church is really to fulfill its mission, then the church must (1)

(Continued on page 31)



On their day off God's Volunteers took a trip to Washington.

YOUTH RALLIES ARE FUN

What is an "oatmeal-fig-peanut-butter-chocolate-cheese-twist" doing at a God's Volunteers youth rally? Indeed, what is an oatmeal-fig-peanut-butter-chocolate-cheese-twist?! Tanell Gerloff and Scott MacDonald present a skit, entitled "The Tired Couple," in which the flavor of this twist is questioned. They portray a married couple who have become so involved in doing things (Ceramics for the Savior, Bowling for Blessings . . .) that they have lost sight of a close and vital relationship with the Lord. Mike asks his wife, after a lengthy discussion of all their activities planned for the week, "What has happened to us spiritually?" Pam, his wife, answers that she isn't really aware that anything had happened.

Many youth can relate to this skit in that through outside influences of perhaps peer pressure or popularity and acceptance the first love for Christ has diminished and the light of our candle of faith is flickering. A challenge is given for re-evaluation of our priorities and commitment to Christ.

Youth rallies provide a lot of singing, laughing and sharing. The music section presents several packages of lively songs interspersed with skits, audience participation and sharing. While sipping cups of hot chocolate or munching popcorn, team members and young people become acquainted with one another and share experiences. One youth responded after going through the "Four Spiritual Laws" with Beth and Marlene, that he would like to share the booklet with some of his friends at work.

In the home of one of the church members in Racine, WI, Paul and Colleen shared with three teenage guys from the neighborhood who had been invited to the home. At first the conversation was superficial small talk, but then Paul was able to ask one of them if they had ever thought of the spiritual side of their lives. The conversation turned from stilted small talk to meaningful sharing of a person, Jesus Christ, who wanted to become Lord and Saviour in their lives. These youth left that home seriously considering dedicating their lives to the Lord.

Saturday night youth nights are not always rallies held in the lower auditorium of a church or a school gymnasium. Sometimes the setting is a chilly hay-ride on the back of a semi-trailer truck or simply a church member's home.

Youth rallies are not only attended exclusively by youth from our Conference churches but attract many youth from the community. North American Baptist young people invite their friends, allowing for a greater outreach of witnessing and discipleship.

In one church, a Christian teenager from another denomination came out calling as faithfully as our own Conference youth. □

Marlene Ginter



God's Volunteers are skillful bowlers, at least on their days off, as here in Steamboat Rock, Iowa.



At a senior citizens home Bill Arndt and the other God's Volunteers sang and talked to grateful citizens.



God's Volunteers director Bob Walthers is checking Marlene Ginter's report for the BAPTIST HERALD.

Scott and Tanell are rehearsing their skit for youth night.



God's Volunteers report

"Youth rallies are fun plus . . ."

"... lots of activities."



WORK-VACATION IN CAMEROON

by Julie Westerman

Just about all children have a profession in mind for their lives by the time they are ten or eleven years old. And even though these ideas may change, many hours are spent in dreaming about that occupation or acting it out. I had always cradled the idea of missions within my mind. It was brought to my attention first through my aunt, Berneice, who has been in Cameroon now for 25 years, and then reinforced by a personal commitment to missions at a summer camp. In 1975 I spent six weeks in Mexico with Teen Missions Inc., and it was during this time that I began to be more fully committed to Christ and to the possibility of being a missionary.

Although many people I have known would put Africa last on their list for places of missionary service, this idea always intrigued me and on Aug. 12, 1976, I got a chance to visit Cameroon for four months. I landed in Douala, Cameroon, late at night along with five other missionaries and an M.K. (missionary kid). We traveled from Douala to Great Soppo that night over paved roads. That was the beginning of my lessons in what missions in Cameroon is really like.

Julie Westerman graduated from high school in 1976, left for Cameroon in August and is now back at home in Darien, IL. At the time her departure, the editor had asked her to write down some of her impressions. This report was received in December. Although Julie has already returned from her Cameroon adventure, this report has not lost its freshness and validity. Julie is willing to answer any questions from young people about service possibilities in Cameroon.



The Library reading room of Baptist Boys Secondary School, still bearing the initials BTTC of the former Baptist Teachers Training College.



Julie, in her battle against mold and termites, is cleaning and re-shelving books.



"During the first week, much of their energy was used to cut grass and generally clean up the school grounds along with orientations."

I don't know about you, but for me, when I thought of Africa, images of grass huts, lions and elephants ran through my head. And even though some parts of Africa still may have these things, they are not so widely spread. The old pith helmet and leather boot image no longer exists. Most of the mission work I have encountered in my four months here in Africa have not been in "bush" areas with isolated peoples. Some of the major works are in towns with populations in the thousands.

The majority of my time was spent at the Baptist Boy's Secondary School, working in the library. We arrived in Cameroon about one and a half months before school began and used most of that time to put the library in order. Our biggest problems in the library were mold and termites. Because of the damp climate at the coast, anything and everything accumulates mold. So many hours were spent wiping mold off each book.

Contrary to all my former thinking, termites do not like wood only. In fact, they do better at "digesting" books than most people do (they seem to prefer mathematics). What a job it was to force many termites from their homes within our books.

After weeks of cleaning, arranging and re-arranging, the library was finally ready for use. On Sept. 21, 1976, the students began to arrive. Boys came in taxis and on foot throughout the day. And since it is a boarding school (most secondary schools in Cameroon are) they came carrying suitcases, trunks, mattresses, buckets, brooms and lances on their heads.

The first-year-students came with fearful looks on their faces; but soon they began to make new friends and adjust to their new surroundings. During the first week, much of their energy was used to cut grass and generally clean up the school grounds along with orientation. The following week books were distributed and classes began.

This school here was formerly the Baptist Teacher's Training Center, but since 1975 has changed to a secondary school. Because the school is just in its second year, there are only two classes here with a total enrollment of 218. But those 218 students represent 218 opportunities for the Lord! And more than that, they are the ones who will be able to better communicate the love of Christ to their own people.

I have learned in my time here, that it doesn't matter how culturally different people are, God is still relevant. Some of my most blessed experiences have been when I have met with fellow Christians here in Africa, and despite our cultural differences, we could worship the same loving God who is Lord of all.

As I left Cameroon on Dec. 10, 1976, I carried with me one thought that was brought to my attention by a Cameroonian Christian. While we were talking, he asked me what I would do in the future after I've completed school. I could only say I didn't know for sure and his advice was this, "Take a look at the need, and then decide." I began to really think about this. You know, if only everybody would take his advice and look first at the need, what a better world we would have. And really, that's all a missionary is: a person who looks first at the needs of others. And the needs are not just on overseas mission fields, they are also right in our own backyards. □

BRETHREN, PRAY FOR US

by Mary June Burgess

The Baptist Bible Training College graduating class of 1976, composed of 24 students, along with the BBTC staff.



The Rev. and Mrs. Dave Burgess with the Theological Certificate Course class members who wrote this article as part of their class assignment.

Here at the Baptist Bible Training College in Ndu, Cameroon, we are working with men who want to be better servants of God as pastors for his flock. Before coming to BBTC many have had pastoral experience—some for two, or eight, or up to fifteen years. The Theological Certificate Course men (see picture) have completed the regular course of three years and have returned for their advanced training. As I gave an English assignment to this TCC class, I said, "Write a composition about the problems, hardships and joys of your chosen profession." As experienced pastors they of course shared these thoughts about the pastorate. To help you understand and pray for our Baptist pastors in Cameroon I have taken several excerpts from these papers. It is my prayer that as you think of the BBTC, its graduates that go out each year (see picture of 1976 graduating class), and the pastors that are presently on the field, you will respond when they call to you, "Brethren, pray for us."

Problems of a pastor

—"The problems the pastor has to deal with include alcoholism, ballroom dancing, polygamy, unmarried mothers, separation from pagan traditional practices and land disputes."

—"Carnality and apathy among members."

—"What to do with the treasurer who left without handing over church funds."

Mrs. Mary June Burgess is a missionary teacher at Baptist Bible Training College in Ndu, Cameroon, West Africa.

—"Lack of strong theological background and training made it difficult to know how to handle doctrinal problems. Many sects are coming in, and it takes a man that is well informed theologically to distinguish these sects from Christianity."

—"Pagans think all the women of the church are the pastor's wives."

—"Discouragement—The pastor prepares messages, visits, encourages and does all he can, yet no real spirit of cooperation is shown. Then he has many questions. . . ."

—"I was young when I was called to my first church. After church service, one of the deacons shook hands with me and commented in Pidgin English, 'Small no bi sick', meaning that my age was not a problem. We worked together for eight months without any problem. In the ninth month I was advised not to preach on certain themes in the Scripture. I agreed but went on with the series of messages I had planned. The way of preaching was not changed even when the advice was changed to a warning. I preached a little more of my unfavored sermons."

One Sunday I delivered a sermon which caused them to move to the chief to lay a false report about me secretly. The plan was to beat me and send me away. Fortunately I was informed ahead and managed to stay in the home of one of my friends. When I returned to my own home later I found it almost empty, and most of my things were gone. I went away from that church very discouraged."

Hardships of a pastor

—"The pastors are sometimes beaten by members of the JuJu societies because they have converted people to Christ."

—"Travel on bad and dangerous roads to distant places for days on foot to attend meetings."

—"I have gone across rivers on bridges that are of peril to me."

—"Separated from my family for training."

—"May stay in a leaky house with no latrine or kitchen."

—"Mosquitoes contributed to our hardship as we suffered from their bites and also from malaria fever constantly."

—"One of my hardships I have faced in the church is that I stayed in the church for about four months without salary. Because of this I could not pay my tax; then I was not able to go out because I was afraid of tax collectors. There was no oil in the house and no food; in fact, I did not know what I could do. But I prayed. One day a person came and invited the church for a contract work. I told my church chairman and he called a deacons' meeting. The members of the deacons board agreed and it was announced in the church. All the Christians turned up on that day and did the work. The money was paid. They decided to pay my salary for 2½ months. I was able to pay my tax and other things."

—"In one church there was one man who was a deacon, chairman and treasurer of the church who was a monopolizer and dictator in every church business."

—"Because of a tribal conflict in our area my church Christians wanted me to compromise my stand against the evils that were going on. I refused and continued to preach God's Word of reconciliation. Many times the life of my wife and family were threatened. Finally I sent my family to my home area because it was too dangerous, but I remained to fight the evils of Satan. When I left there to come into the BBTC, I was still praying that God would show these, my people, that his way of reconciliation is the only right way to take."

Joys of a pastor

—"Sometimes the food, clothing, wood and kerosene given by the congregation."

—"Joy in successful evangelism and soul-winning."

—"Although he is in a poorly paid job, God supplies his

(Continued on page 9)

God Helps His Own In Business

by Harold B. Johns

One summer I drove east and stopped at the Ridgeway home in Coatesville, PA. It was quite a mansion! The butler invited me in when I explained my purpose for calling. He soon brought Mr. Ridgeway (a dignified gentleman of 84 years) down from upstairs. Wm. H. Ridgeway, the head of Wm. Ridgeway and Sons Iron Works, contributed a "Busy Business Men's Corner" column each week to a publication known as the *Sunday School Times*. In this column he occasionally invited readers to stop at his home as they drove by on U. S. Route 30.

As soon as Mr. Ridgeway heard I was from Oak Park, IL, he asked whether I was familiar with Mars Candy Company. Their property is less than two miles from my home; in fact, I occasionally played golf there when it was a country club property.

Would I check into something for Mr. Ridgeway? Just a few weeks before, he had read in "Country Gentlemen" magazine that while Mr. Mars was riding in a Pullman car (on an expense account no doubt), he was telling a total stranger about a formula for a candy bar that he had developed, but he had no money to promote its sale.

The stranger proceeded to take five \$10 bills from his pocket, gave them to Mr. Mars and said, "It's not much, but maybe it will help."

"Now," Mr. Ridgeway said to me, "that stranger must have been a Christian to do that, and I'd appreciate it if you could verify the fact." The stranger later sold boxes to the Mars Company, and it was through this that he might be traced.

(I later found him in Chicago. He was a trustee in a Presbyterian Church in Kansas City at the time of the Mars contact.)

Mr. Ridgeway went on to say, "I have been making a study for some time: I believe that every successful corporation in the country has at least one Christian in its top management."

"Some months ago I was troubled about a seemingly prosperous law firm in Cleveland, OH. When I wrote them about their religious beliefs and practices, I got a

Mr. Harold B. Johns is a retired registered professional engineer in Illinois. He is a member of the Pension Fund Committee and of the Committee on Constitutional Changes of the North American Baptist Conference. His church membership is with Forest Park Baptist Church, Forest Park, IL.

BRETHREN, PRAY FOR US

(Continued from page 8)

needs, gives him peace and all things for which he asks God's help."

—"During my training I have made new friends."

—"My first joy is that though suffering confronts my way, I know I have been called to suffer, not to enjoy."

—"Joy in the pastoral ministry is possible when the pastor sees some of his Christians responding well to his teaching by witnessing, giving their money and goods to support God's work and also in baptismal occasions."

—"Government hospitals recognize and help pastors."

—"He holds respect in the community."

them about their religious beliefs and practices, I got a very 'snippy' reply to the effect that we do our worshipping on the golf course every Sunday morning.

"A few months after getting this comment, I asked a visitor from Cleveland about the firm. 'Haven't you heard,' he replied, 'they failed two months ago'."

Mr. Ridgeway continued, "I had an interesting time at Dartmouth College last spring. Five of us had charge of the chapel service (Y.M.C.A. promotion or whatever). I was the last of the five to speak. I felt the students had had enough oratory, so I told them my theory about Christians being in successful corporations. 'How long I'm up here is going to depend on you,' I said. 'You name the nationally known corporation, and I'll name the Christian in the top echelon.'

"We went on for 33 minutes. They named corporations. I named the Christians. Finally they stumped me with Gillette Safety Razor Company. I had no information about there being a Christian in that organization."

I do not know if Mr. Ridgeway knew the sequel to that situation.

Gillette was getting tough competition in the sale of its razor blades from a company named "Probak."

"If you can't beat 'em, join 'em," so Gillette arranged to buy out the Probak Company (no doubt an exchange of stock, etc.). Terms were agreed upon and all that was left was for auditors of the two companies to verify the financial statements that had been submitted.

The Probak auditors found, however, that certain Gillette foreign accounts had been falsified and, what is much more important, that the cash in the Gillette bank accounts which showed on their balance sheets was from personal loans of certain officers. Old retired King C. Gillette had put up his entire holdings as collateral to borrow cash so that the Gillette cash accounts would look good.*

The result: Probak took over Gillette. The Gillette name was too well known to be changed but the management was changed.

I know of no Bible verse that completely substantiates Mr. Ridgeway's theory, but Psalm 1 does quite a good job: "Blessed is the man who walks not in the counsel of the wicked . . . in all that he does, he prospers."

"I came that they may have life, and have it abundantly" (John 10:10).

"No good thing does the Lord withhold from those who walk uprightly" (Psalm 84:11). □

*as reported in trade publications at the time.

—"The name 'pastor' brings joy. It sounds like he is in heaven when as he visits the children along the streets call him, 'Pastor, pastor, pastor.' Then he is reminded that he is the servant of God. He is God's representative and God's watchman, and they know it."

—"The pastorate is a real joy when Christians bring the pastor any small thing to show their love and interest in him. Then he stretches out his hand and says, 'These are God's sheep I take care of.'"

—"If one's ministry has more problems and hardships than joys, then he had better check with the Father to see whether he is doing what he should be doing or not. He who has been called to the pastorate has been called to the best job." □

THE BIBLE - the only authority and guide in matters of faith & practice

by Joseph Sonnenberg

The British novelist J. B. Priestly was invited to write a short article on his religious beliefs for a local newspaper. Politely he declined the offer saying that at the present moment in his life he was better able to deny than to affirm. Moreover, he considered this personal state of affairs regrettable because, said he, "These are days requiring gigantic affirmations."

Quite so. The cold and indifferent night of denials has spent much of its ardor. In its wake stand men, young and old, shorn of convictions, bereft of anchors, searching for something worthwhile to believe. Hallowed traditions and dogmas both good and bad have been rejected in an effort to be relevant, that shop-worn term, and to excite men and attract the young. The only visible response to that abortive effort has been an indifferent yawn. Instead the young who did provide some

The author, Dr. Joseph Sonnenberg, is the president of the North American Baptist College, South Edmonton, AB. In this article, the second in a series of eight by various writers, he explains where North American Baptists stand with regard to their belief in the authority of the Holy Scriptures.

excitement and make the headlines were those who joined one of the many 'Jesus' movements. Rejecting tradition they embraced experience as the ultimate in matters of faith. They soon discovered that experience by itself could not bring about the kind of discipline and authority required to develop faith and practice. Thus the marching order of the more serious is back to the Bible. Over 34,000 of these young have crowded the accredited Bible colleges of our continent. Strong eruptions of religious faith have always been marked by the appearance of people who called for a return to the Bible and who sounded some noble affirmations about 'that Book.' Our day calls for an encore of such affirmations.

The encore is needed because our times, said someone, indicate a strong religious interest but demand the re-establishment of religious authority both for faith and practice. That interest and

need is apparent among North American Baptists. We, too, have had our traditions and rejected them, at times far too quickly. As a consequence many of us are out searching and not a few have opted for 'experience' only. But experience of whatever kind and however exciting does not and cannot command the willing consent to obey its dictates; for experience, including religious experience, is tailor-made for each person. Something beyond mere tradition, something beyond mere experience must be sought to re-establish the authority that will both stabilize and preserve the fruits of experience in a life of discipleship. That something is the Bible.

Our Baptist forefathers were sometimes called the 'people of the Book.' The adjective 'Bible Christians' was at times affectionately and at times disrespectfully applied to them. In days when strong faith and courage were required of them, they wore that label with a

deep sense of pride. They were not totally opposed to traditions and experience. They stressed both but were always lean on tradition and came down hard on the need for experience, particularly conversion experiences. But whenever tradition raised its voice, which was rare, and whenever experience craved attention, which was often, both were subjected to "what saith the Scriptures." For Baptists the only considered authority is the Bible.

In order to understand and hopefully to appreciate the Baptist affirmation that the Bible alone constitutes authority for faith and practice, a discussion of the emphasis on freedom held by these paradoxical and peculiar people becomes necessary.

Freedom of conscience is a cherished concept for which men have bled and died. For Baptists authority must never lose sight of freedom but must always be seen in relation to it. Freedom, our watchword if we have one at all, is enshrined in a series of distinctives such as the separation of church and state; the priesthood of believers; soul competency; voluntarism in faith, in church membership, in the local autonomy of the congregation setting it free from ecclesiastical control, and in the freedom of local churches to join or not to join associations of churches. It is against this background of freedom, jealously guarded, that authority must be understood.

Taking then the title of this article and breaking it up into its significant phrases, let us note some peculiarities of Baptist notions regarding authority.

You will note that it affirms the Bible as *the only authority*. This simply means that all creedal statements, confessions, manifestoes, guides, etc., valuable as they are, do not constitute authority for Baptists. It further means that we need no council of churches, or conference delegates for that matter, to sit down and formulate for us in writing what they think the Bible tells us to believe and to practice. Soul competency affirms that we can do that ourselves with serious studied efforts blessed by the Holy Spirit. This does not mean that creedal statements, confessions and guidelines are worthless or to be taken lightly (which is one problem North American Baptists do not have. They are, I have discovered, deeply suspicious of all of them.) Rather, these formulations constitute systematized and summarized bodies of knowledge which can and should be studied with great profit, at least most of them. But to suggest that I, as a Baptist, must submit to them because a majority made that decision at some gathering is an anathema. Only when persuaded in conscience to willingly give my consent has authority

been established for me, and the Bible alone can do that. It can do that because it is 'God-breathed,' something no creedal statement, no confessional formulation, no guideline can claim for itself.

Again you will notice that the Bible is a sufficient authority *and guide*. In the phrase *and guide* you have a strong hint regarding the nature of the authority the Bible constitutes—not an inflexible wooden authority, often enshrined in creeds and statements of faith, but a persuasive, dynamic, growing authority. The authority of the Bible does not force us to submit to its controls. It leads us day by day, a step at a time. Like a lamp which sheds light upon the path we are to walk in a dark night, so the Bible illuminates the path before us sufficiently to walk securely. This dynamic authority is an infallible guide for faith and conduct. Indeed to many Baptists it is an absolute authority in its capacity to provide guidance for all situations present and future. But the word

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Timothy 3:16

'absolute' is used with great caution, if used at all. No one, including every 'competent' Baptist soul, has so far exhausted the possible insights and light that might shine forth from this sacred Book. In this context the emphasis on 'soul competency,' which some view as a form of presumption at best and arrogance at worst, is tempered by a form of modesty which asserts that while we are sure where we are going and that we will get there, we remain seekers on the way. We have not arrived, at least not yet.

Still more, the Bible is a sufficient authority and guide *in matters of faith*. Baptists were neither the first nor do they stand alone in this affirmation. Luther defied the Pope and the Church Council with his famous "here I stand." It was a dramatic departure from the teaching of the Church of which he was a part. And because he stood on that firm foundation, the Bible, the face of the Church was dramatically changed.

Of critical importance is the last phrase, the Bible—a sufficient authority and guide in matters of faith *and practice*. Here is where the reformers failed to follow through. The pressures of the historical situations with its revolts and uprisings dictated the use of pragmatic expediency rather than the Bible, and

the Reformation was arrested unfinished.

If one assumes the role of a spectator and views the developments taking place among North American Baptists, retaining the Bible as an authority for the practice of our witness within our churches is not at all certain in some quarters. There is a tendency to follow expediency rather than the Bible in receiving members into our churches. There is a tendency to structure our church organizations on what works rather than on what is biblical and works.

It is not my intention to sound an alarm. Nor do I endorse static structures per se. Rather I welcome change, and we do need change, but only the kind of change that does not sacrifice the principles of the Bible which are valid in every age. Organizations can be so streamlined that they function with great efficiency, but if they deny the full participation of the membership in the decision-making process, they negate the affirmation that the Bible is our authority in practice as well as in faith. Structures are not neutral biblically nor theologically. They enshrine principles, and we are under biblical obligation and authority to ascertain that these principles are not forgotten. That is what the congregational form of church government, a Baptist distinctive, is all about.

With a few variations I would like to conclude this article with both a prayer and testimony:

"Bless Thou Thy Word, dear Lord,
To me, to me,
As Thou didst bless the bread
By Galilee.
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My all in all!" □

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.



Putting it together

by Ernie Zimbelman

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.

book reviews

by B. C. Schreiber

The Making of a Christian Leader. By Ted W. Engstrom, Grand Rapids, MI. Zondervan Publishing House. \$6.95. We learn from each other. And it is refreshing to know that Mr. Engstrom gives credit to at least eight persons who taught him discipline, love, loyalty, planning, counseling, priorities and detail. Naturally there are some things along the way that the author learned from experience as Assistant to the President at Taylor University, Book Editor and Editorial Director of Zondervan, Executive Director and President of Youth for Christ International, and presently as Executive Vice President of World Vision International.

Beginning with the study of leadership in the Bible, Mr. Engstrom describes his concept of a leader as one who guides the activities of others and who himself acts and performs to bring those activ-

"Dear Dr. Zimbelman:

Come talk to us about our Sunday school. The teachers are ready to give up because the children are so disrespectful and unruly."

The above letter came from the Director of Christian Education of a large church. I met with this group recently and had an interesting evening. The needs of these teachers are no different than those of many other teachers and parents.

The main problem in such situations centers around attitudes and expectations of adults and children. In this group the adult teachers admitted that they had been raised in basically authoritarian surroundings where adults "controlled," and now when they try to use the same approaches they are met with disrespect and resistance.

There is no doubt that little will be accomplished in a children's Sunday school class where there is no control or order. The question is how to achieve the control, and also maintain the concept that Sunday school is a nice, warm, friendly place to be.

Control can be achieved through negative disciplinary kinds of tech-

iques about. His chapter on developing leadership skills is very important especially to denominational leaders, pastors and leading lay person. Simply being called, elected or appointed to an office does not automatically create a well-prepared leader. He never fully arrives because the development of leadership skills is a never ending process. All the available training, information, tests and knowledge should constantly be pursued. Standards, measures, goals, attitudes and priorities must be kept in mind. Never settle for "good enough" when "excellence" is within your grasp.

This is a "must" for every leader and potential leader's library.

The Art of Management for Christian Leaders. By Ted W. Engstrom and Eduard R. Dayton, Waco, TX. Word Books. \$6.95.

Leadership is not learned by reading books, but it helps. Both of these volumes should be studied (not merely read) in order to get the greatest benefit from the experience of these two authors. But no matter how much these books are studied and followed, a po-

niques, but usually does not leave a sweet taste in the child's mouth.

Control of a group can be achieved through the use of positive motivation, interest, creative presentations. Our children are growing up in an atmosphere where creative communication techniques abound. They have come to expect this. Therefore, the teacher who expects to order children to sit still while a dull "lecture" type lesson is delivered is in for a rude awakening.

Also, teachers who limit their interest in the children to a half hour of preparation on Saturday and an hour of "teaching" on Sunday morning can expect trouble. Unless you become interested in your students and establish a personal relationship that goes beyond the "Sunday school hour," in all likelihood the Sunday school hour will be "bad news."

People today, including children, are lonely and empty emotionally. If you feed only their heads—you will get negative reactions.

Jesus said, "Let the children come to me, and do not stop them, because the Kingdom of heaven belongs to such as these."

Do we as teachers present an image that reflects Christ? □

tential leader is still left with the "trial and error" method. The more he studies and tries the fewer errors he will make. Prayer can often be the lazy man's approach to every problem. This will fail unless he learns leadership skills, takes advantage of leadership tools and manages his time.

The ten figures, beginning with an Operational Goal to a Meeting Planner, can be applied to any project.

These authors do not set down hard and fast rules and regulations that must be legally followed. The chapter on "interruptions" is very helpful to the leader who thinks he must run everything on automation or the time clock.

Good News Bible. Today's English Version. New York, NY. American Bible Society. Gold or black hardcover \$2.50; flexible binding \$1.90.

No matter what people may think of the version, they certainly cannot be critical of the price.

Ever since 1966 when the Today's English Version of the New Testament appeared, many have been anxiously

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Love is Tender. Do You Dig?

by Bob Mayforth

Sunday night television recently listed as its offering for entertainment, three murders, one rape and an international coup. It seems to me that television, books and movies portray premarital and extra-marital sex as relevant to situation, and chastity before marriage and fidelity in marriage as passe. "What a fine mess this is," Oliver Hardy says as he talks to Stan Laurel and views one of the messes in which these two inept characters often found themselves. I sometimes feel the same as I view the current concepts of love. The ability of our world to love effectively is certainly a mess. In 1974, 970,000 marriages in the United States ended in divorce. There were 215,000 unwanted children born out of wedlock to mothers under the age of 19. The total for this category for all ages was 407,300 or 13 percent of all births. The strange views of love cross all boundaries of age, sex, race and position in life.

Paul McCartney sings of a world "filled with silly love songs." What's wrong with that? Absolutely nothing! Jesus said to his followers, "By this shall all men know that you are my disciples, if you love one another." A world built on love.

Mr. Robert Mayforth is comptroller for the North American Baptist Conference. He is active in the youth ministry of Village Green Baptist Church, Glen Ellyn, IL.

"Hey, wait!" you say. Don't get Christ and Paul McCartney saying the same thing. Well, possibly this is a case of "I know you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant." Thus the words of Paul McCartney and Jesus Christ could have been the same but with a vastly different message.

If the messages using the same words are different, what do they mean? How can we discern their meaning? Their words must be interpreted against what we know of the men.

Both men are well known public figures. The lives and actions of both men have been reported and documented. I believe that Paul McCartney belongs to a generation that produced the television programming, books and movies referred to earlier in this article. I believe that their confusion and misunderstanding regarding love produced the statistics regarding divorce and pre-marital sex.

What do we know about the love of Christ? The Bible tells us that God is love. The Bible also says that God is a spirit. I believe this would bring us to an obvious conclusion that love is not sexual. This I believe is the first difference between Paul McCartney and Christ. We belong to an entire generation that, via the media, has trouble distinguishing between sex and love.

The Bible also says Christ is the demonstration of God's love. John 3:16 says God so loved . . . that he gave. Was this gift of love a response? Did we also love him? Were we deserving of his love? The Bible says God reacted out of his love for us and not ours for him; we had done nothing to deserve love (Rom. 5:8).

We can see the gift of God's love at work during the life and ministry of Christ. Christ dealt with human need on whatever level he found it. He healed bodies, raised the dead and fed the crowds. He met people, one-on-one and met their needs, i.e., Nicodemus and the Samaritan woman. He taught large crowds, i.e., the Sermon on the Mount. He dealt with rich man, poor man, scholar, peasant, Jew, Samaritan, not because people deserved his love or reacted to his love as he desired but to minister and finally to give his life (Mark 10:45).

The second big difference I see between the love Paul McCartney sings of and that spoken of by Christ is that the love of Christ as demonstrated in the believer is given to others not in reaction to the one loved but in reaction to the higher love of God demonstrated in Christ.

The combination of these two ideas brings us to the power that makes fol-

lowers of Christ recognizable as disciples by their love. It is the spirit of God in the person of the Holy Spirit as demonstrated in Christ which, when at work in the believer, produces the love of God in the life of that believer that makes him recognizable and attractive to the world.

Do you remember that breakfast described by John in chapter 21 of his Gospel? This was one of those loving, one-on-one ministries of Christ.

As you will remember, Peter had denied Christ, not once, but three times. He had been intimidated by a soldier, a woman and a teenage servant girl. Sometime after this he had gone on a fruitless fishing trip with several of the disciples. At the end of that fruitless fishing trip, they were given a bountiful catch at the direction of Christ who stood on the shore. Then the risen, resurrected Son of God started a charcoal fire and cooked breakfast. Did you catch that? *The risen, resurrected Son of God cooked breakfast for Peter, who had denied and abandoned him earlier.*

Out of further concern, he drew him aside and questioned him personally. "Do you love me more than these others?" I believe his response was guarded as he said, "You know that I love you." Jesus responded, "Feed my lambs." He asked again, and Peter responded similarly. Jesus said, "Tend my sheep." A third time Peter responded affirmatively. Jesus said, "Feed my sheep" . . . "Follow me."

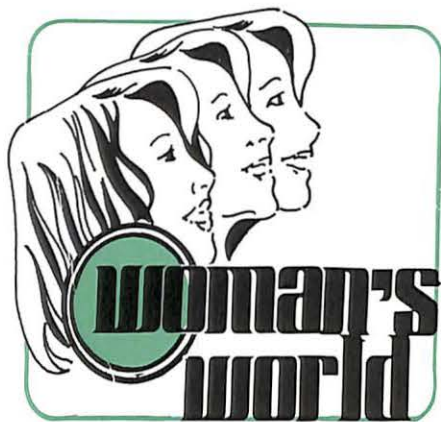
I believe there is much in this story to indicate that Peter was still apprehensive about his ability to carry out Christ's instructions even after this personal counseling. In the face of his past defeats he well might be.

Don't we feel that way sometimes? But go a little further in this story. Assured of God's love and energized by the power of the Holy Spirit, we observe him in action in Acts, chapter 2. That's surely a different Peter!

In 1 Cor. 12, Paul spends the entire chapter outlining the gifts or ministries of believers in Christ. Chapter 13 says these must be exercised in a spirit of love to be effective and goes on to define that spirit of love. As I compare myself with that spirit of love, I often feel like Peter, apprehensive about my ability to demonstrate the love of Christ.

Praise God, Romans 12 says that I don't have to demonstrate the love of Christ. My part is first: present myself to Christ for his use. Second, come to a spirit-guided self-image (if it is to be spirit-guided, we must seek his help). Third, exercise the gift Christ gives you. Fourth, let it be out of love for Christ and without hypocrisy.

(Continued on page 31)



Blessings

by Virginia Thiesies,
McClusky, ND

During the past three years I have counted it a real privilege and blessing to attend and be involved in the Women's Retreat at Crystal Springs Camp.

Beginning Friday afternoon to Saturday afternoon the hours are packed with opportunities for fellowship and spiritual renewal. This past year our theme was "Praise God for Freedom," using as a key verse 1 Cor. 15:57, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Lucille Wipf, missionary speaker, shared what she was particularly thankful for by using the word, Thanksgiving, as an acrostic. She also showed slides and spoke about the Japanese women. The film "In God We Trust," was shown as a climax to Friday evening.

The testimonies of four ladies who related victories won with Christ in their lives, even through difficult circumstances either personal or within their immediate families, was another highlight. There were very few dry eyes as we relived these experiences with them and praised the Lord for his un-failing goodness and grace to each of us.

An abundance of music, good food and craft ideas were shared as well.

As we departed to go home, many expressed their desire to stay longer or make our retreats last an entire weekend. Our attendance of 270 this year reflects an increase of about 35 percent in three years. We truly are rich in Christ!

Retreats

Many Associations have been holding annual women's retreats, and they have found that the attendance keeps growing from year to year as women share, grow and draw strength from each other and the Lord. This month's issue features reports on several outstanding retreats.

A Mountain Peak Experience!

by Lilli Albert,
Alberta Beach, AB

Can you think of a more appropriate place to have a "mountain peak experience" than in Canada's beautiful Rocky Mountains? It was my roommate's and my pleasure, along with approximately 400 other women from churches all over Alberta to attend the 20th retreat of the Alberta Women's Baptist Association in Banff, AB. Our room in the beautiful and old Banff Spring Hotel overlooked the Bow River and Bow Falls. The snowcapped mountains were magnificent, especially at sunrise. We could see the river from quite a distance. As it meandered along and as I looked at it, flowing so peacefully, I thought of it representing our lives. The water never stops flowing but is continually going on, and we never know what may be around the bend. Psalm 23:2b (NAS) says, "He leads me beside the quiet waters." But then I looked at the falls, so disturbed and rushing every which way! They reminded me of the burdens and cares in



our life. In Psalm 55:22 we have the assurance that if we cast our burden upon the Lord, he will sustain us. My roommate looked at the water and thought of the Living Water. John 7:38 says, "He who believes in me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' " What do you see when you look at God's beautiful nature?

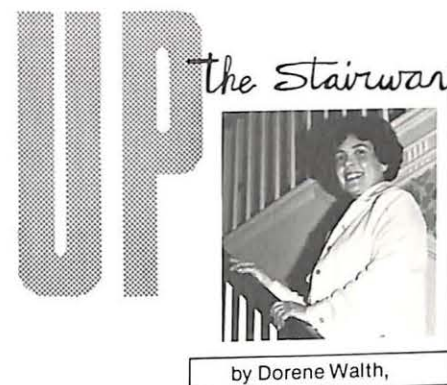
Joining in Christian fellowship at a retreat like this is so full of blessings that it is hard to know just where to begin. The music was beautiful; the fellowship with so many sisters in Christ was an experience not soon to be forgotten—if ever! The speakers challenged and encouraged us to do a greater work for him in the future.

The retreat theme was "It's Time for His Coming." The key verse: "Dear friends, while you are waiting for these things to happen and for him to come, try hard to live without sinning; and be at peace with everyone so that he will be pleased with you when he returns" (2 Peter 3:14, LB).

The "Sharing Time" on the last morning of the retreat was touching; we really praise and thank God when we hear a woman say she has come for the first time and is so thankful to have had this "mountain peak experience."

The guest speaker, Peg Rankin, spoke of mountain peak experiences and living in the valleys. She likened life to a river which begins up in the mountain peaks and as it flows down it gets larger and picks up worthwhile minerals and nutrients along its way down to the valley. In the valley is where it becomes useful. We need "mountain peak experiences" in our lives, but we must go down to the valley to bear the fruit as that is where we live. We can't hop from peak to peak or stay half way up as then we would never be able to use what we have received. The more mountain peaks, the more valleys! Isn't that a wonderful illustration? I've been encouraged to really try to live this way as it is tempting to stay up in the peaks, but God requires us to share the blessings he provides.

I returned home refreshed spiritually and relaxed physically. It is a refreshing change to spend some time like this away from home and along with the spiritual blessings be able to forget the usual household chores and everyday jobs. What a treat to leave the bed unmade, the sink water-spattered, the floor unvacuumed and to sit down to meals and be waited on for three beautiful days! Yes, attending the Alberta Women's Association Retreat in Banff certainly was a "Mountain Peak Experience." □



W.M.U. president,
Bismarck, ND

When I hear the word, February, people come to my mind. There's Washington, Lincoln, sweethearts, friends, loved ones and particularly my mother-in-law. Mother Walth Miller will be 80 this month.

From the first day that I met her, 24 years ago, I've known without any question that she has prayed for me.

When my children were little and motherhood, coupled with "pastor's wifery" brought exhaustive days, I was usually able to keep going till bedtime because I knew she had prayed for me that day. I was confident God heard her prayers and would give me extra patience, love and energy at those times when I couldn't even muster strength to pray for myself!

I'm special in Mother's heart, but so are all the other children, children-in-law and step-children in her life. I haven't figured out how many there are. You see, she has outlived three husbands and helped raise two other families besides her own six children. They are married now with families of their own.

On "disaster days," when life seems too big, I find I cope because I know Mother has prayed. What a power in my life! It has carried me through depression and discouragement, but I have also experienced the exhilaration of victories in my Christian life because of her prayers.

The stairway of life is so much easier to climb just knowing someone is effectively, fervently praying for me! It must be tough for women to make this climb knowing no one is praying for them. Thank you, Mother, for your prayers and have a happy birthday!

"The effectual fervent prayer of a righteous (woman) availeth much" (James 5:16b). □

Stimulating Inspiration

by Jeannette Orsch,
Faith Baptist Church,
Minneapolis, MN

"If my people, which are called by my name, shall humble themselves and pray. . . ." (2 Chron. 7:14).

Helen Wessel was the guest speaker for our Minnesota-LaCrosse Association Retreat. She was a great inspiration and stimulant to our thinking about God's way for our lives. BUT . . . we must humble ourselves before him and ask his forgiveness and turn from our wicked ways, such as: a wrong attitude, a broken relationship, an unforgiving spirit, spiritual laziness, no ear to hear God's Spirit speak, no eyes to read and search for his message to us each day in his holy Word, no will to really pray through our requests and not enough faith to believe his power to forgive and do all he has promised. As I listened to her speak, I knew God had revealed himself to her in a special way, and I almost felt like part of the "knot hole gang," on the outside looking in.

Jeanine Weick was our missionary speaker. We enjoyed her presentation of many flower arrangements in the traditional Japanese style. Her radiance in spite of the adversities of their job in Japan was a challenge to us here in our comfortable way of life.

Highlights of the Year

by Dottie Aebi, Salt
Creek Baptist Church,
Dallas, OR

It is always a blessing to be with friends and to fellowship with those you don't see often. To me the Oregon-Idaho Women's Retreat is a highlight of the year. How can you beat the combination of spiritual enrichment put together with good food, real fun and great fellowship, all in the beautiful setting of

Camp Tapawingo! Of the two dorms—"Slumberland" and "Night Owls" (names are self-explanatory), I seem to gravitate to the "Night Owl" bunch. The prevailing situation there is usually short on sleep but long on hilarity.

Amidst all this, the real focal point of the retreat is the guest speaker and her



sharing with us around our chosen theme. Each year our speaker has been just tremendous! This year was no ex-

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Prayer



by LaVerna Mehlhaff

We talk much of the power and importance of prayer. We are familiar with verses pertaining to prayer and perhaps have memorized many of them. We testify of the power of prayer and answers to our prayers. We believe and know that much has been accomplished through the ages due to prayer. The phrase, "Prayer Changes Things," is seen in many of our homes. In this busy day and age in which we live, are we taking the time to avail ourselves of the power that can change things—that of prayer? As we continue to experience answers to prayer, there will also be a continuation of growth in our spiritual life.

Again this year, March 4 has been set aside as the day when women will meet together for prayer in churches and homes all around the world. Materials have been sent to each of our women's groups to assist in planning for that day. The theme for this year is "Love in Action" written by Mrs. Betty Haas of Bismarck, ND.

May the desire of our hearts be fulfilled as we seek his face in prayer and as we obey him because we love him. □

We're Looking for People Who Want to Lead

Why I Believe in Ministry Through Missions

by Ardice Ziolkowski



Miss Ardice Ziolkowski

What are you looking for in life? Fun? Friends? A family? Fame? Fulfillment? All of these are very natural aspirations. But how can you most fully attain all these in your lifetime?

"What, after all, is your life? It is like a puff of smoke visible for a little while and then dissolving into thin air" (James 4:14).

So often we grasp for things that look beautiful from a distance, but when we finally get them, their lustre has vanished. Have you seen children scrambling after beautiful rainbow-hued soap bubbles, only to look in astonishment at the emptiness in their hands? Certainly there must be more to life than these ephemeral things.

When we are in the midst of difficult decisions, sincerely seeking God's will for our lives, and yet feeling the strong pull of the world, we see the future as through a glass, darkly. Yet, when we look back we begin to understand and appreciate those things that have eternal value, especially investment in the lives of others.

Let me share with you a few of the things that have brought purpose to my life. When I accepted Christ as my Savior and began to read his word, there was a growing desire to obey him. With obedience came a sense of peace and joy; yet there was a real tug to go along with the crowd. I found that just obeying 'part' of his word did not satisfy. His command, "Go ye into all the world and preach the Gospel to every creature," kept ringing in my ears. I had many excuses. I felt I had

Miss Ardice Ziolkowski served as N.A.B. missionary nurse and midwife in Cameroon, West Africa, from 1952-73. In 1973 she became the dean of women at North American Baptist College, Edmonton, AB.

few talents. I would miss my family too much. But when I took the first step of faith and obedience and said, "I'll go where you want me to go, dear Lord," a new sense of purpose and peace came over me. As I surrendered my abilities and future to God, my studies in the Bible school and nurses' training were seen in a new perspective. I felt motivated to strive for things that went beyond the transient things of this world.

As I followed the Lord step-by-step, I was led to Cameroon as a missionary nurse. It seemed God took my limited abilities and multiplied them. I was given responsibilities that I never dreamed I could handle; yet God gave the strength and wisdom. Can you imagine the satisfaction this gives? It is rewarding to be a channel through which God can manifest his love while at the same time you are rendering a vital service to a needy people. The medical work in Cameroon provided this type of opportunity. I recall assisting the doctor in surgery on a patient who had been given up as dead by her family and the medicine man. We felt no pulse and heard no blood pressure. Two weeks later she walked back to her village to show and tell, not just of physical recovery, but of a new life in Christ. Now a church thrives in that village. Can you imagine the thrill of such an experience! Truly Jesus' promise is being fulfilled—"and greater works than these shall he do; because I go unto my Father" (John 14:12).

The rewards in training people for Christ-centered leadership in other lands are unfathomable. The personal challenge of standing before a class of twenty eager student midwives and nurses is gratifying, but then in two years to see your ministry multiplied in penetrating twenty remote villages with physical and spiritual health and healing is overwhelming. Pastors, teachers and technologists involved in carrying out the Great Commission around the world can testify as to the rewards of having a part in building the church of Jesus Christ.

(Continued on page 31)

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● "Very informative." "The staff was so interested in us." "Well-planned and well-organized." "Helpful." These were just a few of the positive responses given by participants in the N.A.B. Seminary senior students visit to the new N.A.B. Conference Office in Oakbrook Terrace, Illinois, November 3-6.

Twenty-six persons, including N.A.B.S. seniors, wives and two faculty members, attended the meetings which were held in the beautiful International Office building dedicated this year. The students left Sioux Falls by Jack Rabbit bus and arrived at the Oakbrook Terrace Office exactly ten hours later. They were met by staff and friends who took them to their homes for the night.

The next day's meetings began with an orientation and introductions by Dr. G. K. Zimmerman, executive secretary. He encouraged the students to take full advantage of their time at the office, to become acquainted with the staff and to ask questions related to their field of interest.

Following the orientation, the students were given a tour of the new office facilities. Everyone was impressed with the beauty and pleasant atmosphere of the building and with its spacious offices and work areas.

Prior to the lunch hour, G. K. Zimmerman presented some information relating to the N.A.B. Conference. Of interest to the students was the fact that the membership of the Conference had grown to 56,260 with 352 churches.

The lunch hour was a time to get better acquainted and a special treat, as the staff members divided the students into small groups and took them to some of the fine area restaurants.

The afternoon meetings included presentations by the Church Ministries Department. A great deal of helpful information was shared, and packets of materials were provided for the students' files.

Following these presentations, nearly an hour was given to informal visits with staff members. Most of the students felt that this was one of the more helpful times of the two-day meetings. It provided them with the opportunity to get to know the staff personally and to get answers to questions which were of special concern to them.

The afternoon was concluded with a presentation by John Ziegler, associate secretary for Church Extension. Rev. Ziegler emphasized the exciting things which have happened in this area of church work and the challenges for the

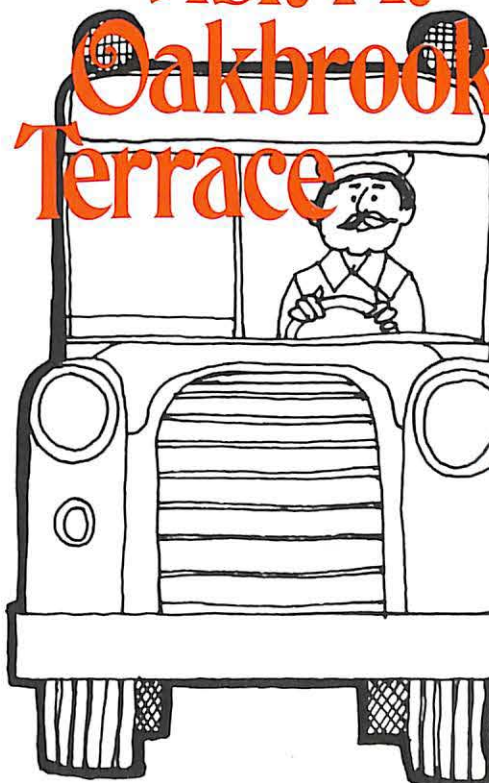
Miss Shelly Hartsook is a senior student in the Master of Ministry program at North American Baptist Seminary, Sioux Falls, SD.

future. Helpful take-home information was also provided.

The staff planned a fun and relaxing evening for the seniors. Following a good meal which was eaten in the office building's new lunchroom, the group went on a sightseeing tour of some of the interesting spots in the Chicago area. A highlight of the trip was a visit to the top of the Sears Tower.

by Shelly L. Hartsook

A Profitable Visit At Oakbrook Terrace



The meetings of the next day began with presentations by the personnel of the Stewardship and Communications Department. The students were particularly impressed by the quality of the articles in the *Baptist Herald*, and they indicated that they appreciated its more colorful and creative covers. The department presented the N.A.B. Directory to all of the students who were glad to receive this helpful guide.

The morning meetings concluded with a thorough discussion of the pension fund and hospitalization programs which are available to the ministers and executive staff of the conference. Mr.

William Kresal, business administrator, pointed out that ministers of the N.A.B. Conference are provided with a good program of benefits should they choose to enlist.

During the lunch hour the students were again treated to a delicious meal in some of the area restaurants. There was a good time of fellowship with the staff.

The Missions Department opened the afternoon sessions with a presentation on the evangelistic work of the N.A.B. Conference around the world. The Rev. Fred Folkerts called attention to the advantages and strengths of the short-term missionary work.

An hour was given to the seniors during the afternoon to visit informally with the staff members. During this time and throughout the two-day meetings they also had the opportunity to choose ten free books covering a variety of subjects. Everyone took advantage of this free book offer!

The last hour of the day was spent in informal evaluation of the two-day sessions. Almost the entire staff was present. The consensus of the group was that the meetings had provided an excellent opportunity to understand the organization and work of the denomination from the top down. Many students commended the staff for their interest and personal approach. All of the seniors agreed that the planned times for informal visits with the staff were especially helpful. They also appreciated the hospitality in their homes and in providing sightseeing opportunities. It was generally agreed that the meetings had been well-planned and organized.

Saturday morning brought a brisk breeze and bright sunshine as a smiling group of seniors loaded their luggage, free books and stacks of hand-out material on the bus for the trip back to Sioux Falls. It was time to say "good-bye." There was a real sense of camaraderie between the staff and students.

As the bus pulled out around 8:00 a.m., the group seemed to convey directly or indirectly the feeling that something significant had taken place during the two-day sessions. This had been an opportunity for the class to fellowship together and learn of the work of their Conference in a direct way. It had also been a time to accept the challenges of the future.

When the bus finally pulled into Sioux Falls nearly ten hours later, a tired but happy group of seniors sang "Blest Be The Tie That Binds" and thanked God in prayer for what they had learned and experienced at Oakbrook Terrace, for a safe journey, and most of all for the God-given privilege to be his servants—bearers of the wonderful Good News! □

PERSONAL ESTATE PLANNING



Is Your Estate Plan Up-to-Date?

by Everett A. Barker

In spite of computers and labor saving devices, life is becoming more complex and complicated. The governments of most nations are making sure that this is true. The tax reform act of 1976, it is said, is a bonanza for tax attorneys, accountants, tax preparers and estate planners. The average person must increasingly rely on professional help in the areas of law and finance. Do it yourself planning can be devastating.

REVIEW YOUR ESTATE PLAN

The new tax law means that estate plans made in the past should be reviewed. In my article last month, I pointed out the fact that fewer estates will be subject to federal estate tax than in the past. The rules on gifting are changed so that there is a uniform tax rate for gifts and taxes. The old \$3,000 per year gift to as many persons as desired is retained. Wills which had marital deduction clauses may have to be rewritten because of the new and more generous allowance between spouses. Your previous estate plan should now be reviewed.

NEW PROPERTY VALUATION

December 31, 1976, was an historic date for people who will inherit property in the future. In the past it was quite simple, in that the heir simply took the new value as of the date of death of the decedent. Now property will be valued as of December 31, 1976, and there are different ways for computation of securities or real estate. Things will be tougher in some cases for heirs in the future. An article in the *Wall Street Journal* says: "Prudent property owners face an important chore early next year. Because of changes in the tax law, you should make an inventory of all your property, in-

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

cluding securities, business property, real estate and personal possessions. The inventory should show the dates of acquisition, the cost of the property (or its tax basis, if received by a gift or inheritance), and any depreciation, depletion, amortization or other adjustments to the property's cost."

A CHRISTIAN PERSPECTIVE

At this point I could continue with other tax changes, but they are not easily understood, to say the least. First of all, a Christian wants to obey the law. There is an old saying that says: "ignorance is bliss." This is true until the reality of an event startles us out of our bliss. This often happens at the death of a loved one, when the requirements of the law must be met. The law can be a harsh taskmaster, so we have the responsibility to learn what the law requires of us. Secondly, a Christian has a stewardship responsibility toward the possessions God permits us to use. Good planning can help us use our possessions to our best advantage, to help our family in the future, and to share them in God's work.

I am sensing a great deal of uncertainty about the future of the order of our society as we know it. People that I talk to, in all walks of life, have a feeling that there is a day of reckoning coming. This is in harmony with the Bible that tells us that the world order that we know will terminate. In view of this, how are we to handle the material affairs of life? Should we give up and do no planning? No, it seems to me we are to do what Christians of all ages should do, namely, prepare as though our plans will ultimately be needed but live as though Christ may return at any time. In this complex and complicated world, we need wisdom from the Lord as we live daily and plan for the future. It seems to me that good financial and estate planning prepares us to live or die as the Lord wills. What preparations have you made? □

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insight into christian education

The Woman's Missionary Union: Salt and Honey in the Church

by LaVerna Mehlhaff

We are the women of the North American Baptist Conference. We are a group of 400 societies with a membership of about 10,000 women in the United States and Canada.

We are housewives, secretaries, nurses, teachers, bookkeepers, bus drivers, college students, career women, singles, widows, divorcees, younger, older, in-between.

We desire to fulfill the purpose to which we are committed: (1) first of all to unite all of the women of our churches into a fellowship that will help each of us grow in a personal relationship to Jesus Christ through Bible study and prayer; (2) to cultivate a missionary spirit among our women; (3) to become involved in personal evangelism in our Judea/home missions; (4) then to reach out to the uttermost parts of the world—overseas missions.

Meeting Needs Overseas

We are concerned for overseas missions as seen through our involvement in White Cross work (which would also come under the category of World Re-

lief). Our women have been faithful in fulfilling the quotas given to them by our missionaries in the medical fields in Cameroon and Nigeria for the past 54 years. Praise the Lord for the faithfulness of the women in their support! It is especially meaningful when we realize that the medical work could not continue were it not for the women who supply the hospitals, clinics and maternity centers with sheets, blankets, layettes, rolled bandages, squares, sponges, gauze and much more.

Meeting Financial Needs

Not only have our women been responsible for all of the White Cross supplies, but they have also adopted financial goals each triennium. The goal for this triennium is \$400,000. All of the money is expended for missions overseas and at home.

Meeting Women's Needs

We provide help to our women in planning their programs for the year. The program packets in English and German are available on October 1 of each year. These packets are to be used as an aid as programs are planned to meet the needs of the women. We also supply our local societies with materials for the Baptist World Day of Prayer as

well as the World Day of Prayer. Letters of information are sent regularly to our Association presidents as well as regular mailings to each local society president and pastor's wife.

Our desire is that women will plan programs which will meet the needs of the woman of today. In order to do this, each society will need to know the women of their church and also the needs of the women attending the local church. Programs then must be planned to meet the needs of the women in each local area. Needs of women certainly vary depending upon the locale and involvement of women in various programs in their home, church and community.

We are suggesting that women consider using the idea of *interest groups*. Interest groups are smaller groups studying or meeting together in an activity that will meet their particular need. Several of our churches have already adopted the plan and are finding that it meets their needs. Examples of interest groups would be: crafts, exercise, visitation, library, Pioneer Girls guides, Bible study, missions and traditional meetings. Gifts that God has given to women will assist them in determining the type of groups that will function successfully in their area. Each group functions within the organization and purpose of the Women's Missionary Society. Each will have a Bible study, prayer time, devotional or that which would be adaptable to provide growth for women in their Christian faith.

There are a number of times during the year when all the women will meet together for combined meetings. This is essential to retain the unity of the women in the church. During these months, it is suggested that there be no interest group meetings, but, again, this would be entirely up to the interest groups in each church. There is much that can be done to make the Women's Missionary Society exciting.

Every church needs a women's organization that will meet the needs of the women of today. We believe the Women's Missionary Society can be such an organization, relevant for today. At no time in history has there been a greater need for outreach and for discipling, and the W.M.S. program includes both. Never before has there been a greater need for sharing of love, caring for one another, than today. This is also a part of our purpose as a W.M.U.

Women, we challenge you to pray for one another and be faithful to the great commission Christ has given to each believer—that of sharing the good news of salvation. We do want to have a part in the growth of our churches and it is thrilling to see what God will do as we yield to him. □

● For 32 years Roy Mason of Red Wing, MN, has been hauling cargo by truck. He's one of the so-called "knights of the highway," those who make a living driving a big semi-trailer across the country wherever their cargo must be delivered.

Today Roy is still driving a tractor-trailer rig, but the cargo inside is different. It contains 10 church pews, an electric organ and a pulpit. He calls himself a "truck driving preacher," one of several who haul their chapels in their rigs across the United States and throughout Canada, bringing the gospel to the almost 12,000,000 truck drivers handling the more than 18,000,000 trucks on the road in the United States, with many more hauling freight across the wide expanse of Canada.

Mason has been witnessing for Christ for almost 19 years, ever since he was converted in a small church in Casper, WY. He says, "I was hauling crude oil from the oil fields around Casper when the Lord called me into the ministry as a truck driving minister." It was a ministry he carried on wherever and whenever he stopped for coffee, or made a rest stop. For Mason each stop was an opportunity for him to talk to his fellow truck drivers about Christ. His logic is simple and one Christians in every profession have followed: "Truck drivers can talk to other truck drivers. We know each other's language, what bothers all of us, and the problems we face. So I just use my God-given opportunities to talk about Jesus and what he means to me and can mean to another truck driver whenever I have the chance."

What Roy Mason was doing in an informal way for almost 19 years is now being done in an organized way by an organization called "TRANSPORTS FOR CHRIST." Mason joined it about a year or two ago and now drives one of the three tractor trailer chapels owned by the organization—"Pathfinder" which runs the breadth of Canada, "Trailblazer" covering the western United States, and Mason's rig, "Roadrunner," which takes him throughout the Midwest, East and the South.

"TRANSPORTS FOR CHRIST" was begun by a young Canadian, Jim Keys, a man who began working as a truck driver until called by the Lord to work for Christ. Within a year after, Jim had confessed his faith, accepted Christ, changed his life to fit his faith and entered a Bible college to study for the ministry.

While his classmates talked of working in foreign mission fields, becoming evangelists, or pastors, Jim Keys kept remembering his own days on the highway behind the wheel of a tractor-trailer. He knew, as did Roy Mason, that there's far more to truck driving than the glamour of rolling down the highway with a semi-trailer rumbling along behind.

There's the problem of divorce. Mason reflects: "I've run into more truckers who are divorced or are going to get divorced than anything else. That's their biggest problem."

Truck drivers are gone from home much of the time and this produces a strain on a marriage. Then too, as Jim Keys notes, "After days away from home, a driver gets hungry for human companionship. In this condition, far from the restraints of a home town, friends, wife and family, he can fall victim to the soft lights of a

bar, too many drinks, and the invitation of the girls who hang around bars and truck stops."

But there are other problems facing the truck driver. There are the long hours on the road and the loneliness that it produces. Irregular schedules keep a driver from having Sundays free when he can attend church. So even if he is a Christian, he is faced with the temptation to be on the road on a Sunday in order to keep his family financially secure. At the end of a run, or during a rest stop, there's little to do, and bars have an appeal.

Mason knows from his own life the strains this kind of a life can produce on an individual, the emptiness that has to be filled. And as he says, "19 years ago that emptiness was filled in my life by Christ. After that I never traveled alone—Jesus was with me all the way. I had strength to resist the temptation during rest periods and while waiting for another cargo to bring back toward my home. I knew Christ was watching over my family, so I didn't have to worry about that as I once did. But for the driver without Christ—that's a different story."

That's why Mason joined "TRANSPORTS FOR CHRIST." Like Jim Keys who founded the organiza-

tion, Mason realized no one was evangelizing the truck drivers out where they were—on the highways and at rest stops scattered across the country.

Christian truck drivers, like Mason, handle the tractor-trailers that haul the mobile chapels around the United States and across Canada. The chapels are built inside the regular rigs. And when it pulls into a truck rest stop, the huge cross on the trailer is illuminated and a series of services are announced. Because the truck drivers work around the clock, services too are often held around the clock. "There was one stop," Mason recalls, "where we had 22 meetings in 24 hours. You have to be available whenever they roll into a truck stop. That's why I'm on the road only three weeks of the month and home one week. I need rest and have to be with my family too. Fortunately, they're behind me 100 percent."

The mobile chapel is used for more than worship services. Mason and the others who haul the Christian chapel trailers are available for counseling, providing a Christian setting for a man who may want to unburden his problems to someone who is genuinely interested in him as a human being. From these sessions come opportunities to present Christ as the answer to the problems.

The need for the mobile chapels is evident from the number of truckers who use it. In South Holland, IL, for example, more than 155 truckers visited the chapel during the time it was parked at that truck stop.

Mason believes, as does Jim Keys, that the ability to listen and help is vital. Sometimes a trucker may request a trailer chaplain to call his family or drop in on them

when he passes through the trucker's home town. When this occurs, the chaplain has the opportunity to work with the family as well as the truck driver, bringing Christ to the family also.

"TRANSPORTS FOR CHRIST" does more than provide worship opportunities and counseling assistance for the "knights of the road." There are safety programs, designed to minister to the physical life of the truck driver as the religious ministers to his spiritual life. Mason explains these safety programs: "Truck drivers know how hazardous their occupation is. And they're conscious of how vital safety is for them. Then too, they're impressed that someone recognizes this and is willing to spend time showing safety films. But we tie the spiritual into it also. We tie in the Word of God with how they drive and how important their life is. The motto of 'Transports for Christ' is 'Safety is of the Lord' Proverbs 21:31. We have that passage lettered in foot-high type on the side of the mobile chapel."

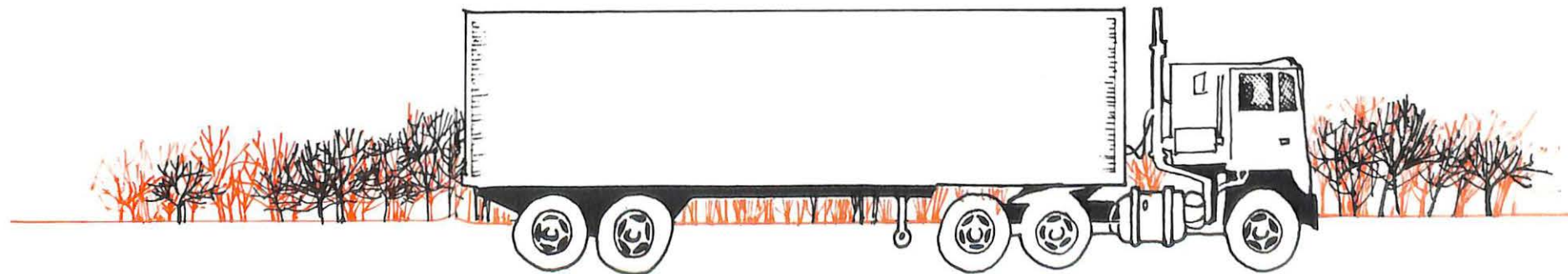
Literature designed to appeal to the truck driver and speaking to his needs in his own language is also a part of the "TRANSPORTS FOR CHRIST" program. That's how Jim Keys first began his ministry and work with the men who drive the huge tractor-trailers. The "Highway Evangelist" is the chief means of keeping in touch with the men who crisscross the North American continent. Begun in 1957 by Jim Keys with an initial printing of 280, it now has a normal circulation of some 50,000. It's filled with pictures, stories about the men who drive the rigs, and it speaks to them about how Christ can be a part of their lives.

"TRANSPORTS FOR CHRIST" began when a converted truck driver in Canada came back from a Bible college in Canada to evangelize the men who travel the highways in their tractor-trailers. It is now a specialized ministry reaching out to truckers all across the United States and Canada. There are nine chaplains, including Roy Mason, thirty evangelists, nine divisional headquarters, and district workers giving their time to distribute literature and visit the many truck stops around the country. A Mobile Chapel may travel as much as 30,000 miles per year, visiting major truck stops for a few days at a time.

And as the ministry continues to grow, a small band of Christians in Japan, where the trucking industry is mushrooming, have begun a similar ministry, sensing in this approach an opportunity to bring Christ to their fellow Japanese and have them find in Jesus the answer to the problems and needs people have everywhere in the world, and those special needs the men have who drive the tractor-trailers on the open road. □

"TRUCK DRIVING FOR CHRIST"

by Thomas W. Klewin



HILLSBORO, OR. God has been blessing the Faith Baptist Church of Hillsboro. Thirty-three of our people took the "Here's Life America" training, and 28 took part in our phone center and media response effort. In the three weeks of our center, over 600 calls were made, and 52 people prayed to receive Jesus Christ as Savior.

Two Bible study classes are now following up on these people, and we are continuing to use our training to share our faith in Christ.

On Nov. 21, 1976, six young adults, including two couples, were baptized and, along with the husband of one of the ladies baptized, received the hand of fellowship on December 5. Several others have completed the pastor's class and will be welcomed into our fellowship in the near future. The Rev. Jim Green is pastor of the church.

CHEROKEE, OK. Bethel Baptist has been blessed this past year with 9 decisions for Christ of which 5 followed the Lord in baptism. Several families joined the church by transfer of letter, and a decision was made by a young married man to enter the full-time ministry. Many rededications were made, and God has blessed our fellowship with a spirit of love and unity. The W.M.S. undertook the project of putting a new carpet into the church sanctuary, pastor's study and nursery.

On Oct. 22 we were blessed to hear Lucille Wipf from our mission field in Japan. A reception was held in her honor following the service. Lucille was presented with a gift of love from our W.M.S.

TRENTON, IL. The First Baptist Church dedicated its expanded worship center to the service of the Lord on Sunday afternoon, Sept. 19, 1976. A concert of sacred and patriotic music preceded the dedication service. Pastor Bob R. Neighbors welcomed guests and extended program recognitions. Selections by the adult choir and the youth sextet were highlighted by Scripture. The Rev. Willis Potratz spoke; the Rev. Morgan Davis gave the dedicatory prayer. The deacons' wives hosted a reception following the service.

The expansion project included extending the sanctuary by moving the entire end wall 16 feet thus adding a church office, new stairways to the basement, new heating and air-conditioning systems, new pews in the center of sanctuary, new exterior siding and carpeting throughout and altering the foyer and the baptistry. The seating was increased from 130 to 240.



Plans are underway for the observance of our 75th anniversary on March 19-20, 1977. (Bob Neighbors, pastor.)

KESWICK, NJ. The Atlantic Association Women's Missionary Union met on Nov. 5 and 6, 1976, for its 13th Annual Retreat, at beautiful America's Keswick, Whiting, NJ. It was our privilege to have as our guest speaker, Miss LaVerna Mehlhaff, who challenged us with messages on Friday evening and Saturday. She gave us new insight into the work of our W.M.U. as well as helpful suggestions for activities of our individual missionary societies.

The beauty of the Keswick Conference grounds, the fellowship with one another, the music, good meals and thought-provoking messages all made the Retreat a time of special blessing. There were 131 ladies who attended, and our missionary offering amounted to \$320.00. (Anna Draeger, reporter.)

MORRIS, MB. In September 1976 the Rev. Wilfred L. Weick and family, missionaries to Japan, were with us at Emmanuel Baptist Church. We enjoyed their singing, verbal messages, and slides of their work in Japan.

Thanksgiving was observed on Oct. 17, 1976. Our morning service was broadcast over a local radio station. The evening service was conducted by the Sunday school. The total mission offering for the day amounted to almost \$11,000.00.

Our young people's activities included a weekend at our church camp at Lake Nutimik, Bible study groups, and a two-day youth rally at the German Baptist Mission Church, Winnipeg.

Pioneer Girls enrollment has increased sharply, and we plan to start Boys' Brigade.

Our W.M.S. held its annual program in November, with guest speaker, Mrs. Anita Gutowski, missionary to Nigeria. An offering of \$612.00 was received for the Bible school to be constructed in Mbu, Nigeria.

Two candidates followed the Lord in baptism on Nov. 14, 1976. The Rev. Bruno Voss is pastor of our church. (Mrs. C. Bergstresser, reporter.)

WEST FARGO, ND. "It is more blessed to give than to receive," (Acts 20:35) was the verse for the Harvest-Mission Festival of the Grace Baptist Church, on Oct. 17, 1976. As this picture shows, our communion table was



beautifully decorated with fruits, vegetables, pumpkins and stalks of corn, ever reminding us of the goodness of God. Guest speaker during the morning service was Dr. Harold Manner, Ph.D., chairman and professor of Biology, Loyola University, Chicago, IL. We were blessed during our evening service by Miss Pat Lenz, missionary, Cameroon, as she shared her work through slides. Our missionary offering was \$2,102.00. Praise God. The Rev. Leroy Moser is our pastor. (Frances Abrahamson, reporter.)

DERBY, NY. God's Volunteers came and took this church extension church by storm in November, 1976. Our hearts were blessed, and we continue to praise the Lord for the way they were supported during their stay. At the final Sunday evening service there were 215.

People were inspired and encouraged to commit themselves to the exciting task of sharing the good news of Christ. As a result there were 792 calls, 517 contacts, 87 prospects, and 16 decisions. It has meant the revitalization of our visitation program, and we are thrilled to see people coming to church who were touched by the God's Volunteers' ministry. This time with G.V.'s was the highlight of many, many experiences God has given us this year. (George Brite, pastor.)

KELOWNA B.C. Three events highlighted the October-November, 1976, season at our church. The first event was the celebration of the 15th anniversary

of the organization of Trinity Baptist Church. We praise God for his guidance throughout the years; souls have been won to him, resulting in occasions such as the baptism of 14 persons, our second event this fall. Thirdly, we have just concluded our first Okanagan N.A.B. Missionary Conference which was hosted by our church, Osoyoos Baptist Church and Faith Baptist Church of Vernon. Lakeview Heights Baptist Church and Grace Baptist Church of Kelowna took part, also. The missionary speakers were Dr. Dieter Lemke, Miss Eunice Kern, the Rev. Harvey Motis, and the Rev. Fred Moore, featuring Japan and Cameroon, in particular. (M. E. Spletzer, reporter.)

ELK GROVE, CA. The Northern California Women's First Annual Fall Festival was held at the First Baptist Church, Elk Grove, on Oct. 29, 1976.

The theme, "God Loves America," was introduced by Esther Woehl. Mrs. Ray Hoffman told of the preparations which she and her husband had made to go as missionaries to Victoria, Cameroon. Marya Lindstrom, a ventriloquist, was featured as well as group patriotic singing led by Wanda Lippert. Barbara Livingston gave the devotional. Special music was provided by Pat Hoffman, June Goehring, Edie Galbraith, Geri Palmer, Ann Jantzen, and Anita Porter. Jeannette Hinsz gave a reading, and Trudy Frank led in prayer. Bicentennial exhibits were viewed following the service. (Pat Hoffman, reporter.)

GRAND FORKS, ND. We were privileged to have God's Volunteers music and follow-up sections with us at Grace Baptist October 6-15, 1976. The music section appeared on television and also sang in the South Forks Shopping Mall. Together the two sections made over 400 calls, and a number of decisions were made for Christ.

November 6-7 was set aside for dedication of our new activities center. The festivities began Saturday evening in the new auditorium with a banquet served by ladies of the Dorcas Club. The Rev. Clarence Walth, North Central Area secretary, was guest speaker, and Lloyd Omdahl master of ceremonies. Special music was provided by the Freedom Life Quartet. Sunday morning Dr. Peter Fehr of Minneapolis, MN, was guest speaker; with Dr. G. K. Zimmerman, N.A.B. executive secretary and a former pastor, speaking at the formal dedication and laying of the cornerstone Sunday afternoon. (Lois Stroh, reporter.)

CRESTON, NE. On Oct. 3, 1976, we rejoiced as 10 persons were baptized

during the morning worship service and received into the fellowship of the church that evening by Interim Pastor D. Lee Grace. Pictured with the new members are Pastor Grace and Mrs. David Zimmerman who held a series of classes with them.

On Sunday evening, November 7, the Sunday school observed Harvest Mission, Scripture Memory, Bible Day and Conference Sunday with a special program and film. Fruits, vegetables and grain decorated the platform.



Sixty women from our sister churches worshiped with us on November 1, the Baptist Women's Day of Prayer.

On Sunday evening Nov. 21 The Dorcas Society had its annual program with the Rev. Fred Folkerts, N.A.B. associate secretary for overseas missions, as speaker. (Mrs. Milton Scheffler, reporter.)

VENTURIA, ND. Venturia Baptist Church was privileged to have the Rev. Daniel Fuchs, Oak Park, IL, as guest speaker for a week of deeper spiritual life meetings. We were richly blessed.

Our church joined with the Ashley churches in the Ron and Diane Susek Crusade campaign. We were filled with inspirational singing and challenged with heart warming messages by the Suseks. Several decisions and rededications were made for the Lord. The Rev. Vernon Schneider is our pastor. (Ny-Letta Heupel, reporter.)

WEST FARGO, ND. The annual Central Dakota-Montana Baptist Men's Brotherhood Singfest was held Nov. 14, 1976, and hosted by the Grace Baptist Church. We had two services at the local high school. During the morning and afternoon services, Mr. Lloyd Omdahl spoke. During the evening service different groups shared in song, and Mr. Wesley Beuchler shared his testimony.

The offerings at the singfest were designated for the following: two-thirds for the Crystal Springs Bible Camp and

one-third for the Spearfish Baptist Church Extension Project. The offering was \$575.00. (Frances Abrahamson, reporter.)

NEW LEIPZIG, ND. Special Missionary Services were held at the New Leipzig Baptist Church on Sept. 30, 1976. Missionary Fred Moore brought us up-to-date on mission work in Japan. On Oct. 1, 1976, Missionary Dick Rabenhorst spoke to us on the work in Brazil. On Oct. 3, 1976, we held our Harvest-Mission Fest with Missionary Robert Lennick from the Cameroon speaking; a dinner was served at noon. In the afternoon service, Mrs. Robert Lennick told us of her feelings as a missionary wife.

October 17-24 the Rev. Daniel Fuchs, Oak Park, IL, held a series of meetings on evangelism and visitation. November 14 our church witnessed the baptism of Mrs. Freda Kreutz. Pastor of the church is the Rev. Roger Freeland. (Mrs. Walter Kallis, reporter.)

PAUL, ID. Delegates from nine Oregon churches made the 600 mile trip to Paul, where Pastor Henry Barnett and the membership of First Baptist Church made the Oregon-Idaho Association 89th Sessions a most memorable experience. Moderator Bernard Fritzke of Bethany chaired the business sessions, numbering over 100 persons attending, and Vice Moderator Mel Kasen of Glencullen announced the programs.

The Association voted to undergird the Southwood Park Church in prayer and with \$300 monthly for a year toward church growth and fiscal stability. A gracious spirit of financial support from First Baptist, Paul, to Hollyview Church Extension is a true pattern of love for the brethren. The question of need for a doctrinal statement was reflective of Triennial Conference discussion, the majority preferring that each search his Bible to look for God's leading in his life. Camp Tapawingo Master Plan is developing with a director's residence started.

Dr. Roy Seibel, North American Baptist Seminary, expanded on the theme of the Lordship of Jesus Christ in our lives and homes. Missionary Lucille Wipf, Japan, shared our North American Baptist Conference ministry among the Japanese and, more particularly, her area of service. A panel for the youth discussing "What Constitutes a Call from God?" drew Dr. Seibel, Miss Wipf, and Pastors Jim Green and Bob Vogel of Faith and Immanuel in sharing their life testimonies, and with participation by the youth, proved this a relative topic. Pastor Anthony Salazar, Bethany,

accompanied the youth in their activities.

Miss Wipf spoke at the Women's Missionary Luncheon, and Mr. Don Hall, recording secretary, Glencullen, spoke at the Men's Luncheon on church visitation. Workshops were conducted by Western Area Secretary Hans Wilcke on the Diaconate Board; and the Rev. Floyd McElveen, Burley, on visitation witnessing, and the Rev. Dave Rodes, Rupert, was the youth banquet speaker. The Rev. Earl Kaurin, Paul, led the pre-session prayer times. Four of our youth are attending North American Baptist College and one young man the North American Baptist Seminary.

Increased budgets and the challenge for church growth and establishment of more extension churches presents a worthy challenge for the new leadership to direct: Moderator Mel Kasen, Vice Moderator Pastor Anthony Salazar, Treasurer Harold Ayres, Statistical Secretary Carlene Sonnenberg, Recording Secretary Pastor Jim Erb and Historian Don Hall. Continuing service are General Council Representative Walter Schmitke and Alternate Doug Graf. Our caravan adventure was fun, and our hosts most gracious. (Florence Bauder, reporter.)

JAMESBURG, NJ. On Oct. 24, 1976, the First Baptist Church held a dedication service for its new place of worship. Construction on the building began in March 1975. The Rev. Wilmer Quiring, Eastern Area secretary, was speaker at the morning worship service. At the dedication service in the afternoon, Dr. Richard Schilke, general secretary, N.A.B. Missionary Society, extended greetings from N.A.B. Conference and gave the dedication address. Former pastors spoke. Greetings that arrived by mail were relayed by Dedication Committee Chairman William Ebner.



Special music was furnished by soloists, Miss Cheryl Schroeder and Chaplain (LTC) Clinton Grenz, church members, and the Youth Fellowship under the direction of Mrs. George O'Carroll, organist. The Rev. Karl Bieber, pastor, presided and was in charge of the act of dedication at the close of the service.

We were blessed and honored by the presence of God's Volunteers who were with us for two weeks which included our open house on October 31. (Marguerite Lee, reporter.)

SPEARFISH, SD. The South Dakota Association of Churches of the North American Baptist Conference was held at the Mountain View Baptist Church in Spearfish Sept. 30—Oct. 3, 1976. This was the first conference held in this church. The host pastor, the Rev. Gordon Voegelé, the mayor of Spearfish, and a representative of the ministerial association welcomed the guests.

The theme, "Christ Inspires Freedom," was presented in messages by Dr. Gerald Borchert, N.A.B. Seminary, Sioux Falls, SD; the Rev. Harry Johnson, the Rev. Clarence Walth, North Central Area secretary, Miss Lucille Wipf, missionary, Japan, the Rev. D. S. Wipf, and the Rev. Oliver Bender.

A Pastors' Breakfast was held with the Rev. Clarence Walth as the guest speaker.

The Rev. Kenneth Unruh was elected moderator of the Association, with Duane Heeren, Sioux Falls, vice moderator; Mrs. Roger Harms, Chancellor, recording secretary; Elmer Olthoff, Emery, treasurer; and Mrs. Wilbert Buchholz, Tripp, statistical secretary. Committee elections included Benny Faith, Emery, church extension; Mrs. Donald Miller, Sioux Falls, Successful Living Center; the Rev. Oliver Bender, Madison, and Lyle Hambeck, Spearfish, church ministries, and the Rev. Walter Hoffman, Sioux Falls, General Council.

The Rev. Elmer Tahrán, Rapid City, spoke at the Men's Brotherhood Banquet. Neil DeBoer conducted the business. New officers are Roland VanGergen, Avon, president; Vernon Janssen, Emery, vice president; Andy Eben, Avon, secretary; and Robert Decker, Emery, treasurer.

The W.M.U. banquet was held with Ruth Buchholz presiding. Rose Voegelé, Phyllis Hoffman, ArvaDell Tahrán, Mary Etta Faszer, Janelle Hiatt, Mrs. Otto DeBoer and Irene Eben participated in the program. Miss Lucille Wipf spoke on some of her "Firsts" of her life in Japan.

New officers are Mrs. Wilbert Buchholz, president; Mrs. Ed Decker, vice president; Mrs. Wayne Decker, secretary; Mrs. John Voight, treasurer, and Mrs. E. I. Rippentrop, White Cross.

The Mountain View Baptist Church provided spiritual blessings and comfort to all attending the conference. We wish them God's blessings in their new church. (Mrs. Martha Pfaff, reporter.)

MINITONAS, MB. Thanksgiving Sunday marked the end of a month long project for families and friends of First Baptist Church. Over 80 "Love Loaves" were broken by Leo Hart, the Rev. H. Ulrichs, pastor, Ed Hart, and



Left to right: breaking the loaves Leo Hart, Rev. H. Ulrichs, Ed Hart, Bob Grieger.

Bob Grieger (pictured). The offering, totalling \$2,587, will go to fight hunger and provide emergency relief through two organizations, the Baptist World Alliance and World Vision of Canada. (Irmgard Lausman, reporter.)

ASHLEY, ND. A united area-wide evangelistic Crusade for Christ with Ron and Diane Susek of York, PA, was held Nov. 6-12, 1976. All services, sponsored by a number of area churches, were held in the Ashley High School Auditorium.

A mass choir under the direction of David Edwards, a professional musician of the Ron Susek Team, enhanced the services each night. The music sung by Diane Susek stirred and thrilled the hearts of all. The soul-searching and challenging messages by Ron Susek were a spiritual uplift. Decisions and rededications were made for which we praise God. The Ashley Baptist Church participated in the Crusade, and the Rev. Etan Pelzer was pastor of the church at the time of the Crusade. (Mrs. Carl Fischer, reporter.)

AVON, SD. A Harvest-Mission program was held at the First Baptist Church on Oct. 17, 1976, with Professor Herbert Dickerson, North American Baptist Seminary, Sioux Falls, SD, as the guest speaker for the morning and evening worship services.

On October 24 a baptismal service was conducted during the morning worship service for one adult and eight Sunday school pupils by the Rev. Henry Lang. The hand of fellowship was given the candidates on November 4.

The Rev. Jerry Beltz was the guest speaker for evangelistic meetings held November 9 to 14.

The Women's Missionary Society and the Maranatha Fellowship presented

their annual program at the church on Dec. 12, 1976. (Estie Betz, reporter.)

BROOKFIELD, WI. The Immanuel Baptist Church of Brookfield adopted as its mission budget for 1977 an amount equal to 30% of its annual budget. This will mean an increase of nearly \$4,800 in mission giving and will be a step toward the goal of "As much for others as we spend on ourselves."

To achieve this 30% for missions goal the church members had to deliberately curtail some of their own program desires. The pastor, the Rev. Jack E. Jones, says of this action, "The needs of our wider parish, the world, have caused us to reconsider our own needs, and we have chosen to give priority to those which are outside our own backyard. It is true that some things we have wanted to do, as a local church, we cannot now afford, but we are convinced that the wider-vision, demonstrated by this action, will result in a deeper commitment of our people and an expanded ministry for Christ and his church both at home and abroad."

CALGARY, AB. On Oct. 2, 1976, an ordination council met at Temple Baptist Church for the purpose of examining Brother Sieg Koslowski's suitability and qualifications for the Christian ministry. The delegates were favorably impressed with the candidate and were satisfied with his doctrinal statements. Sieg Koslowski graduated from North American Baptist Seminary with a Master of Arts degree. He has been serving the Temple Baptist Church as assistant pastor. Sieg, with his wife Edith, have accepted the call from Parkdale Baptist Church, Drumheller; their ministry began January 1977. Having watched both of them grow up in our church, we will miss them very much. The short time they have served us has been very effective and enriching.

At the ordination service, Oct. 31, 1976, the Rev. A. Thielenhaus brought the message. (Lydia Stinner, reporter.)

CHEROKEE, OK. The Oklahoma Fellowship of the N.A.B. Oklahoma churches met Nov. 12 and 13 at the Bethel Baptist Church. Dr. Samuel J. Mikolaski, professor of Historical Theology and Christian Heritage, North American Baptist Seminary, Sioux Falls, SD, was guest speaker and brought the some challenging messages on "The Mission of the Church Today" and "Heritage of Our Faith". Other speakers were the Rev. Harry Haas, Zion Baptist Church, Okeene and the Rev. John Silvey, pastor, Bethel Baptist Church. The youth had charge of the evening service on Saturday.

in memoriam

JOHN ADAM, 76, of Leduc, AB, died on Nov. 8, 1976. He was born in Romania and immigrated to Canada as a young boy. He committed his life to Christ in his youth, and this decision became the foundation of his entire life. He was a member of Temple Baptist Church for almost 40 years serving as a deacon and Bible class teacher. His Bible knowledge, rapport with youth, positive attitude, ready wit and love of God were a constant blessing. Survivors include his wife, Alvina; three daughters, Reta Newman, Delaine Fritzsche, and Darlene Archer; eight grandchildren; three sisters, and one brother. The Rev. Lloyd Kresier was the officiating minister.

DELORES HOLVERSON, 52, Rock Springs, WI, died Nov. 16, 1976, in Watseka, IL. She was born in 1924 in Roberts, IL, and was married to Delmar Holverson in 1941. At the time of her passing, she was a member of the North Freedom Baptist Church, North Freedom, WI, having served in a number of positions, including deaconess. Survivors include her husband; her father, Joseph Sans; five children: Joanne Kissack, Sharon Eastburn, Michael, Gunder and Mardel; and three grandchildren. Funeral services were held in Roberts, and memorial services at North Freedom, with the Rev. Allan Gerber, pastor, officiating.

ANDREW MEHRER, 82, Bismarck, ND, died on Oct. 27, 1976. He was born Jan. 10, 1894, in Romania and about 1910 moved to the Anamoose, ND, area. He farmed near Turtle Lake for more than 30 years before retiring. He moved to Bismarck in 1946 and joined the Bismarck Baptist Church. He leaves his widow, the former Olvina Pfeifle whom he married Dec. 13, 1918; two sons: Reuben, Turtle Lake, and Arthur, Minneapolis, MN; eight grandchildren and two great-grandchildren. The Rev. Orville Meth and the Rev. Ron Norman officiated at the funeral service.

ALLEN MOHRMAN of Columbus, NE, 54, died May 10, 1976. He was born to Gustav and Lydia Mohrman May 17, 1921, at Columbus, NE. At age 13 he became a Christian, was baptized and received into the fellowship of the Shell Creek Baptist Church where he was a faithful and active member until his death. On Jan. 10, 1946, he married Eleanor Alsager. He is survived by his wife, Eleanor; 3 children: Aldine Mueller, Eldon of Columbus, and Barbara Meinecke of Lincoln; 2 grandchildren; 3 brothers: Leonard, Arville, and Gus; and one sister, Lois Menke. The Rev. Wm. Effa officiated at the service.

CARL OKKEN, 71, died June 25, 1976, at Bismarck, ND. He was born Nov. 9, 1904, at Buffalo Center, IA, and as a child moved with his parents to South Dakota where they lived until 1923 when they moved to the New Leipzig area. He married Ida Iblings at New Leipzig Feb. 10, 1931. In 1928 he was baptized at Odessa, ND, and was always active in the New Leipzig Baptist Church serving in many different offices over the years. He is survived by his widow, Ida; four children: Don, James, Shirley (Mrs. Floyd Roehl) and Luella (Mrs. Jerry Lang); 14 grandchildren, three brothers and three sisters. The Rev. Roger Freeland and the Rev. Clemence Auch officiated at the funeral service.

GERTRUD ROSIN, 63, Edmonton, AB, died Nov. 14, 1976. She was born July 26, 1913, in Germany to Otto and Helene Doberstein. Early in her life she accepted Jesus Christ as Savior and was baptized on May 23, 1926. On May 5, 1933, she married Herman Rosin; they had 6 children. In 1945 her husband died in the war. She came to Edmonton in 1964, and joined Central Baptist Church, where she was a faithful member. Surviving her are two sons, Friedhard and Gerhard; two daughters: Irmgard and Astrid; 15 grandchildren, and one sister. Her husband and two children predeceased her. Pastors Walter Foth and Allan Fredlund officiated at the funeral service.

ALBERT SCHAUER, son of Mr. and Mrs. Jacob Schauer, nee Katharine Scheuffele, was born June 28, 1904, near Long Lake, SD, and died Nov. 11, 1976, at the age of 72 years. On June 9, 1925, he married Anna Heinle. He accepted Christ as his Savior at the age of 35. He was an active member of the Ashley Baptist Church serving in various capacities such as trustee, deacon, member of Brotherhood and Men's Chorus, and custodian of the church. Survivors include his wife, Anna; 2 sons and 2 daughters: Milton G. Schauer, Ashley; Irene (Mrs. Elmer Hopkins), Wilton, CT; Phyllis (Mrs. Alan Hanson), El Paso, TX; Stanley Schauer, missionary, Colombia, So. America; 20 grandchildren; one brother, Jacob Schauer; and one sister, Mrs. Ida (Martin) Goehring. His parents and 4 sisters preceded him in death. Funeral services were held Nov. 15, 1976, with the Rev. Etan Pelzer officiating.

FRED STROHSCHNEIN, 69, Edmonton, AB, died May 2, 1976. He was born June 22, 1906, in Poland. In his youth he accepted Jesus Christ as Savior, was baptized and received into the Baptist Church. He married Therese Neumann on July 4, 1935. In 1950 the family immigrated to Canada. He joined Central Baptist Church, Edmonton, where he served as a member of the male choir, played in the church brass band, and served on the Board of Deacons for five years. Survivors include his widow, Therese; two sons: Paul and Leroy, Winnipeg; daughter, Mrs. Ingrid Maerz, Phoenix, AZ; five grandchildren; a brother, Gustav, East Germany; two sisters, Mrs. Lydia Dykau and Mrs. Meta Gretzinger. Ministers who officiated at the funeral service were W. Laser, W. Foth, E. Klatt and A. Fredlund.

BERTHA TRAUTNER, 82, Bismarck, ND, died Oct. 29, 1976. She was born at Scotland, SD, on July 5, 1895. At 4 years she moved with her parents to a homestead near Goodrich, ND. In 1904 Mrs. Trautner accepted Christ and was baptized. In 1920 she graduated from the Moody Bible Institute, Chicago, IL. On Sept. 10, 1920, she married Fred Trautner who served North American Baptist Conference churches in North and South Dakota for 38 years. The Rev. Trautner died July 4, 1964. Mrs. Trautner is survived by five sons: Wesley and Charles, of Chicago; Phil, Pierre, SD; Paul, Lexington, KY; and James, Los Angeles, CA; four daughters: Mrs. Lorne (Ruth) Paynter and Mrs. Ernie (Esther) Ford, Sacramento, CA; Mrs. R. (Elizabeth) Hanson, Phoenix, AZ, and Mrs. Don E. (Lois Kaye) Lint, Minneapolis, MN; a brother and seven sisters. The Rev. Ron Norman officiated at the funeral service.

HELEN C. UTTER, 83, died July 3, 1976, at Bismarck, ND. She was born Oct. 4, 1893, at Scotland, SD. In 1901 she moved with her parents to North Dakota. She married Joe Utter Sept. 15, 1915, and they homesteaded in Hettinger County. In 1951 they retired to Elgin, and in 1960 she moved to New Leipzig, following her husband's death. She was baptized in 1934 and was a faithful and active member of the New Leipzig Baptist Church until her death. Surviving her are six children: Arvin, Harold, Mrs. Philip (Evelyn) Smyth, Mrs. Ray (Dorothy) Matz, Mrs. Ovide (Hazel) Grenier, and Mrs. Jerry (Alta Mae) McLellan; 19 grandchildren and 27 great-grandchildren. The Rev. Roger Freeland officiated at the funeral service.

IPPE VOSS, 85, of Ochre River, MB, died on Nov. 7, 1976. He was born in Germany Aug. 28, 1891. In 1925 he married Mareka de Vries. He accepted Christ while training in the military in Germany. In 1927 they immigrated to Canada where he farmed in the Turtle River district. He became a member of the Grace Baptist Church and is noted for having served as church treasurer for a period of at least thirty years. He served his Lord faithfully. He leaves to mourn his beloved wife, Mareka; two children, (Lena) Mrs. Henry Amman, the Rev. Bruno Voss of Morris; and two grandchildren. Pastor Bob Lounsbury and Roy Fordyce officiated at the service.

February 6, 1977 is Baptist World Alliance Day. Dr. Cyril E. Bryant, editor of THE BAPTIST WORLD, shares some of the happenings around the world.

NEW THINGS are happening in China, that vast Asian land with almost one billion people. Mao Tse-tung, who led the communist government since 1949, is dead. A new government is headed by Hua Kua-feng.

The political world wonders if there will be more openness in China's relationship with other nations. The Christian world wonders, hopefully, if there may be a relaxation of the former government's severe restriction on religious activities. Nothing is known for sure at this time. It is a situation to be watched, and a subject for prayer.

Though the communist rise to power in China in 1949 closed churches and hampered open religious activity almost to the point of annihilation, the Spirit and the Word of God endured. BWA President David Y. K. Wong returned from a visit to his homeland in 1975 to report that "there are still Christian people in China. I met and talked with several of them. Many told me they pray morning, noon, and night."

OTHER REPORTS from China tell that the Scriptures are being preserved through memory and through handwrit-

ten pages that are passed to both friends and strangers. One man recently arriving in Hong Kong told of circumstances leading to his own conversion. Day after day a lone man on a street corner in Peking had placed a slip of paper in his hand, each piece containing a verse of Scripture. The carefully selected verses spoke to his heart, so that he became a believer.

There were an estimated 123,000 Baptists in China when communication was cut with the outside world in 1949. We have no way of knowing the full story now, but we judge that the Baptists and other Christians who remain have been encouraged in their perseverance by the knowledge that they are part of a world fellowship. We believe that somehow they must know of our concern and our prayers.

IN BURMA, Christians have not only survived but have grown in strength and numbers since a socialist government came to power in 1962. A BWA statistical tabulation in 1962 showed 207,345 members of Baptist churches in Burma. The 1976 survey lists the number as 314,302. Missionaries, beginning with Ann and Adoniam Judson in 1812, had planted the Christian faith so well that a strong indigenous church was able to

continue and grow after missionaries were driven from the country.

EASTERN EUROPE experienced severe restrictions on religion beginning with the Russian revolution in 1917 and intensifying with the expansion of the USSR's political outreach to other countries during World War II. But the Word of God has endured despite these restrictions. Two thirds of the Baptists in Europe live in these socialist lands.

Unlike the restrictive pressures in China, Baptist leaders in eastern Europe have been privileged to participate in Baptist World Alliance meetings in various parts of the world. In fact, the central committee of the European Baptist Federation recently held its annual meeting in Budapest, Hungary.

REPORTS come now of the forthcoming publication of a new translation of the Bible in modern Russian. We hope that authorities will provide paper and otherwise permit the printing of the hundreds of thousands of copies needed to meet the spiritual hunger of people throughout the USSR.

The Bible has been significant in Christian history in Russia. The first Russian Baptist was Nikita Voronin, a merchant at Tiflis (now Tbilisi) who arrived at his beliefs in 1867 through a study of the Scriptures—not through the witness of a missionary or a visiting minister. □

mission work. His father retired from farming and went to the Philippines to ask the president if he could teach his people how to farm better. The president of the Philippines commissioned Mr. Barrows as "Agricultural Advisor." Mr. Barrows made it clear that along with his showing them how to grow better crops, he would witness to the people of the Lord, telling them that whatever they sow they will reap, that everything brings forth after its kind. He was requested to give a week of lectures at a moslem university. At the conclusion of his lectures, the students and professors were so impressed with his pragmatic wisdom, they told him of their desire to give him an honorary doctor's degree. They said it would be an honorary Dr. C. S.—Dr. of Common Sense.

I believe it was Ben Franklin who said, "Common sense isn't very common." The wisdom of this world is foolishness when compared to the wis-

dom of the Lord. America has never had more professionals—neither has America been confused as much by leaders as today. Perhaps it is because the majority of professionals walk by the wisdom of man and refuse the wisdom from God, in Christ, and thus the leaders and followers "both fall into the ditch."

William James said, "The essence of genius is to know what to overlook." I have learned to ignore the advice of professionals of church administration who either never administrated a church or who failed in doing so. Genius is not just a miraculous method—but rather the miraculous message of the perfect genius in Jesus Christ who both spoke the truth and was the living truth. The culmination of the foolishness of the world is seen in the crucifixion of the only man who ever spoke and led with perfect wisdom. "Christ Jesus, who of God is made unto us wisdom . . ." (I Corinthians 1:30). □



Communication by Adolph Braun

The Coveted Dr. of C.S.

Cliff Barrows spoke to the ministers at the Billy Graham Evangelism Conference in Detroit and told of his father's

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

what's happening

■ *The Rev. Siegfried Koslowski*, assistant pastor of Temple Baptist Church, Calgary, AB, has accepted the call of Parkdale Baptist Church, Drumheller, AB, effective January 1977.

■ *The Rev. Charles W. Priddy* resigned as the pastor of First Baptist Church, Lorraine, KS, effective Jan. 16, 1977, and will assume the pastorate of a Mennonite Brethren church in Fairview, OK, on Jan. 23, 1977.

■ *The Rev. Fred Moore* assumed the pastorate of Southwood Park Baptist

Church, Tigard, OR, on Dec. 1, 1976. He served as an N.A.B. missionary to Japan from 1957 to Nov. 30, 1976. In Japan he served as faculty member and president of the Osaka Biblical Seminary.

■ *The Rev. Philip D. Voss* became the pastor of Grafton Baptist Church, Grafton, ND, on Oct. 1, 1976. Mr. Voss is a graduate of North American Baptist Seminary. The church was approved as a North American Baptist Church Extension project in September 1976 and is located in the Northern North Dakota Association.

■ *The Rev. Norman Dreger*, pastor of Creston Baptist Church, BC, since 1971, has become the pastor of Temple Baptist Church, Medicine Hat, AB.

■ *The Rev. Herbert Hiller*, pastor of Ridgemont Baptist Church, East Detroit, MI, since 1971, has resigned effective Jan. 31, 1977, to retire. He will be available for interim pastorates.

■ *Mr. Elroy Pankow*, minister of music and Christian education at Parma Heights Baptist Church, Parma Heights, OH, since 1974, has resigned and accepted a call to an American Baptist church in Anaheim, CA.

■ *Mr. Laurie Taylor*, a student at North American Baptist College, Edmonton, AB, is serving as the pastor of Rabbit Hill Baptist Church, South Edmonton, AB.

■ *The Rev. William C. Stout* became the pastor of Temple Baptist Church, Pittsburgh, PA, on Jan. 23, 1977. He formerly served an American Baptist church in Eagleville, PA.

■ *Dan Van Gerpen* is serving as youth and music director at the First Baptist Church, Emery, SD.

■ *The Rev. Clyde Zimbelman*, pastor of Zion Baptist Church, Terrace, BC, since 1972, became the pastor of First Baptist Church, Linton, ND, on Jan. 15, 1977.

■ *The Rev. John Wollenberg*, pastor of Sunshine Ridge Baptist Church, Surrey, BC, since 1974, has resigned from this pastorate effective the end of February 1977 and will assume the position of Chaplain and Program Coordinator at the Evergreen Baptist Home for the Aged, White Rock, BC. □

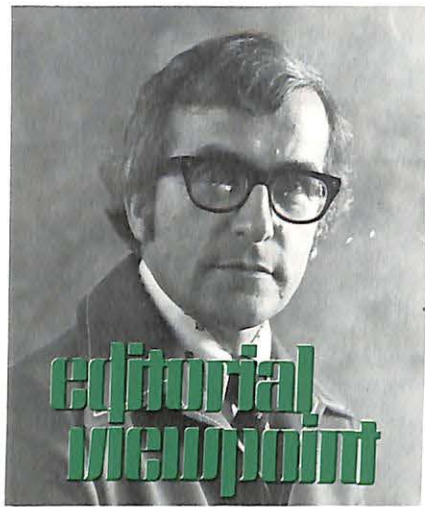
■ *The Meadow Hills Baptist Church*, Aurora, CO, dedicated its new building on Nov. 28, 1976. The Rev. Victor Gunst is the pastor of this church.

■ "Missions Profile" is now reduced from \$2.95 to \$1.50 per copy as long as they last. This book gives information on all North American Baptist missionaries. It can be ordered from the Church Ministries Department, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



PUBLIC AFFAIRS SPOKESMEN—Pictured above are Charles Adams (left), pastor of the Hartford Avenue Baptist Church, Detroit, Mich., new chairman of the Baptist Joint Committee on Public Affairs, Washington, D.C., and James E. Wood, Jr., executive director. Adams represents the Progressive National Baptist Convention, Inc. They hold a copy of *Report from the Capital*, a monthly publication featuring news and analysis of public affairs issues.

Nine Baptist denominations in the United States and Canada maintain an office in Washington, D.C., called the Baptist Joint Committee on Public Affairs. Nine persons are on the staff. Religious liberty, church-state relations and public affairs of concern to the churches are on the agenda of this denominational agency. The North American Baptist Conference is a member of the Baptist Joint Committee.



They Came From East and West

The title indicates where our forefathers came from. Viewed from the North American continent they actually came from the east. But in general geographic terms the immigrants have come from north and south, east and west to find a new homeland in America.

The history of migration and immigration has always fascinated me. It is therefore no wonder that even my doctoral dissertation dealt at great length with the issue of immigration, tracing the origins of the founders of what came to be known as the North American Baptist Conference.

Some weeks ago, Dr. William Sturhahn, retired area secretary of the Northern Area (Manitoba, Saskatchewan and Alberta), sent me his book, "They Came from East and West," which revived my interest in the history of refugee movements and immigration.

For many hundreds of years German speaking immigrants have come to the shores of Canada and the United States. From 1821 to 1891 about five million German immigrants came to America. In those early days the German population of New York and Pennsylvania outnumbered the English. Even after the American colonies had obtained their victory of independence, the question of using the German language in Congress, in court and as the official language of the people, lost by only one vote.

Among these German immigrants there were those settlers who not only looked for economic and business opportunities but also came in search of religious and political freedom. They were to become the founders and pioneers of our present Conference.

North American Baptists for many decades have been rather silent with

regard to their own history. In 1924, Albert J. Ramaker, then professor of the German Department at Rochester Theological Seminary, was the first to write a short history called "The German Baptists in North America."

About twenty years later Herman von Berge edited "These Glorious Years," a volume containing valuable information on the various ministries of North American Baptists. In 1958, Professor O. E. Krueger wrote a study course book, entitled "In God's Hand" which tells the story of North American Baptists from the beginning up to that date.

The Rev. William Sturhahn has presented us with a new attempt to retain historical data of a span of time, when the terrors of World War II had uprooted millions of people in Europe, who again were looking to America as the promised "land of beginning again." As the former coordinator of the North American Baptist relief and immigration program, under the auspices of the Baptist World Alliance, he is thoroughly familiar with all the complex data making up the total picture of our involvement in the resettlement of thousands of Baptists and their families.

When on October 15, 1950, he opened a two-room office in Winnipeg, Manitoba, little did he know then how much work (and headache) was waiting for him. In his foreword, Mr. Sturhahn modestly hides his numerous duties:

"It was my responsibility to motivate Canadians to provide destinations, housing and employment and to receive the immigrants upon their arrival in Canada. I was also responsible for a follow-up ministry and for the collection of travel loans."

On three hundred pages with more than one hundred photos he tells a vibrant and fascinating story of events and experiences of twenty years ministry to refugees and immigrants to Canada. The book is divided into three parts: First, "Documentary Reports" of happenings and of the men and women in churches and government, who made the resettlement program possible; secondly, "Rita's Diary," a fictitious narration loaded with factual data; thirdly, "Follow-Up," in which the author studies the results of the transplantation of these refugees from the European to the Canadian soil.

"They Came from East and West" is a most fascinating book which every North American Baptist should read. You can order your copy for \$15.95 from the author: 184 Wharton Blvd., Winnipeg, MB, R2Y 0T1, Canada.

Thank you, Dr. Sturhahn, for a job well done! RJK

Search Decision Conference

at
North American Baptist Seminary,
March 11-13, 1977

... How can God show me what He wants me to do with my life?

... Where do I fit in?

... What career choices are open to me?

... Does the ministry offer a career challenge worth investigating?

... Do I have what it takes?

... Are there opportunities for women?

... Is anything worthwhile happening in the church?

... What kinds of gifts and training are needed to do the job?

... Why is seminary important?

... Which seminary should I attend?

So many questions being asked ... are there any answers?

On the weekend of March 11-13, 1977, on the campus of North American Baptist Seminary, Sioux Falls, SD, these questions and a lot of other issues will be met head on with experienced resource people leading the way.

If you are college-age and are giving any thought to God leading you toward a church-related career, you won't want to miss this super weekend. Hurry reservations are limited! !

Talk to your pastor or write directly for more information to:

Donald N. Miller or John Hisel
North American Baptist Seminary
1605 S. Euclid Ave.
Sioux Falls, SD 57105

or call collect 1-605/336-6588.

Book Reviews

(Continued from page 12)

looking forward to the Good News Bible. According to the *American Bible Society Record*, May 1976, the New Testament version of "Good News for Modern Man" passed the 50 million mark at the end of 1975, a record unequalled by any other book in paperback publishing. If all those who have a New Testament version expect to purchase the Good News Bible, the presses will be running day and night for many years. □

Love Is Tender . . .

(Continued from page 13)

In Ephesians 4, the gifts of the Spirit of God are mentioned again, and they are again tied to love in their exercise.

Isn't it great that our part is to offer ourselves to Christ and to come to know ourselves. He will guide us in these steps, but they are ours to take. The rest, the ministry and love, are his, powered and energized by him but active in you and me.

Several years ago, I worked as a volunteer in a community action program directed by a young man from Hawaii. He would discuss a program or concept with you, and at the end he would always say, "Do you dig?" He didn't mean "do you understand." He meant "do you understand, do you agree, will you follow through with action."

Hallmarks of the Church

(Continued from page 5)

always derive its authority for faith and action from the Bible, the written and inspired Word of God. (2) Recognize the absolute necessity of personal commitment to Jesus Christ as Savior and Lord, the results of which are complete life-transformation and a new beginning for the convert. (3) The mandate to evangelism, the proclamation and demonstration of the whole Gospel relevant to every dimension of human life. (4) The cost of discipleship must be taken seriously. If so, it will lead to reconciliation and Christian unity so desperately needed. Let us never forget that the church is God's instrument in bringing redemption's story to a world longing for healing.

The church must once again become a disturbed church. Not disturbed in the sense of disrupting, but disturbed in the sense that its message and messengers will disturb the evil-doer, the cheap politician, the sinful and unrighteous individual, and the indifferent and inconsistent Christian. Wasn't Christ a disturber? He never lulled anyone to sleep.

Ours is an unfinished task even after one hundred years, yes, nearly two thousand years. According to statistics in 1974, there were 3,768,000,000 people on this globe. Of that number 72½% (2,743,893,500) were non-Christian and 27½% (1,024,106,500) were among the Christian population. Can we bring redemption's story with such odds against us?

Jesus loves you. Love is tender (giving). Do you dig? □

Why I Believe in Ministry . . .

(Continued from page 16)

At times, people living in ease and luxury in the homeland, mournfully exclaim, "My, my, you have given up a lot to go to the mission field!" I feel what I have gained far outweighs anything I may have given up. Even loneliness has been replaced by the joy of a deepening fellowship with the Lord. The deep bonds of love developed with co-workers and nationals as we have worked, prayed, cried and laughed together often supersede blood ties. I can attest to the truth of Christ's promise in Luke 18:29-30: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall receive manifold more in this present time, and in the world to come life everlasting." I do indeed feel richly blessed as a member of God's household.

In addition to my "Cameroon family," God has opened the door for me to be part of the North American Baptist College family. Here I have the privilege of interacting with youth in the most critical years of their lives and

guiding them as they set priorities and make decisions that will affect the entire course of their lives. Recently I again shared the joy of a student who made this discovery: "I was going to take a well-paying secular job, but now that seems so empty in comparison with the deep satisfaction of helping people with spiritual needs. I feel God is leading me into some type of Christian ministry."

Socrates once said that if he could get to the highest place in Athens he would lift up his voice and ask the citizens why they were turning every stone to scrape wealth together, yet taking so little care of their children to whom they must one day relinquish all. Those who have the privilege of counseling with young people know what Socrates meant. Where else can you receive so much for your investment of time and effort? And who can be more interesting than a young person maturing into adulthood?

The hymn writer expresses my feelings well in saying:

"The service of Jesus true pleasure affords,
In Him there is joy without an alloy.

'Tis heaven to trust Him and rest on His words,
It pays to serve Jesus each day." □

Perhaps we need an adaptation of the beatitudes as we move into the next decade or century:

1. Blessed is the church that is distinctively Christian;
2. Blessed is the church that is shedding its light;
3. Blessed is the church that sounds out the whole word of God;
4. Blessed is the church that manifests courage;
5. Blessed is the church that is permeated with the spirit of sacrifice;
6. Blessed is the church that is consecrated to her Lord.

The twentieth century church needs the overpowering impact of the Holy Spirit. "But ye shall receive power, after the Holy Spirit is come upon you."

CONCLUSION

Charles A. Wells, Christian cartoonist sketched an interesting cartoon entitled, "Conversation across the centuries." He pictured a huge man, representing the well over 1,024,106,500 Christians, looking across the globe seeing the early Christians who were few in number and not well-fed or dressed. He asks, "How could you, being so few in number, influence the world so much?" The early Christians responded, "because our faith was a dynamic faith in the risen and living Savior."

The promise to you is found in Ezekiel 36:11, "God will do better unto you than at your beginnings; and ye shall know that I am the Lord." □

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PRIORITIES FOR a WORTHY FUTURE



What priorities have you set for yourself in 1977? There are many things that can capture our attention and energies in this last quarter of the Twentieth Century, but they are certainly not all of equal value. We need to select the important things, those which have value for today and for eternity.

The Scriptures say, "... give him (Christ) first place in your life and live as he wants you to live" (Matt. 6:33 LB). If we make this our genuine commitment, it will help us greatly to sort out the specific things we will do each day.

The delegates to the 1976 Triennial Conference of North American Baptist Churches in Portland last summer set several goals for 1977-79 with the following three as priorities for your consideration:

- 1 → REACH OUT TO OTHERS
- 2 → TRAIN ONE MEMBER FROM YOUR CHURCH FOR CHURCH VOCATION
- 3 → INCREASE GIVING TO KEEP PACE WITH CURRENT NEEDS

Make your personal list of priorities now!