

January 1977

# baptist herald



# A Call to All Baptists

Baptist World Alliance Day Feb. 6, 1977

The Baptist World Alliance, founded in 1905 to bring Baptists throughout the world together in common cause and unity of purpose, can be said today to be born "for such a time as this."  
The years since 1905 have brought to our world changes, some dramatic, in every department of life and in every area of the world. Instead of destroying the need for such an alliance of churches as ours, the changes have in every way emphasized and increased that need.  
It has been said, "If the Alliance ceased to exist, we Baptists would have to create something immediately to take its place and do its work."

The Alliance has by no means ceased to exist, but rather by the goodness of God has grown and continues to grow in its influence and responsibilities among Baptists worldwide.

"For such a time as this" is indicative of important situations relevant to our world and our work within the kingdom of God today. No longer do Western Europe and North America have domination over Baptists elsewhere. Self-governing Baptist churches now exist in great numbers in other areas of the world. Many of these are supporting. National unions and conventions of Baptist churches have been created in a hundred countries. Yet, in their independence, most of these bodies want and need the brotherly and sisterly fellowship of other Christians of like faith and order. In the worldwide family of Baptists they find the essential "unity in Christ Jesus."

Another part the BWA is called to play in an emerging world situation among Christ's people is in the constantly developing emphasis upon the place of the lay person in the work and witness of the church. Recognizing the strong emphasis Baptists make on the New Testament doctrine of the "priesthood of all believers," we provide training and opportunities for the resources of lay leadership through the BWA departments for women, men and youth.

"For such a time as this" also highlights the need in our day to harness together the resources within our Baptist family for the most effective endeavors in evangelism and Christian education, throughout the world. This ambition of the BWA Division of Evangelism and Education is summed up in its objectives:

- \* By all means to bring the gospel to all people
- \* To develop a plan of evangelism and education which will provide training for immediate and continuous witness and service
- \* To offer to the few the strength of the many for Christ's sake

"For such a time as this" means to the people of disaster-struck areas, our Baptists among them, ministries of compassion in Jesus' name, with assistance coming from Baptists throughout the world. The Relief and Development program of the BWA enables Baptists of many countries to join in alleviating suffering in the first days after an earthquake or hurricane, and in helping the stricken people later with the long, hard struggle of recovery from the devastation. Homes, hospitals and churches are rebuilt as further evidence of the loving and practical Christianity which is an aspect of our unity in Christ.

These are just some instances of the modern application of the Baptist World Alliance program in its ongoing daily task. In every endeavor and in all that we do together we are committed to strive in the name of Christ the Lord, and by the power of the Spirit to make "new people for a new world through Jesus Christ."

David Y. K. Wong, president  
Robert S. Denny, general secretary  
Baptist World Alliance

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Volume 55

January 1977

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## NEWS Flash

### Time Bomb Fails to Explode

BUKITTINGGI, Indonesia (BP)—Baptist medical missionaries narrowly escaped death and a newly opened Baptist hospital in Indonesia avoided destruction when a time bomb failed to explode.

The homemade device had been planted in a lavatory at Immanuel Hospital in Bukittinggi by a young man claiming to be an outpatient. A loose wire, weak battery or other mechanical failure kept the 34 sticks of TNT from detonating.

According to Indonesian military authorities here, everything within a 100-meter radius could have been destroyed. Such a blast could have demolished the recently completed hospital building.

Baptist work in Bukittinggi has faced strong opposition since it began in 1962. Permits to buy land for a Christian hospital, build it and operate it have been repeatedly blocked.

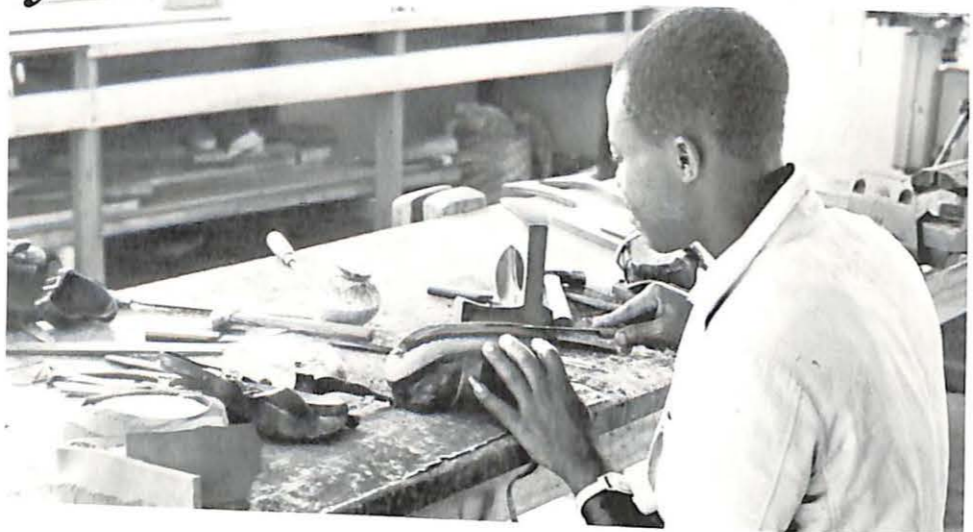
The outpatient clinic finally opened on Dec. 1, 1975, without fanfare which might have aroused further controversy. A shortage of doctors now delays opening of the inpatient department.

The crudely assembled time bomb used two batteries, a detonator and a watch with all but one hand removed. These objects, along with the sticks of TNT, were hidden inside a heavy plastic bag, with fruit and cans of cookies on top.

A hospital employee found the bulky package in a lavatory the day it was placed there. He assumed it had been accidentally left behind by a patient. More than a week later, when the fruit began to rot, hospital employees discovered the bag's deadly contents.

(Continued on page 31)

*World  
Leprosy  
Sunday  
January  
30, 1977*



Since the time of Christ those with leprosy have been of special concern to the Church. Christian missionaries were the first to give succor and love to those tragic figures whose disease made them outcast. Christian doctors pioneered in the use of medicines which, for the first time in history, brought leprosy within the realm of curable diseases. They led in the development of surgical and rehabilitative methods and in basic research which may ultimately produce the long hoped-for vaccine.

Today there is brighter hope than ever before that this ancient and disabling disease can be conquered. Cooperation is the key. The historic concern of the Christian church, together with the increasing interest of national governments and voluntary agencies, can be translated into a vigorous effort to educate world opinion about leprosy and its victims.

Despite all the social and scientific gains of recent years, leprosy is still one of the world's most serious public health problems. There are at least 15,000,000 cases in the world.

*Dr. G. K. Zimmerman is the executive secretary of the North American Baptist Conference.*

Fewer than 20 percent are under regular treatment. More than half suffer some form of stigmatizing crippling that could be prevented.

North American Baptists have had a vital role in ministering to people afflicted with the dreadful disease of leprosy. Our hospital and rehabilitation center at Mbingo in Cameroon, Africa, has served very effectively in bringing hope to those who are afflicted with this disease. Leprosy patients often need treatment for several years, which may include surgery and therapy. During my visit to our hospital in Mbingo I heard the words "Thank you, thank you for helping us" many, many times from the lips of patients.

On January 30, 1977, the 24th World Leprosy Day will be observed around the world. We earnestly commend this observance to our churches as an occasion to reaffirm our Christian concern for those with leprosy and as a means of educating the public to an awareness of their urgent needs. Our churches are invited not only to pray for this special ministry but also to support it through contributions. Your checks should be made payable and sent to North American Baptists, Inc., 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □

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.

The author of the following article, the first in a series of eight by various writers, explains where North American Baptists stand with regard to their belief in Jesus Christ, as the Son of God and the Savior and Lord.

## WE AS NEW TESTAMENT BAPTISTS...

by Bruce A. Rich

*"... believe in the revelation of God through Jesus Christ as only Savior and Lord."* These words so easily spoken today have cost men their lives in the past. These words declare one of the distinctive principles held by Baptists.

The historic New Hampshire Confession of Faith elaborates this statement of belief in these words: "Jesus Christ, the Son of God and the Son of man, came into the world to save men from the guilt and condemnation of sin, offering his blood as an atonement, making it available to all who exercise faith in him."

Exploring this statement I find four ideas that communicate the heart of this basic belief; namely, Jesus Christ as 1) the Son of God, 2) the Son of Man, 3) the Savior, and 4) the need for persons to express faith in him. I would like you to consider these ideas with me.

**SON OF GOD.** "I attended church as a kid, but I don't believe in all that stuff anymore. I don't believe in God; oh, there may be a God, but I don't go for that anymore. I don't believe that about Jesus Christ being the Son of God. I just live life as it comes, I enjoy life and do what I like." This is the summation of one man's view on God and life which he shared during a recent visit another church caller and I made in our community. This young man represents many with similar attitudes. Their denial stands in direct opposition to the basis of our Christian faith, that Jesus Christ is the eternal Son of the living

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

God. Before he came in the flesh he existed as God. Jesus spoke of his existence with the Father before the creation of the world (John 17:5). The Gospel narrative by John begins with the declaration that Christ existed "in the beginning" and that he was God. Likewise, Paul in Philippians 2:5-11 testifies that Christ Jesus "... existed in the form of God, ... but emptied himself ... being made in the likeness of men."

Jesus' claim to deity was challenged by the religious men of his day. On several occasions he demonstrated his claim by healing the sick and by forgiving sin. In the fifth chapter of John, Jesus cites four proofs of his deity: (1) the testimony of the Father in giving him authority to carry on his work, (2) the testimony of John the Baptist, (3) the demonstration of the works he accomplished through his relation to the Father, and (4) the witness of God's word, the Scriptures.

The men about Jesus bore witness to his deity. John said he wrote his Gospel "that you might believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name" (John 20:31). When asked who he believed Jesus to be, Peter declared, "Thou art the Christ, the Son of the living God" (Matthew 16:16). After his death and resurrection, Jesus made it a point to specifically present himself to Thomas, who upon examining Christ's death scars exclaimed, "my Lord and my God!" (John 20:28).

**SON OF MAN.** Culbert G. Rutenber in his book, *The Price and the Prize*, states: "If the Christian view of man is true, if the mess that sin has made is as

tragic and hopeless as the Bible and human history indicate, then nothing less than God stepping on the stage in a mighty act of redemption can clean up the mess and make things right."

We know the Christian view is true; we know sin has created a tragic hell for mankind, and we know that God did step onto the world stage in a dramatic, mighty way in the person of Jesus Christ.

In Jesus, God became man in order to provide a mediator between God and man. In the sovereign, miraculous way of God, not fully understood by man, Jesus was born of the virgin Mary by supernatural conception. He came in infancy to experience all of man's humanness and to identify with and minister to all ages. He was tempted even as we are tempted, but he remained sinless, thus becoming capable of paying our price of sin.

John bears this testimony, "And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. No man has seen God at any time; the only begotten God (Son), who is in the bosom of the Father, he has explained him" (John 1:14,18).

Though at times we find it difficult to understand or accept the humanity of Christ, it is fact. Jesus said of himself, "The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay his head" (Matthew 8:20). He further said, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day (Luke 9:22).

Paul builds on the essential humanity of Jesus Christ. In giving perspective to man's hope, he writes, "For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive" (1 Corinthians 15:21-22).

**SAVIOR.** Along one of the highways in the Canadian West, between Alberta and British Columbia, there is a massive wooden arch on which is written in large letters, "THE GREAT DIVIDE." It reminds travelers of the nearby Continental Divide, the place from which water flows west into the Pacific and east into Hudson Bay.

Another reminder of a great point in history is not a wooden arch, but rather a wooden cross set up on a hill outside the city of Jerusalem. This too carried bold letters, declaring "JESUS OF NAZARETH, THE KING OF THE JEWS." This cross stood as a testimony to the promise of God that he would send a Savior whose name would be called Jesus. It stood to proclaim his marvelous birth, his perfect life, his dynamic teaching and most vividly, his atoning death in which he shed his blood to pay mankind's debt of sin; whereby through accepting his sacrificial death anyone could be put in right standing before the Father.

His glorious resurrection brought completeness to the message of the cross. Indeed his earlier words were true when he proclaimed, "I am the way, the truth, and the life, no man comes unto the Father, but by me" (John 14:6).

Through his death *Jesus broke the power of sin and death.* He endured sin without sinning. He died without remaining in death. Only the divine-human Savior could do that.

He did not die for his own sin, for he was sinless, but rather *he died for the sin of all mankind.* He was a substitute sacrifice for you and me. Isaiah 53:4-5 gives us this prophecy, "Surely he has borne our griefs and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed."

*He suffered in our place.* All mankind has been separated from God and is dead in sin. All are in need of life. Jesus, by dying on that cross suffered disgrace, solitude and death on our behalf. He made life in all its fullness available to us. Attending to the ministration of that life, to all who will believe, is the abiding Holy Spirit.

*He appeased God on our behalf.* Jesus Christ was the adequate expression of God's love, and the means by which his saving grace could be made

available. God does not love us because Christ died, but rather, Christ died because God loves us. Christ's death removed the barrier of sin which stood as a wall between God and man.

Paul summarizes this great work of Christ when he declares, "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace. . . and has broken down the dividing wall of hostility . . . (that he might) reconcile us both to God" (Ephesians 2:13-15).

**FAITH.** In his book, *A Layman's Guide to Baptist Beliefs*, Dr. Harold L. Fickett tells a story that appeared in *Newsweek* some years ago. "It is the story of four-year-old Mike who had lost one eye and was scheduled for an operation in which the second was to be removed. Prior to this surgery his parents drove him around his native State of Florida hoping he would see a number of beautiful things which he would remember after his sight was gone. Following the operation Mike received a letter from a lady in Ohio which said something like this: 'Dear Mike, They tell you that you will never see again. Don't believe that. When I was a child, I had the same experience as you had. During my life I have learned to see far more with my heart than I could see with my eyes. I trust you will learn the same.' This is a good definition of faith: 'Being able to see with your heart what you cannot see with your eyes!'"

This heart faith can be exercised once we repent and turn from sin. The Scriptures make clear what is necessary for us to grow in this faith: 1) *we must have*

*knowledge.* Paul reminds us of this when he says, "And how are they to believe in him of whom they have never heard?" (Romans 10:14). Knowledge in itself does not save us, but it is a preliminary part of faith. 2) *We must have belief.* Knowing that the gospel is God's plan of salvation is not enough, we must also believe that he is able to save. In Romans 10:10 we read, "For man believes with his heart and so is justified, and he confesses with his lips and so is saved." 3) *We must have trust.* Again Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

Faith is an act of the intellect, the emotions and the will. It is to grow and abide forever. Faith is the way we receive God's salvation through Christ. In Paul's letter to the Ephesians he declares, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8). God's work of grace is not something he gives today and takes away tomorrow. We can have the same assurance expressed by Paul when he says, "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Philippians 1:6).

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Corinthians 5:17). Yes, we believe that Jesus Christ, the Son of God and the Son of man, is the Savior of all who believe in him. □

# Victory Through Christ

by Raymond Dickau

A hospital stay is never too pleasant under any circumstances, but there are times when it becomes necessary. Such was the beginning of an experience on Sept. 2, 1976.

I would like to share an experience during the first days of my confinement that may be an encouragement and inspiration to others. This is my prayer.

One quiet, still night before I had fallen asleep, there came a voice from one corner of the room saying, "Ray, rather hard times have come upon you. You are paralyzed from the waist down, you may never walk again, what a tragedy. You may never serve as a pastor again. There will be a lot of things you may never do again. Why don't we count up your troubles and losses. Maybe you have done something that displeased God and this is your punishment."

Before I could bring myself to follow this suggestion and begin to feel sorry for myself, another voice close by my bedside simply said, "Lo, I am with you always" (Matthew 28:20b). I knew it was the Lord Jesus with all his power at my disposal. This experience was so real to me, I shall never forget its significance. That night one of the greatest battles of doubt and despair in my life was fought. It turned out to be the greatest victory of my life. It was a new surrender of my life to God. I still rejoice in that victory, and pray I will never deviate from this no matter what uncertainties be ahead for myself and my family. This experience has brought a new awareness of what prayer for one another means and how important it is. What a marvelous family of God we belong to.

I take this opportunity to thank you all for the prayers, your many acts of kindness in so many ways, and for the marvelous way the East Side Baptist Church has stood with me and my family. My thanks also go to the men from our Conference Office in Oakbrook Terrace who have been preaching at East Side Baptist Church during my absence. May God abundantly bless each one of you.

Progress in regaining health is very slow, but I placed that in God's hand to do as he sees best. It is my prayer that I will be faithful to thank him for every blessing,

*The Rev. Raymond Dickau is the pastor of East Side Baptist Church, Chicago, IL. He wrote this personal testimony while being confined to a hospital in the Chicago area.*

every bit of progress in healing he gives. Should there be any lesson(s) God wants to teach me, I pray I won't miss these either.

God is so good, to him be all the glory even though he allows afflictions to come. The secret is, submit all to Jesus Christ, he will supply strength for each day and its difficulties.

Let us look at God's promises as facts. These become experiences. God fulfills each one, and herein lies our strength when it is coupled with faith. □



The real test of determination and energy comes when Pastor Dickau has to walk. "Every movement has to be relearned," he says.



Part of the exercises is the transfer from the bed to the wheel chair.



Rev. Dickau, paralyzed but not helpless, strapped in and ready for his therapeutic exercises.

## THE SEED

by Martha Jayne Clark

Forgotten  
the seed  
so carelessly tossed aside.  
Overnight it spawned  
untended  
a stalk  
twisted, grotesque  
burgeoning huge  
misshapen leaves  
yellow splotched  
that all the world  
could view  
there at my doorstep—  
then, I remembered.

Those words  
I dropped  
so carelessly  
bred tangled chaos  
overrunning  
devastating  
lives.  
I stumble  
through the stubble  
breathing a prayer—  
restore, forgive.  
Implant within me  
a fresh awareness  
of your presence.

# CHURCH LIBRARY CHECKUP: IS ITS CIRCULATION HEALTHY?

by Martha Jayne Clark

who would like to share their own books with others to lend them through the library, and received a good number in this way. An accurate shelf listing was kept on all acquisitions, so that we would know the source.

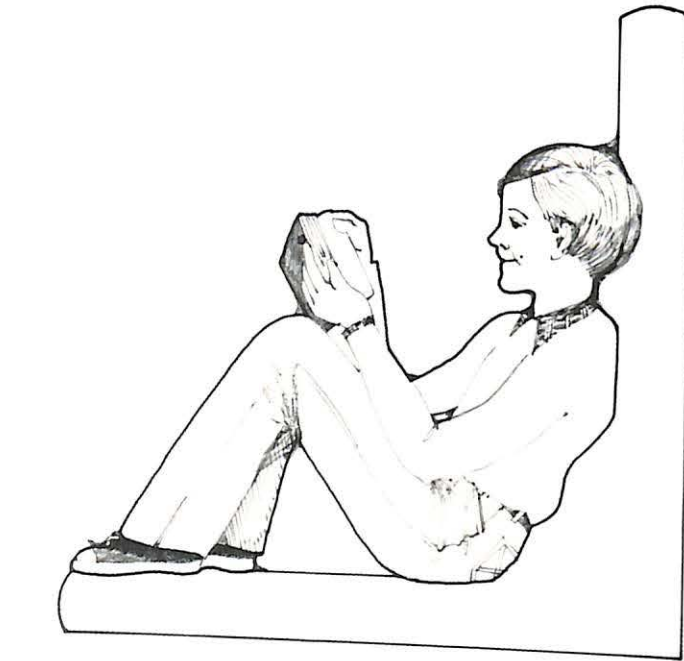
*Library hours should accommodate the greatest number of persons.* We found the times before, during and after the Sunday school hour, and after the Sunday evening and midweek services suitable for our needs. On Sunday mornings after church the congregation was more anxious to get home than linger to pick up a book. A schedule was posted monthly so that the members of the library staff could sign up for the specified times. We tried to be flexible, and if a person wanted material at another time other than those listed, a staff member would make arrangements to be available.

*By cooperating with the pastor, the Sunday school and other church organizations you create a demand for the library services.* For his membership classes the pastor can recommend a list of Bible versions, commentaries, concordances, dictionaries, atlases and other works which can be found on the shelves. Bible translations and paraphrases aid in comprehending the meaning of a passage, and reference books give added insight to new disciples. Trained in using these tools they should develop a better understanding of the purpose and will of God in their lives.

For the Sunday school, along with teachers' training material on modes and methods for keeping teachers up-to-date, required reading could include an inspirational or a missionary book, or a study on whatever subject currently is being taught.

Most departmental superintendents will appreciate having a ready-made list of materials suitable for their use during the times when classes meet for combined worship services. Keeping a record of when the material was used, by whom and by which department is helpful, and can be indicated on the particular story, devotional, or flannelgraph itself.

The librarian last year, who was an Alpha Teens leader also, encouraged the youth to select for their meetings, devotional topics of their own choice from suggested books. Here, and in other church groups, books on games, quizzes, stunts, skits and crafts have been made good use of and more are being demanded.



The goal of the church library is not books spilling over the shelves, but keeping them off the shelves in the hands of readers. Vacant spaces indicate a healthy circulation, and a healthy circulation means a capable library staff expanding its opportunities.

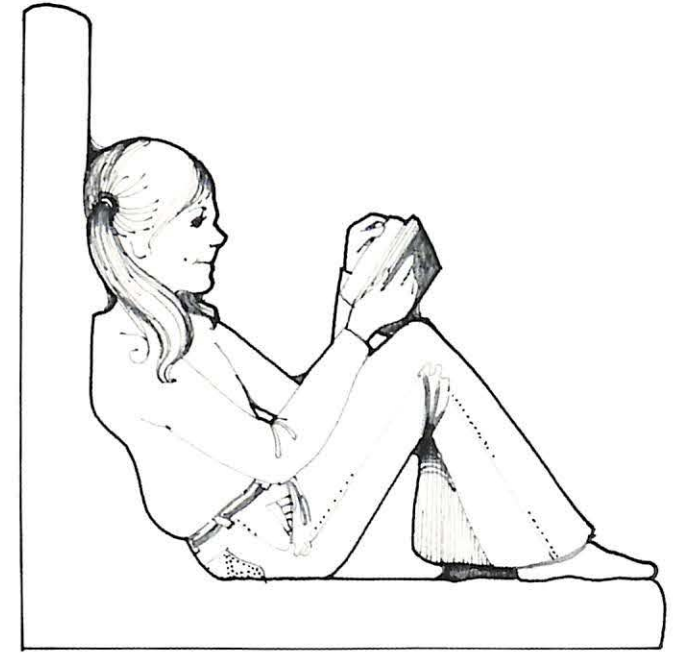
All phases of the church program are enriched by the proper library materials and services. Both the new Christian and seasoned worker profit by the availability of a variety of sources, many otherwise could not afford. As the collection in your library grows it will be easier to meet people's needs.

Beginning with less than one hundred books eight years ago at Bethel Baptist Church in Missoula, MT, we now have more than 1300 books as well as a periodical file, flannelgraph material, recordings and current files on our missionaries.

Shortly after our church educational wing was built with a library easily accessible from the Sunday school and the sanctuary, the membership decided it should serve its designated purpose. When they asked me to head up the project, I ordered material on the church library. Most denominations have this information available. Later that same year I attended classes in Library Science at the University of Montana located in Missoula, which facilitated the work.

The majority of our supplies were obtained through regular church funding, and gifts from various groups within the church, as well as individuals. We asked those

*Mrs. Martha J. Clark is a member of Bethel Baptist Church, Missoula, MT. She is a free-lance writer living in Missoula.*



At the Women's Missionary meetings various personnel have taken books to display and check out. Several ladies have said some of their most inspirational moments have been sharing from these books at a later meeting. Providing opportunities for relating book experiences and giving book reviews encourages reader interest and could be duplicated easily in the men's and youth groups.

*Introducing books to Sunday school class groups can help reach many who do not usually come to the library.* Lesson-related reading lists of the books available in the library can be compiled from the bibliographies at the back of adult quarterlies, stimulating interest and knowledge. To that list, we added books, or particular chapters of the books, with content similar to those in the bibliography. The teachers assigned reports from these and from volumes on our reference shelves. This can be done in other classes, but all require the cooperation of the ordering secretary, so that lesson quarterlies can be obtained for list-making before the quarter actually begins. It also requires library staff members who are familiar with the contents of the books in the library.

When one teacher started a series of lessons on the missionary journeys of Paul, she invited a staff member to visit her junior class with missionary books and relate something pertinent about each one. Several were checked out on the spot.

A teacher of preschoolers took an appropriate book from the shelves and read a portion in class. She told the children if they liked this particular book they would find many more in the library. For weeks after this, the preschoolers swarmed into the library after Sunday school, checking out books for their parents to read to them. Many checked out the same ones again and again as they became favorites.

New young Christians were helped to grow in yet another class by the teacher who took out a book telling little ones what it meant to become members of God's family, and in turn, checked it out to her pupils.

*Divide the church into different age groups for a Reader-of-the-Month contest.* We gave points on the basis of the number of pages read each month, with extra points given for reading Bible versions. Awards were

books, and afterwards, many of these were shared with others by lending them through the library.

From this and other contests we learned our most avid readers among young people were sixth grade and below. Those in junior and senior high school proved to be so busy with classes and school activities that most did not have time for much outside reading. From these statistics we were reminded anew that the prime time to instill a sense of Christian values and worth is during the early and more formative years.

*Besides the bulletin board, squibs in the church newspaper, and strategically placed table displays, the staff should seek to educate others in the art of utilizing the library lode.* For this, knowing books and what they contain, is as important as being aware of reader preferences, in order to make helpful suggestions.

Visitation can be made more profitable if a book is taken along for the shut-in, the convalescent, the newlyweds, the about-to-be-marrieds, the bereaved, and even the baby-sitter. One widow told us how our fiction and juvenile sections helped her through many lonely, difficult nighttime hours. She said at that time she wasn't able to concentrate on heavier reading material, but needed something to occupy her thoughts. There's no end to the ways you can help others through your library ministry.

If you have ever been bitten by the church library virus, don't expect to recover. Actually, the infection could bring new health. If its contagion spreads, it could become one of the most effective reaching and teaching tools of your church today, as well as a continuing source of worthwhile entertainment and delight. □

# NEWS FROM NORTH AMERICAN BAPTIST SEMINARY

by John Hisel

NABS faculty, staff and students are busy as the '76-'77 school year is well underway. The large enrollment (20% ahead of Five Year Projection Plan) is an encouraging indication of God's leading in a time when there is a shortage of leadership in church ministries. A sense of spiritual oneness prevails on campus as spiritual development groups meet regularly, as students meet in two's with spiritual partners for uplifting support, and as students are challenged from God's Word in chapel and classroom settings.

*The Rev. John Hisel is director of church and community relations at North American Baptist Seminary, Sioux Falls, SD.*



**Incoming students, fall semester, 1976:** (left to right) Fourth row: Tim Carlson, Brian Donst, Ken Gabort, Jack Borchert, Lynn Hammerstrom, Darryl Lynn, Peter Gaustad, Ronald Gunter. Third row: Richard Boyd, John Ziulkowski, Jim Zurbriggen, Jim Church, Marvin Dewey, Dan Edzards. Second Row: Doug Hunter, Larry DeThury, Steve Crouch, Gregory Martha, Richard Carroll, Bud Fuchs, Carlo Walth, Art Jaggard. First row: Jennell Mauch, Janet Potz, Linda Loudenslager, Deanne Barker, Susan Solden, Annemarie Hattenhauer, Carol Ann Bender, Kathy Rodgers, Carol Potratz, Manasses Nji. (Not pictured) Samuel Abraham, Jerry Bochoven, Nova Goodson, Roland Simmelink and Joel Zimbelman.

A profile of the incoming class shows that 64% are enrolled in mainline pastoral programs (M.Div. or M.Min.); 15% in Christian Education; 9% in Counseling; and 12% in other areas. Sixty-one percent of the new students are NAB and, overall, 81% are Baptist affiliated. Forty-two percent are married—58% single, and 79% are male—21% are female. More than 20% of the new students are second career people. We have a total enrollment of 157.

The prayers of God's people are the foundation for the ministry of NABS in the lives of young people who are seeking to follow God's calling. We at the Seminary ask you to join with us in prayer that God's will is fulfilled in the life of each student and faculty member for the sake of Christ and the Christian ministry. □

## New Filmstrips

### *Letter From Hillcrest*

Children, young people and adults will enjoy this inspiring filmstrip and cassette narrated in part by a boy who describes life at Hillcrest School, which our missionary children attend at Jos, Nigeria, in a letter to his missionary parents. Can be used in Sunday school, camps, vacation church school or as part of an evening service. Filmstrip and cassette 18 minutes. Rental \$2.00 Purchase price \$10.00.

### *Purpose*

To help teachers of children in Sunday schools and vacation church school; teacher training classes; visitation emphases. Gives examples of the kind of visits and contacts that a children's worker should make. Filmstrip and cassette 9 minutes. Color. Rental \$1.00. Order from Communications Department, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL. 60181

Canadian churches order from North American Baptist College, 23 Ave. & 115 St., R.R. 3, Edmonton ABT 6H 4N7. □

The Reverend Kenneth and Mrs. Eileen Priebe wrote some of their first impressions of their work in Kumba, Cameroon, in a recent missionary report. They are deeply impressed by the needs all around them.

The Priebe's arrived in Cameroon in August 1976. They were soon immersed in the work of coordinating evangelism efforts and advising churches and pastors in the Kumba area. Ken describes the need for trained leaders, for a capable field pastor and for a spirit of revival in the Kumba field churches.

Mr. Priebe was introduced to the great need in Cameroon during a one month study program sponsored by North American Baptist Seminary. Each January the seminary sponsors two students on a short-study-and-work program in Cameroon for on-the-spot orientation and stimulation in missions. Kenneth was one of the students who was in this program in January 1976. He saw the great need for missionary workers then. He returned to the seminary to complete his Master of Divinity degree. After prayerful consideration Ken and Eileen Priebe applied for missionary service soon after Ken's return from the study program. They were appointed for service in April and commissioned at the Triennial Conference in July.

Mr. Kenneth Clarence Priebe was born on April 15, 1948, in Swan River, MB, as the oldest son of four children born to Mr. and Mrs. Oscar Priebe. Kenneth grew up in a Christian home, and his parents loved the Lord and promoted mission work. He gave his life to Christ through the explanation of John 3:16 in a vacation Bible school and was baptized at the age of 12. He was baptized in 1959 in the Ebenezer Baptist Church by the Rev. Willfred Dickau. He is presently a member of the Central Baptist Church, Edmonton, AB.

Kenneth completed his high school education in 1965 in Yorkton, SA, and then entered the Christian Training Institute in Edmonton, where he graduated in 1967 with a diploma in Christian Education. He attended the University of Alberta from 1970 to 1973 where he earned a Bachelor of Arts degree in History. He was a member of God's Volunteers team 1969-70. From 1973 to 1976 he attended North American Baptist Seminary in Sioux Falls, SD.

While Kenneth was serving with the God's Volunteers he met a young woman who later became his wife, Miss Eileen Busenius.

Mrs. Eileen Priebe was born on June

*The Rev. Fred C. Folkerts is associate secretary for overseas missions with the North American Baptist Conference.*

## SEEING THE NEED

by Fred C. Folkerts



30, 1948, in Edmonton, AB, the youngest of two children born to Mr. and Mrs. Gottfried Busenius. Eileen was reared in a Christian home. Her parents are quite supportive of our North American Baptist mission program. Eileen asked Christ into her life during special meetings at Central Baptist Church in Edmonton when she was a young girl. She was baptized in April 1955 by the Rev. Henry Pfeifer. She is presently a member of the Central Baptist Church in Edmonton.

Eileen completed her high school education in Edmonton in 1966 and then attended the Christian Training Institute from 1966 to 1968 where she earned a degree in Christian Education. She was a member of the God's Volunteers team 1969-70. She also sang in the Christian Institute Choristers while she was a student.

Kenneth and Eileen were married on Dec. 19, 1970. They have one child, Kent Byron, born March 26, 1975.

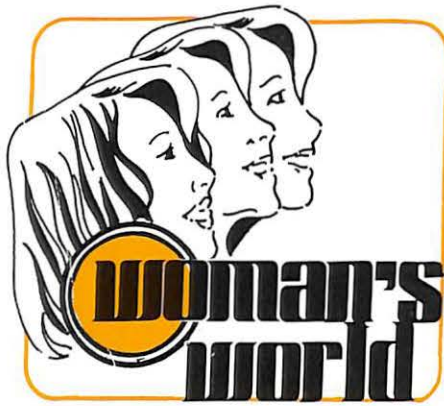
In recommending Kenneth for missionary service a close friend of his says, "He is an able teacher. He is

outstanding as an all around man. He is never very creative with his hands. He is never at a loss to solve practical problems. He will not run out of patience. He will understand people." These are the ingredients needed to respond to the great mission need which Ken and Eileen have seen.

The Priebe's feel God's call to their work. Ken says, "I feel God's call to serve as missionary in Cameroon. The purpose I have in this type of work is to share the gospel of Jesus Christ with those who do not know him." Eileen says, "I am concerned about sharing Christ and his saving power to others as I believe Christ has called all Christians to do."

Pray for Kenneth and Eileen Priebe. They work together at Kumba with Mr. and Mrs. George Baab and with the Kumba area Christians. Ken has expressed concern for the development of more and stronger Cameroonian leadership for the Kumba area churches and for a spirit of revival. The Priebe's have seen the need. Let us pray that God will meet those needs. □





## Up the Stairway

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

Lord, show me the stairway I have to climb! But you say, "No, you must take one step at a time and live one day at a time, trusting me to guide you."

Although I think I'd like to see the entire stairway, I know it is best for me not to be aware of what lies beyond today. Assuredly, I am on "The Way," Lord, but obviously I often get "in the way" of your working.

I did not seek the presidency of the Women's Missionary Union, nor did I expect it. Now that you have placed me in this office, it is evident that you have carefully prepared me to serve at this very time.

I recognize this, Lord, because I have just passed a special course in your school of life. You have re-taught me about my humanness and my complete dependency upon you. I'm aware, now more than ever, that I am unable to handle this new three-year assignment.

That is the good part! With my own efforts out of the way, you will do the leading. I will only be a tool—an instrument in your hand—which you will use to stretch the strengths of Baptist women on this continent. How exciting can life be?

God, I can look backward—down the steps I've climbed and observe your hand in my life. I can look backward and see how you've had your hand on the development and growth of the W.M.U. I choose now to look forward and get going with you in the W.M.U. this triennium. My role is different, but you are the same! The joy of you is my strength. Thank you, Lord.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1-2). □

## New Beginnings—New Year!

1977 brings with it many new opportunities for service. New experiences, new blessings and new beginnings are in store for these new officers of the W.M.U. Each officer covets your prayers as we all work together in meeting the responsibilities and challenges that will be ours. The testimonies and sketches which follow reflect and show forth the "Joy of the Lord."

### The Joy of the Lord—In Woman's Work

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

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." This promise found in Isaiah 26:3 has been with me through delightful as well as difficult times in leadership.

Women's work has always been a part of my Christian life. I was organizing president of the Willow Rancho Baptist W.M.S. in Sacramento, CA, in the late 1950's—Church Extension at the time.

While living in Dallas, OR, I became White Cross chairman of the Pacific Conference and took an active part in the Salt Creek Baptist W.M.S. Two separate women's groups united and became three circles during that time.

Living in Chicago brought more opportunities for me to work with women, for I was elected president of what is now known as the Illinois Association W.M.U. and took my turn at the pres-

idency of the Foster Avenue Baptist Church Dorcas Guild. I am presently active in the Bismarck Baptist W.M.S.

In 1973 I joined the W.M.U. national executive committee as editor of Woman's World. It was a pleasure to correspond with so many cooperative Christian women, including many of our missionaries.

I am thankful for this background, for it has given me a great appreciation for women all over our continent and their potential in serving Christ.

My desire is to be found faithful in trusting God for inner peace in the midst of my new responsibility. □

### The Joy of the Lord—in Service

by Doris Fehr,  
vice president,  
Minneapolis, MN

Faith Baptist Church of Minneapolis has been my home church since I was a child, as it was of my parents and grandparents. As a young child I can remember my grandmother telling me that I should be a missionary when I grew up. I can also remember becoming very irritated with her telling me this—I

suppose because it was something I knew I should do but didn't want to do. I felt that serving the Lord in my own church was good enough; he shouldn't expect more than that of me. But I came to the place in my own life where I had to be willing to do what God wanted, whether it was serving at home or on a foreign field—that was up to him, not me. I have found over and over again that when our lives are turned over to Christ, we are called on to do things or go places that we otherwise would have no desire for, but in each instance he gives us the strength as well as the joy of service.

In 1958 we went to Cameroon as medical missionaries serving at Bango Baptist Hospital. We spent two tours in Cameroon and returned to Minneapolis in 1968 where we again became active in the work at Faith Church. We have four children: Diana is in her first year at Bethel College; David is a sophomore in high school; Douglas is an eighth grader and Doreen is in fifth grade.

Through the years I have felt my primary place of service is in the home. Since my husband practices obstetrics and gynecology, there are many evenings when he is not at home, so I felt it important to be in the home. For several years now we have enjoyed having missionaries in our home when they come home on furlough and come to Minneapolis for their physical exams. My husband and I both have been active in the Jet Cadet program. At the present time I serve on the Deaconess board, as assistant organist for the church and director of the children's choir.

As I look back over the years, it is easy to say that the joy of the Lord has been my strength. It is only with complete faith and trust in the Lord and his promises that we know that this same joy and strength will be ours in the years ahead as we serve Christ. □

### The Joy of the Lord—in Beginnings

by Caroline Zeitner,  
secretary-treasurer,  
Edmonton, AB

A joy, unspeakable and wonderful fills you with delight, as you get by faith what you're looking for—your salvation (1 Peter 1:8). My life is evidence that God is a rewarder of them that seek him. My parents provided us with a Christian home, filled with music and an example in daily walking with God.

As a teenager God's word became real and helpful to me. He began teaching me about his faithfulness.

My life is full of many beginnings. The wonder of discovering that God loved me individually and wanted me to go with him every day was one. Another beginning was being led to the young man whose life I was to share for almost twenty years. Together we marveled at God's gift of four sons over the years.

One of the most challenging beginnings was our involvement in the Church Extension project at Meadowlark in Edmonton. This was God's provision of a place to grow in faith and fellowship with himself and his body. I began the choir and directed it for thirteen years. I also participated with a small group of ladies in founding our W.M.S.

Christmas day of 1973 was the beginning of a new way of life for me. God took home to himself my dear husband. The Lord has since been teaching me new lessons—all so precious. His love and care for me are becoming real and delightful. I have experienced what Paul said in 2 Corinthians: "We know sorrow, yet our joy is inextinguishable." □

### The Joy of the Lord—in Unity

by Bernietta Graf,  
English editor,  
Portland, OR

A new year is beginning in which we have the opportunity to "make all things new" (Rev. 21:5). Even though some days may be difficult, we can face them with joy and confidence because God promises added strength, guidance and courage as each new need arises.

As your editor, I am grateful for this new avenue of service. Paul in his letter to the Philippians states: "Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose" (Phil. 2:2). As we share with one another through the pages of "Woman's World," may we make our joy complete by this unity of which Paul speaks.

This oneness of heart, mind and purpose can be and should be part of each area of my life. This includes: (1) my family consisting of my husband, Douglas, and three children—Gail, 19; Dwight, 16; and Lynn, 11; (2) my church family which is the Bethany Baptist Church of Portland; (3) my work world which is being secre-

tary-treasurer at the Baptist Manor, a North American Baptist Retirement and Nursing Home.

Since this is a new beginning and challenge for me, may each of you have hearts full of joy as we pray one for another. If you have new ideas to share for these pages, please let me know. We want to make our joy in the Lord complete through loving, caring, sharing and encouraging one another. □

### The Joy of the Lord—in Priorities

by Iona Quiring,  
English program  
packet editor,  
Rogers, MN

First it was in my Bible reading one day. Then it was the Good News verse on our local Christian radio station. Now it's one of the memory verses in the first unit of my Sunday school lessons: "Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6:33). It seemed that God was trying especially hard to tell me not to be a worrier about the "things" of this life but to really concentrate on his work first. Then he would take care of the rest.

For me, right now, I believe this means several specific things: (1) being the best wife and mother I can, making sure I'm not a different person at home than I am at church; (2) being involved in the Evangelism Explosion program in our church, which is one of the most exciting, rewarding and demanding things I've ever done; (3) teaching my sixth grade Sunday school kids to know and grow in Christ; and (4) helping the women of our W.M.U. to plan and carry out interesting, worthwhile programs.

This assignment of compiling the English program packet is an awesome one to me for several reasons. For one thing, whenever I have to prepare even one program or write one article, it takes me such a long time. So putting together a whole year's worth of programs sounds like a very big job! Also, I wish I knew many more of you women, so that I would know whom to contact for contributions to the program packet. I appreciate so much the example and the records of Adeline Kopf and Barbara Sukut who have edited the packet in prior years and I know these



Bottom row, left to right: Mrs. Dorene Walth, Mrs. Irma Koch, Mrs. Bernietta Graf, Mrs. Doris Fehr, Mrs. Britta Hildebrandt, Miss LaVerna Mehlhaff; back row: Mrs. Caroline Zeitner, Mrs. Iona Quiring, Mrs. Myrtle Ertis.



will be of great help. But I am really counting on each of you to share your good ideas with the rest of us. Please send me programs you have used and liked, ideas for projects or programs, special features or devotionals, and names and addresses of women who could make a contribution to the packet. We'll all appreciate your help and I'm depending on it! □

## The Joy of the Lord – In the Scriptures

by Britta Hildebrandt,  
German editor,  
Edmonton, AB

I am a woman! My name is Britta Hildebrandt.

My Lord is Jesus! "I will instruct you and teach you the way you should go; I will counsel you with my eye upon you!" (Ps. 32:8).

My hobby: I am a wife, married to the most wonderful husband, the Rev. Klaus Hildebrandt, pastor of the German Zion Baptist Church, a bilingual congregation; I am a mother of three active, pre-school daughters; editor of "Seite der Frau" in *Der Sendbote*; a certified teacher.

A new year—a new beginning. Will it bring joy or grief, riches or poverty, into our lives? Whatever it may be, let us thank and praise the Lord for everything now!

The past year has been exciting. I decided to read through the Bible. At first the task seemed impossible; however, the Lord supplied the joy and strength as I studied and read his Word. The result of this experience is that my relationship to Jesus has become more meaningful.

It seems to me that one of our weaknesses as disciples of the Lord Jesus is the lack of reading, studying and knowing the Word of God. "I have laid up thy word in my heart, that I might not sin against thee. Thy word is a lamp to my feet and a light to my path" (Ps. 119:11, 105). The joy of searching the scripture is my strength.

In the book of Nehemiah, chapter eight, we read how the Israelites had the desire to know the Word of God. We, too, must have this desire. By hearing and listening the Israelites were convicted of their sin—and they wept! Nehemiah and Ezra encouraged them

not to grieve, but "... be joyful in the Lord for he is your strength!" (Neh. 8:10). When we read God's Word, the Holy Spirit convicts us of our sin and Jesus will forgive, "for everyone who calls upon the name of the Lord will be saved" (Rom. 10:13).

We are so privileged to have the assurance that, whatever the new year will bring, by becoming doers of the Word of God we too will experience that the "joy of the Lord is our strength." What higher, more exalted and more compelling goal can there be than to know Jesus! The only way we can reach this goal is by searching the scriptures. □

## The Joy of the Lord – In Life

by Myrtle Ertis,  
German program  
packet editor,  
Kelowna, BC

A new beginning is a precious gift of God coming to us in many forms and at many times. Just as a clean page in school meant to me, as a child, a chance to put aside the mistakes of the past, or on the other hand, probably challenged me with new and exciting material, so today a new beginning is to me an opportunity to start afresh or to branch out to bigger and better achievements.

A great new beginning came to me early when, as a child, I experienced the New Birth; it set the course for all the various new beginnings which were to follow.

Another beginning for me as a teenager was when I entered the doors of the Christian Training Institute (now North American Baptist College) and could "study to show 'myself' approved..." gaining a wealth of joy for daily living and experience for Christian service which has constantly stood me in good stead.

Becoming the wife of the Rev. Waldemar Ertis was again a beginning, bringing a new kind of love, joy, homemaking and family relationships. Now my field of service was in a new church, with new faces, and in ever new capacities according to the need for someone to stand in the gap. The occasional change of pastorates has afforded many more new beginnings.

The arrival of children in our home marked a new beginning. And so did their leaving; our daughter, Crystal, having left for a major city as a

librarian, and our son, Alexander, gone for his third year in engineering at a university. My own profession of accounting offered new beginnings.

A very recent new beginning which the Lord has graciously given me, and will help me accomplish, is being your new German program packet editor. "The joy of the Lord" shall be my strength! □

## The Joy of the Lord – In 1977

by Irma Koch,  
White Cross chairman,  
Forest Park, IL

"This month shall be unto you the beginning of months..." (Exod. 12:2). Each one of us receives it: time to be of service. What will be our response? Will it be built around our home, school, church, family or work? The choice is ours.

(Continued on page 31)

## The Joy of the Lord – Through Obedience

by LaVerna  
Mehlhoff,  
women's work  
director



Daniel purposed in his heart to obey God. His decision was richly blessed by God.

As women, what life style are we choosing for 1977? May I suggest that, as Daniel, we purpose in our hearts to daily obey God. May we be willing to be led daily by the Holy Spirit. He has promised to direct us: "I will instruct you (says the Lord) and guide you along the best pathway for your life" (Ps. 32:8, Living Bible). It will be an exciting adventure to see what God will do for each of us as we daily seek to be obedient to his leading. His strength will be sufficient for the tasks of each day. □

**Von guten Maechten  
wunderbar geborgen,  
erwarten wir getrost,  
was kommen mag.  
Gott ist mit uns  
am Abend  
und am Morgen  
und ganz gewiss  
an jedem neuen Tag.**

Dietrich Bonhoeffer

## DER SENDBOTE

Monatsbeilage zum

**baptist herald**

der Nordamerikanischen Baptisten

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

**JANUAR 1977 Vol. 125 Nr. 1**

# GETROST INS NEUE JAHR

Vom Schriftleiter notiert

Die in christlichen Kreisen bekannte Kaete Walter beginnt ihr Gedicht "Zum Jahreswechsel" mit den folgenden Zeilen:

Du, der in Ewigkeiten ist und war,  
Du hast die Zeit als Lehen uns gegeben.  
Ein anvertrautes Pfand war jedes Jahr,  
das Deine Guete schenkte unserm Leben.

Es tut gut, sowohl am Ende oder auch zu Beginn eines neuen Jahres Rueckschau zu halten auf das Jahr, das gewesen ist. Typisch fuer einen Schriftleiter habe ich mir die SENDBOTEN-Ausgaben des vergangenen Jahres vorgenommen, um mich zu erinnern, was auf dem Weg ueber den BAPTIST HERALD und den SENDBOTEN in die Heime unserer Leser gelangt ist.

Das Jahr begann, indem wir gemeinsam nachsannen ueber den Ausdruck "Viel Glueck im neuen Jahr", und wir sagten uns: "Wer um die Bedeutung des wahren Gluecks weiss, der wird eine grosse Sehnsucht nach dem Vollmass des Gluecks haben, das nur in Gott zu finden ist".

Im Februar ermunterte uns das Wort Gottes, inmitten einer zerfallenden Welt als Christen keine Kopfhaenger zu sein, sondern "der Stadt Bestes" zu suchen, indem wir gemass Jeremia 29,7 fuer sie beten, "...denn wenn's ihr wohl geht, so geht's auch euch wohl".

Im Maerz ging es darum, den Sinn in der Arbeit zu finden. Das Wort des weisen Salomo war uns dabei besonders hilfreich: "So sah ich denn, dass nichts Besseres ist als dass ein Mensch froehlich sei in seiner Arbeit: denn das ist sein Teil" (Pred. 3,22).

Im Ostermonat April priesen wir den Herrn, dass es uns als nordamerikanischem Baptistenbund vergoent war, 3,000 Bibeln in die Sowjet Union zu schicken, die uns nur \$3,000 kosteten. Bedenkt man dabei, dass viele unserer Glaubensgeschwister in der UdSSR bereit waeren, 20, 30 oder auch mehr Dollar fuer eine Bibel zu zahlen, wenn sie dieselbe nur bekommen koennten, so koennen wir Gott fuer diese Gelegenheit gar nicht genug danken. Auf meiner Russlandreise kam ich auch in zwei Gemeinden, die die dankbaren Empfaenger dieser Bibeln waren. Die eine Gemeinde, die ueber 2,000 Mitglieder hat, empfangt 960 Bibeln, und eine andere Gemeinde erhielt 160 Exemplare. Die Dankbarkeit der Geschwister ist unbeschreiblich. Inzwischen durfte unser Bund 5,000 deutsche Baptistenliederbuecher finanzieren, die sehr bald in die Sowjet Union geschickt werden sollen (siehe: Aus unserem Bundeswerk, Seite 7).

Im Mai wurden natuerlich besonders die Muetter angesprochen und ermahnt, ihre Kinder in der Gerechtigkeit zu erziehen, die vor Gott gilt. Einen Monat spaeter erhielten die Vaeter durch einen Gastleitartikel eine Ermahnung, bessere Vaeter zu sein.

Die Sommermonate Juli-August gaben uns eine Gelegenheit, die Begriffe Demut, Bescheidenheit und falsche Bescheidenheit zu untersuchen. Ob dadurch vielleicht unser Urlaub ehrlicher und angenehmer ausgefallen ist?

Im September ging es in Verbindung mit dem "Labor Day" nochmals um die Arbeit in biblischer Sicht. In der Oktoberausgabe berichtete ich ueber die Bundeskonferenz in Portland. Einen Monat spaeter begann ich im Leitartikel mit dem Bericht von meinem Besuch in der Sowjet Union, der ueber einige Monate hin fortgesetzt werden soll.

Im Dezember hielt uns ein Hund eine "Predigt". So, das waer's fuer die Vergangenheit. Was wird das neue Jahr uns bringen? Gott weiss es, und seine Gedanken sind Gedanken des Friedens. Welch ein Trost!

Nochmals soll Kaete Walter zu uns reden:  
Und wieder kommt ein Jahr aus Deiner Hand.  
Schenk allem Wollen gnaediges Gelingen  
und segne dieses neue Lebensland,  
dass es Dir volle Aehren moechte bringen!

Er gehört zu uns . . . In letzter Sekunde ist Mittwoch ein Frankfurter „Penner“ dem sicheren Tod in einer Müllzerkleinerungsanlage entronnen. Der Schleusenwärter eines Fernheizwerkes entdeckte den laut um Hilfe schreienden Mann in einem neun Meter tiefen Müllbunker, als sich gerade ein Greifer über die Grube senkte, um den Abfall in die Verbrennungsanlage zu hieven. Der schwerverletzte 40 jährige Stadtstreicher wurde in ein Kranken-



haus gebracht. So stand es in der Zeitung. Aber dieser in der Gosse liegende Mann hat seinen Schlafplatz nicht in einem Müllcontainer gewählt. Doch der Straßenrand scheint nicht weniger gefährlich. Vermutlich wärmt den Schläfer noch der Alkohol. Aber was wird, wenn die kalte Nacht kommt? Wird der ernüchternde Morgen ihn wieder auf die Beine bringen, bevor die Straßenreinigung ihn zur Seite kehrt?

Was würden Sie tun, wenn Sie auf

dem Weg zur Arbeit oder nach Feierabend an diesem Platz vorüberkämen? Ich habe mich in Verdacht, daß mir morgens nach einer wohligh durchschlafenen Nacht unter der Anti-Rheuma-Decke als erstes einfallen würde, daß ich ja pünktlich zum Dienst erscheinen muß. Abends wartet schließlich meine Familie nach einem harten Arbeitstag auf mich. Außerdem, ist solchen Leuten überhaupt zu helfen!? Der alte Bodelschwingh sah das anders. Er hat in das Herz dieser Leute gesehen. Für ihn waren es nicht „Penner“. Er nannte sie „Brüder der Landstraße“. Und das hatte für ihn und den am Straßenrand Konsequenzen. Er nannte sie Brüder und war wie ein Vater zu ihnen. Er beschaffte ihnen Arbeit und hatte ein Zuhause für sie.

Und wir? Wie lange lassen wir Menschen allein gedanklich am Straßenrand liegen? Autofriedhöfe, Wegwerfwäsche und Müllhalden bringen die Wegwerfhaltung unserer Gesellschaft zum Ausdruck. Was nichts taugt und nichts einbringt, ist Schrott — abgenutztes Material im Produktionsprozeß. Auch ein Mensch, der so heruntergekommen ist? Wenn wir erkennen würden, daß dieser Mann die Verlorenheit und Beziehungslosigkeit des einzelnen in der modernen Gesellschaft widerspiegelt, dann wäre uns klar, wie sehr wir hier angesprochen sind. Dann bekämen wir eine Ahnung davon, daß hier ein Stück von uns selbst liegt. Ein Stück weggeworfene Menschlichkeit, die aufgehoben werden möchte. Nicht vom Greifer für die Verbrennungsanlage. Sondern von mir. Von meiner wärmenden Zuwendung, die aufhört, vom „Penner“ zu reden. Die den Schlafenden weckt und dann zusieht, daß ihm geholfen wird. So wie es uns der Samariter gezeigt hat.

Peter Holborn

## WER IST MEIN NAECHSTER?

von Edwin-Peter Brandt

„Jeder ist sich selbst der Naechste“ heisst es. Viele Menschen leben auch so. Fuer sie ist die oben gestellte Frage schon beantwortet. Aber sie stellen diese Frage auch erst gar nicht. Schliesslich gibt es doch ganz andere Fragen und Sorgen. Man hat genug mit sich selber zu tun.

Es gehoert Mut zu der Frage: Wer ist mein Naechster? Denn sie ist ein Schritt heraus aus dem Bannkreis, wo ich der Mittelpunkt bin, wo sich alles um mich drehen muss. Wer hat schon diesen Mut? Wer kann es sich angesichts der unbarmherzigen Gesetze, die im Berufsleben, in unserer Gesellschaft herrschen, leisten, die Frage nach dem Naechsten zu stellen? Wie sollen wir mit unseren eigenen Schwierigkeiten und Problemen fertig werden? Wer hilft uns dabei? Wer setzt sich fuer uns ein? Ploetzlich merken wir, dass wir selber den Naechsten brauchen.

Wer mit Jesus Christus lebt, mit ihm spricht, der kommt daran nicht vorbei: Er muss die Frage nach dem Naechsten stellen. Er kann ueberhaupt erst diese Frage stellen, weil er sich selber nicht mehr der Naechste sein muss. Christus, der Herr, ist ihm Naechster geworden! Diese Erfahrung macht uns frei fuer den Naechsten, so wie nur der lieben kann, der selber geliebt wird.

Das ist schon viel, wenn wir fragen: Wer ist mein Naechster? Aber es ist noch nicht genug. Denn solange ich frage, habe ich die Sache in der Hand. Ich suche mir aus, welche Antwort — welcher Naechste — mir passt. Oder ich frage, weil ich diskutieren will. Weil ich mich um eine Entscheidung herumdruecken will. Weil Gedankenspielererei und Wortgeplaenkel leichter sind als praktizierte Naechstenliebe. Man fragt nicht nur, um Antwort zu bekommen. Man kann auch fragen, um Antworten aus dem Wege zu gehen.

Jesus ermoeglicht uns nicht nur die Frage: Wer ist mein Naechster? Von dem Herrn muessen wir uns auch die Gegenfrage stellen lassen: Fuer wen bist du der Naechste? Wer erwartet von dir, dass du sein Naechster wirst? (Lukas 10,36) Jetzt koennen wir nicht mehr fragen, denn jetzt sind wir gefragt. Jetzt koennen wir uns nicht mehr den Naechsten aussuchen, denn jetzt sind wir herausgefordert. Eigentlich ist das klar. Denn wer den Herrn Jesus als seinen barmherzigen Naechsten, als Heiland und Erloeser erfahren hat, wird bereit, sich fuer andere als Naechster zu bewahren.

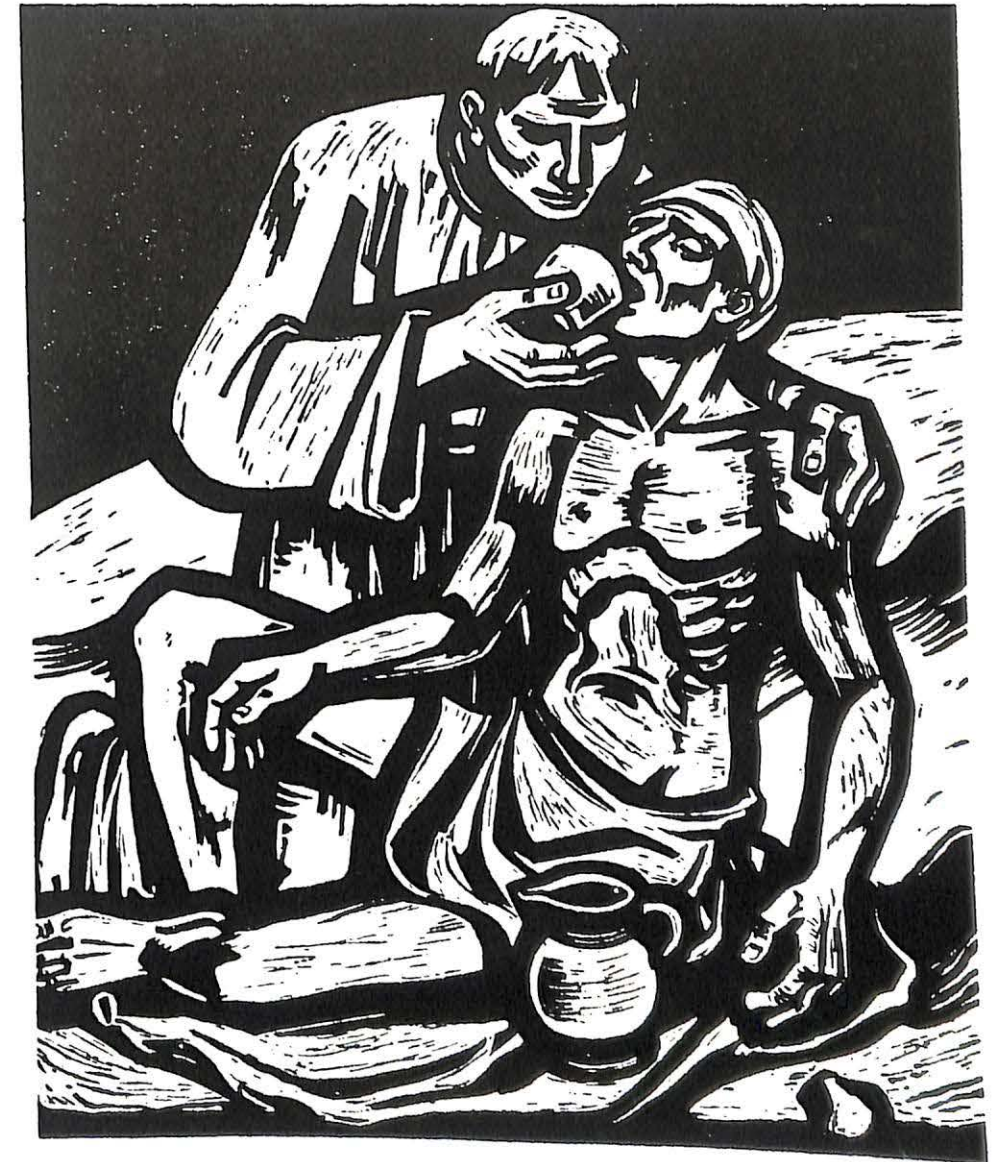
Die Liebe Gottes, die wir an Christus erkennen, lehrt uns zu antworten. Sie

macht uns faehig zur Liebe auch denen gegenueber, die sich selbst die Naechsten waren und darum keinen Naechsten haben. Sie oeffnet uns die Augen fuer die, die hilflos und ausgebeutet am Rande liegen, die unter die Raeder gekommen sind, die an sich und ihren Verhaeltnissen verzweifeln, fuer die wir jetzt Naechste werden muessen. Weisst du, wer unter deinen Nachbarn oder Kollegen sehnsuechtig darauf wartet, dass du sein Naechster wirst?

Wir fragen in der gemeinsamen Verantwortung vor unserem Herrn, und ueber diesem Fragen werden wir Partner. In der Partnerschaft wollen wir Naechsten-

liebe praktizieren. Dabei wird wichtig sein, dass die Fragen nach dem Stil und der Methode nicht die Frage nach unserem Naechsten verdraengen. Wer weiss, ob nicht der, der heute unser Naechster ist, morgen schon unser Partner ist, der sich von Christus nach seinem Naechsten fragen laesst?

Wenn der Herr uns fragt, weil er uns senden will, allein oder in Partnerschaft — wie wird unsere Antwort lauten? Das Gespraech mit der Frage und Gegenfrage endet mit einem Befehl des Herrn: „Gehe hin und tu, was der Barmherzigkeit Gottes in deinem Leben entspricht“ (Lukas 10,37). □



Der barmherzige Samariter



## JESUS GENUEGT

von Britta Hildebrandt

*Er ist das Ebenbild des unsichtbaren Gottes, der Erstgeborene vor allen Kreaturen [Kol. 1,19].*

*Denn es ist das Wohlgefallen gewesen, dass in Ihm alle Fuelle wohnen sollte [Kol. 1,19].*

*In welchem verborgen liegen alle Schaetze der Weisheit und der Erkenntnis [Kol. 2,3].*

*Denn in Ihm wohnt die ganze Fuelle der Gottheit leibhaftig [Kol. 2,9].*

Es scheint, der heutige glaeubige Durchschnittschrist lebt in einer gespaltenen Daseinshaltung. Dies ist eine gefaehrliche Sache, wenn man solche Art frommes Doppelleben fuehrt. Wird Jesus dann mit unserem Zeugnis verherrlicht? Somit leidet unser Christsein an der tiefen Kluft zwischen Sonntag und Alltag. Am Sonntag werden wir im Glauben gestaerkt, um geruestet in den Alltag zu ziehen. Aber im Alltag haben wir es mit einer anderen Welt zu tun, die mit Christus nichts zu tun haben will. Koennnte es sein, dass wir versaeumt haben, unserm Glauben nicht den Wert zu geben, weil wir Christus nicht in allen Bereichen unserer heutigen Gesellschaft sehen? Wir wollen Zeugnis fuer den Herrn Jesus sein in unserer Umwelt. Sind wir dabei bereit, auf Anerkennung zu verzichten? Wir moechten doch modern sein und begehen den Fehler, dass wir Kompromisse machen. Wir nehmen es einfach nicht so genau mit dem Christsein im Alltag.

Ueber die Gemeinde in Kolossae berichtet Paulus: "Ich freue mich, wenn ich eure Ordnung und euren festen Glauben an Christus sehe" (Kol. 2,5). Dies ist wahrhaftig ein Grund zur Freude, wenn eine Gemeinde eins ist, und wenn eine Gemeinde im Frieden lebt. Koennnte Paulus ueber unserer Gemeinde ein solch gutes

### ALL MEIN ERLEBEN

*All mein Erleben ist Kaempfen und Streben, ist Suchen nach dir.*

*Nimm meine Haende, fuehr du bis zum Ende. Komm, Jesus, zu mir!*

*Mach mich ganz stille, gib, dass mein Wille in deinem ruh.*

*Ich muss dich haben, denn alle Gaben des Lebens hast du.*

Ruth Wagnitz

Zeugnis geben? Oftmals sind wir so eingenommen von unserer Gemeinde, dass wir unsere Fehler nicht sehen wollen; und wir sind stolz ueber unsere friedliche Gemeinde. Koennnte es wohl daran liegen, dass wir es nicht genau nehmen, oder wir geben nichts darum, was in der Gemeinde vor sich geht? Zu einer rechten Gemeinde gehoert fester Glaube und gute Ordnung, gegruendet auf das Wort Gottes. Die Kolosser verehrten Jesus Christus als ihren Herrn. Diese innere Einstellung des Glaubens gab der Gemeinde die notwendige Stabilitaet.

Wenn wir uns die Gemeinde in Kolossae naeher betrachten, stellen wir doch ein gewisses Doppelleben fest. Deshalb mahnt Paulus: "...auf dass euch niemand betraege mit verfuehrerischen Reden" (Kol. 1,4), und "Sehet zu, dass euch niemand betraege mit Philosophie und leerem Trug" (Kol. 2,8). Wir sehen, dass die Kolosser in der Gefahr standen, neben Christus auch noch andere Maechte anzuerkennen, neben dem Wort Gottes auch noch andere Worte zu respektieren. Sie standen in der Gefahr, zwar zu glauben, aber daneben auch andere



Mrs. Britta Hildebrandt ist die Editorin fuer "Die Seite der Frau" fuer das 1976-79 Triennium. Manuskripte fuer "Die Seite der Frau" sollten an ihre Adresse geschickt werden: 9759 - 77 Ave., Edmonton, AB, T6E 1M2.

Spezialgebiete zu haben, die mit Christus nichts zu tun hatten. In unserer heutigen Zeit stehen auch wir in dieser Gefahr; zum Beispiel in der Gefahr des Wohlstandes, Okkultismus und der oestlichen Religionen. Im Grunde genommen ist dieses fromme Doppelleben eine Verarmung der Gemeinde und unser selbst.

Paulus sieht die Gefahr der Gemeinde in Kolossae. Er bemueht sich, ihnen zu helfen, um zu einem tiefgegruendeten Glauben zu kommen. Auch wir sollen eine Gemeinde sein, die die Hindernisse wegtut, welche uns staendig von einander trennen, um wirklich miteinander und fuereinander dazusein. Wir als glaeubige Gemeinde sollen reich sein an Erkenntnis und Wissen, welches aus Christus abgeleitet ist. Diese Erkenntnisse und dieses Wissen erhalten wir durch das Wort Gottes, Gebet und durch die Gemeinschaft mit Glaeubigen. Paulus will die Gemeinde anleiten und "zu allem Reichtum des vollen Verstaendnisses" fuehren (Kol. 2,2). Als glaeubige Christen und als Gemeinden duerfen wir uns nicht mit ein paar frommen Gedanken zufriedener geben. Auf keinen Fall duerfen wir christliche Lehre mit christusfremden Ideen auffuelen.

Unsere Jahreslosung heisst: "In Christus haben wir alle Schaetze der Weisheit und der Erkenntnis verborgen" (Kol. 2,3). Die Kolosser konnten dieses nicht begreifen, und auch uns ist es noch nicht voll bewusst geworden. Jesus braucht keine Ergaenzung. In ihm haben wir alles, was wir brauchen. In Christus erschien dem Menschen die volle Offenbarung Gottes. Wir brauchen nichts Zusaetzliches! In Jesus sehen wir die volle Gottheit im Verhaeltnis zum Menschen, und diese Offenbarung gibt uns niemand anders als Christus. Jesus Christus starb fuer uns, damit wir zu Freunden Gottes werden. Das ist ein herrlicher Grund, unseren Herrn zu loben und ihm zu danken. Unsere Vorstellung von Gott ist zu gering. Wir brauchen kein frommes Doppelleben zu fuehren.

"In Christus haben wir alles." Diese Jahreslosung soll uns veranlassen, Jesus in die Brennpunkte unseres Lebens zu ruecken. Erst dann, wenn wir alle Bereiche unseres Lebens unter seine weise Fuehrung stellen, wird unser frommes Doppelleben sterben. Christus will Herr sein in unserm Denken und Handeln, in unserer Familie und Gemeinde, am Arbeitsplatz, im Alltag und am Sonntag. Erst wenn Jesus Christus in meinem Leben regiert, kann mich der Herr gebrauchen zum vollem Einsatz in seinem Dienst. Stellt euch vor, was das fuer eine Aenderung in unsern Gemeinden geben wuerde! Man wuerde alles in der Liebe zum Herrn tun. Wir haetten keine Not, Mitarbeiter fuer die Gemeindegarbeit zu finden. Leider macht unser Stolz uns

oftmals zu schaffen. Wir sind aktive Mitglieder in der Gemeinde und geben reichlich von unserm Ueberfluss. Wir haben dabei auch ehrliche Motive, dem Herrn zu dienen, aber im stillen erwarten wir auch eine Entschaedigung fuer unseren treuen Einsatz. Vielmehr sollten wir in Demut und anbetender Dankbarkeit alles als Gnadengeschenk ansehen. Es ist ein Vorrecht, im Dienst des Herrn zu stehen. Er schenkt die Kraft und Freude.

Nicht jeder kann und will es begreifen, dass man allein mit Christus den Anforderungen unserer modernen Zeit gerecht werden kann. Dazu brauchen wir den Glauben an den Gekreuzigten und Auferstandenen. "In Christus haben wir alles!" Sollten wir nicht stolz sein auf solch ein Vorrecht, dass wir Gotteskinder sind? Diese Frohe Botschaft lasst uns in unseren Alltag tragen, damit gottesfremde Menschen auch diesen verborgenen Schatz finden koennen!

Herr, gebrauche mich zum Dienst an meinem Naechsten, damit ich nicht vergebens hier auf Erden bin! Herr, gebrauche mich in diesem Jahr! □

## ZEUGNIS EINER JUNGEN BESUCHERIN AUS DEUTSCHLAND

von Marlies Kram

Ja, es ist schon eine aufregende Sache, zum erstenmal in Kanada zu sein. Wenn ich es mir recht ueberlege, bin ich mir dessen immer noch nicht recht bewusst, dass ich hier bin. Manchmal muss mich jemand zwicken, um zu sagen: "Du bist wirklich da". Und es ist hoechst interessant, die Unterschiede zwischen Kanada und Deutschland zu beobachten. Zum Beispiel sind mir folgende Dinge aufgefallen:

Wenn man in Deutschland in ein Restaurant geht und sich eine Tasse Kaffee bestellt, dann bekommt man eine Tasse Kaffee; wenn man aber zum Beispiel hier in Edmonton Kaffee bestellt, dann bekommt man Kaffee — soviel man will. Und dies ist ein sehr positiver Unterschied. Und was mir noch aufgefallen ist: Die Leute hier sind sehr, sehr

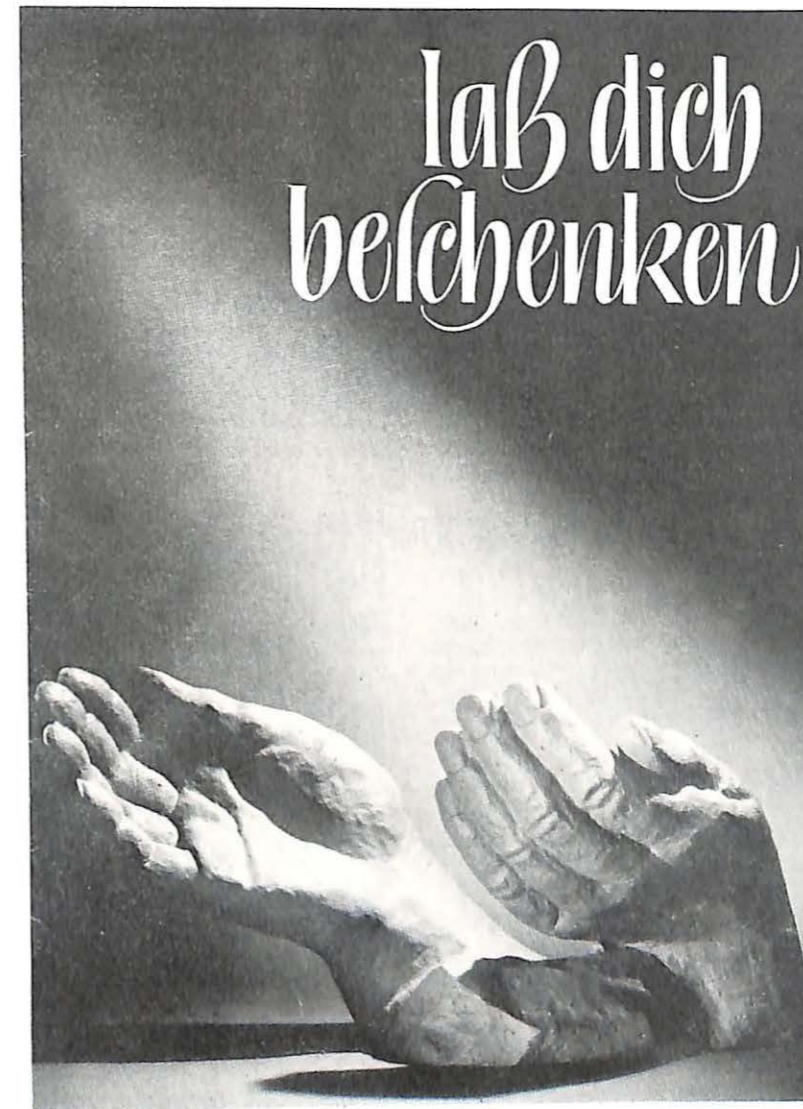
freundlich. Das faengt an bei meinen Gastgebern. Sie sind sehr lieb zu mir, und auch in dem Restaurant, wo ich die Tasse Kaffee bestellte, waren die Leute sehr freundlich.

Doch wenn ich so ueber die Unterschiede nachdenke — es gibt sehr viele — dann ist da eine Sache, die ist in Kanada so klar wie in Deutschland, naemlich dass wir hier in Kanada und auch in Deutschland Jesus Christus und seine Vergebung fuer unsere Suede brauchen. Und das habe ich schon als kleines Kind erfahren. Ich war eigentlich erst sechs Jahre alt. Da habe ich mein Leben Jesus Christus uebergeben. Ich kannte Jesus. Meine Eltern hatten mir viel von ihm erzaehlt, und als meine Mutter mich fragte, mein Leben Jesus Christus zu uebergeben, da war es fuer mich ganz selbstverstaendlich, das zu tun.

Dann kam spaeter natuerlich eine Zeit, wo ich Zweifel bekam. Das war um die Zeit, als ich meinen Schulabschluss hatte. Ich war 16 oder 17 Jahre alt. Da war ich mir meines Glaubens nicht mehr so sicher. Ich wusste nicht recht, ob Jesus wirklich Gottes Sohn war — und an was ich glauben sollte. Meine Lehrer ermunterten mich zum Glauben — meine Freunde waren wiederum ganz anderer Meinung. Und ich hatte Zweifel. Doch ich bin froh, dass ich in dieser ganzen Zeit nicht aufgehört habe, weiter in der Bibel zu lesen. Denn ich wollte wissen: Wie kann ich wieder nahe zu Gott kommen, wo ich einmal war? Und dann las ich eines Nachmittags im Johannes-Evangelium die Worte Jesus: "Wenn jemand meinen Willen tun will, der wird merken, ob ich aus mir selbst rede, oder ob das wirklich Gottes Wort ist". Ich dachte: Ich will ja eigentlich Gottes Willen tun. Und das Tun hat mit Aktivitaet zu tun. Und an diesem Tag habe ich mein Leben neu Jesus Christus uebergeben mit dem Vorsatz: Ich moechte tun, Gott, was dein Wille ist. Ich lese in der Bibel und moechte versuchen, ein Leben zu fuehren, das dir wirklich gefaellt. Und in diesem Lernprozess stecke ich heute noch.

Deshalb bin ich auch eigentlich hier in Kanada: zu tun, was Jesus gefaellt, um einfach weiterzusagen, was Jesus mir bedeutet, dass er mir Vergebung der Suede geschenkt hat, und dass er fuer alle da ist. Das ist die wunderbarste Botschaft, die man weitersagen kann. □

Marlies Kram arbeitete als Sekretaeerin bei Anton Schulte, Neues Leben Missionswerk in Altenkirchen, Deutschland.



# MEIN BESUCH IN DER SOWJET UNION

2. Fortsetzung  
Text und Fotos vom Schriftleiter

Am naechsten Morgen, dem 3. September 1976, mache ich mich fuer den ersten vollen Tag in der UdSSR fertig. Das Radio bringt mehrere Musikstuecke von Brahms und Verdi. Ich kann drei verschiedene Radiostationen waehlen. Zwei haben ein klassisches Musikprogramm, und die dritte spielt "Western Music".

Zum Fruhestueck in einem der grossen Restaurants im Russia Hotel bin ich der Gast von Ilia Orlov und Vitali Kulikov. Fuer den Einheitspreis von 1 Rubel (= \$1.25) kann man sich aus folgenden Speisen so viel man will aussuchen: Grobes Schwarzbrot, Broetchen, Butter, gebratener Fisch, Oelsardinen, Kaese, Marmelade, gekochte Eier, Griesspeise, Fruchtsaft, Yogurt und Tomatensaft! Fuer den Kaffee muss man pro Tasse extra zahlen.

Dann beginnt meine Moskautour mit Vitali als Begleiter und Dolmetscher. Er kennt sich besser in der deutschen als in der englischen Sprache aus. Zuerst geht es natuerlich zum Roten Platz. Hier ist das Herz der Stadt. Tuerme mit zeltartigen Daechern erheben sich ueber Gebaeude, die einst als Kirchen gedient haben. Hinter der riesenhohen Granitmauer des Kremels sieht man mehrere Kirchen aus weissem Stein mit goldenen Zwiebeltuermen. Das Leninmauseum ist heute geschlossen, so dass man ganz dicht an die absolut bewegungslose Ehrenwache heran treten kann. Vom Mauseum geht es in den Park, der sich um die Kremelmauer dahinzieht. Das Grab des unbekanntem Soldaten mit seiner ewigen Flamme beeindruckt durch seine einfache Schoenheit und den Berg von Blumenstraeussen, die taeglich von ungezaehlt vielen Besuchern an dieser Staette niedergelegt werden. Taeglich und besonders an jedem Wochenende kommen Hochzeitspaare hier und in allen anderen Staedten zu diesen Ehrengraebnern, um den Hochzeitsstrauß niederzulegen. Gedenken die Brautpaare an ihrem gluecklichsten Tag der Toten, oder wissen sie einfach von keinem wuerdevolleren Platz in ihrer Stadt? Nur ganz wenige Hochzeiten finden ja in den Kirchen statt—.

Dann gehen wir in den Kremel hinein. Sofort ist man von der Vielzahl der Kathedralen und Kirchen ueberwaeltigt. Hier, mitten im Herzen des Sitzes einer atheistischen Regierung, erwartet der uninformierte Besucher einfach keine Kirchen und ist daher um so mehr ueberascht, neben der Kathedrale Ivan des Grossen noch die folgenden Kirchen vorzufinden:

Kathedrale der Himmelfahrt, Kathedrale der Verkuendigung, Kathedrale des Erz-



Der Schriftleiter vor der Zarenglocke mit dem ausgebrochenen Bronzestueck.



Mein Ausblick vom Hotel Russia auf St. Basils Kathedrale und Kremeltuerme.



Die Moskau Universitaet ist auf einer Anhoehoe gelegen, von wo aus man einen grossartigen Ausblick ueber die ganze Stadt hat.



Der Kremel mit dem Obersten Sowjet Regierungssitz vom jenseitigen Moskauflusufer gesehen; ein Fotomotiv, das der Chauffeur Paul vorgeschlagen hatte.

engels, Kirche des Gewandes Jesu und der Palast der Patriarchen und zwouf Apostel.

Keine dieser Kirchen dient jetzt als Anbetungsstaette. Sie sind in Museen umgewandelt worden, fuer deren Besichtigung man Eintritt bezahlen muss. Wir waehlen die Verkuendigungskathedrale zur Besichtigung. Ich entdeckte keinerlei antireligioese Propaganda. Man hat die Schaetze der ehemaligen Kirche (Ikonen, Silberbehaelter, Altardecken, Gemaelde) zur Besichtigung ausgelegt und ueberlaesst es den Besuchern, sich ein eigenes Urteil zu bilden. Interessiert beobachte ich die Gesichter der alten, jungen und auch ganz jungen Besucher. Waehrend die aelteren Menschen die liturgischen Gegenstaende mit grosser Ehrfurcht betrachten, scheint die ziemlich teilnahmslos dreinblickende Jugend ueberhaupt kein Verstaendnis und Gefuehl dafuer zu haben. Das verwundert mich nicht, denn seit 50



Der Fernsehturm ist ein imponierender Riese mit einem dreistoeckigen, rotierenden Restaurant.



Russisch orthodoxe Kirche in Moskau.

Jahren, also seit der Oktoberrevolution 1917, hat die Sowjetunion bewusst darauf hingearbeitet, das kirchliche Leben zu beschaerlen, in der Hoffnung, dass es eines Tages ganz verschwunden sein wird.

Natuerlich bestaunen wir auch die Zarenglocke, die mit ihren Riesenausmassen ueberwaeltigend wirkt. Bei einem Brand der Kathedrale Ivan des Grossen fiel sie vom Glockenturm herunter, und ein grosses Bronzestueck brach heraus.

Die Zar Kanone, einige Meter entfernt von der Glocke, wurde im Jahr 1586 also 150 Jahre vor der Glocke gegossen, wiegt 40 Tonnen, ist fast 16 Fuss lang — und hat nie einen Schuss gefeuert.

Nach der Kremelbesichtigung werden wir vom Chauffeur des Bundeshaus Paul Prokaptchuk mit dem Auto abgeholt. Er hat endlos viele Besucher in der Stadt und Umgebung umhergefahren und kennt die Stellen mit den besten Fotomotiven. Sein prominentester Fahrgast war wohl der



Der Rote Platz mit Kremeltuermen im Vordergrund, links unten das Lenin Mauseum, am Ende des Platzes die St. Basil Kathedrale mit meinem Russia Hotel im Hintergrund.



Das Grab des unbekanntem Soldaten



Die Zarenkanone aus dem 16. Jahrhundert, die nie einen Schuss gefeuert hat.

Praesident der Republik Liberia, William R. Tolbert, der bekannte afrikanische Staatsmann und immer noch aktive Baptistenprediger.

Die Stadtrundfahrt ist in mehrfacher Hinsicht hochinteressant. So sehr ich von der Waerme und Freundlichkeit der Russen beeindruckt bin, ebenso bin ich ueber ihr ruecksichtsloses Benehmen auf der Strasse erschuettert. Durch das ewige Schlangestehen daran gewohnt, immer wieder einmal zu kurz oder zu spaet zum Warenempfang zu kommen, haben die meisten diese Furcht auch auf den Strassenverkehr uebertragen. Trotz der hohen Strafen, die ueber sie bei einem Verkehrsunfall verhaengt werden, scheinen alle Autofahrer es darauf angelegt zu haben, die Fussgaenger wenn nicht gleich umzufahren, so doch wenigstens anzufahren. Die Fussgaenger ihrerseits haben eine Ueberlebungsstrategie entwickelt, ueber die man nur staunen kann. Sie

"rennen, retten, fluechten" sich vor den heranpreschenden Autos und Motorraedern und verstehen es, unversehrt davonzukommen. Selbst unser Chauffeur Paul, der nicht nur ein guter Christ ist und somit an das Gebot glaubt "Du sollst nicht toeten", sondern der dazu auch ein richtiger Gemuetsmensch ist, scheint beim Fahren alle Ruecksichtnahme abzuschuettern. Gluecklicherweise hat Moskau viele breite Strassen, manche sogar mit acht Fahrbaehnen, so dass die Autofahrer wie auch die Fussgaenger letztlich doch miteinander auskommen.

In den Warenhaeusern scheint die gleiche "Ich-zuerst" Regel zu herrschen. Wehe wenn sich jemand in der Geschaeftschlange vordraengeln wollte! Und um von einem Geschaeft zum andern zu kommen, muss man eben die Ellbogen gebrauchen—.

Wir besichtigen das grosse, mitten in der Stadt gelegene Schwimmstadion, das das Jahr hindurch fuer das Publikum geoeffnet ist und fuer die einzelnen Sportarten mehrfach unterteilt ist.

Dann halten wir vor einer der rund 40 russisch-orthodoxen Kirchen, die noch als Anbetungsstaetten benutzt werden. Die Gemeinde ist gerade dabei, ihr Gotteshaus mit eigenen Mitteln aussen und innen zu renovieren. Die Frauen in der Kirche, alle mit Kopftuechern selbst bei der Arbeit, sind gerade beim Mittagessen. Sie gruessen uns mit mehrfachen Verbeugungen, besonders als sie herausfinden, dass Vitali und ich Prediger sind. Ihre Speise besteht aus Pellkartoffeln und Borschtsuppe. Gleichzeitig aber findet im Hauptaltarraum ein Gottesdienst statt. Die Gottesdienstbesucher kuessen den Sarkophag, der die Gebeine eines Kirchenpatriarchen enthaelt, zuenden Kerzen an und reihen sich dann in die Schar der singenden Anbeter.

Wir nehmen unser Mittagmahl in dem dreistoeckigen, rotierenden Restaurant auf dem Fernsehturm ein. Von hier aus darf man nicht photographieren. Es waere auch kaum zum Photographieren geeignet, weil auch Moskau, wie alle Grosstaedte der Welt, an Luftverschmutzung (Pollution) leidet, die den Ausblick verringert. Alexander Saweliev hat sich zum Essen zu uns gesellt. Er spricht fliessend Deutsch, hat am Predigerseminar in Hamburg studiert und kennt meinen Bruder Siegfried von dessen Oldenburger Predigerzeit sehr gut. Kleine Welt!

Am Abend nimmt mich Bruder Kulivov zu einer Ballett-Auffuehrung in den grossen Konzertpalast, der im Herzen des Kremels gelegen ist und auch fuer Parteikongresse benutzt wird. Die hervorragende Kunst der Musiker und Schauspieler beeindruckt mich. Dann ist Pause, und ploetzlich geschieht das voellig Unerwartete.

(Fortsetzung folgt)

## aus dem bundeswerk

• *Rev. John McGarvey* begann am 15. Okt. 76 seinen Dienst in der Village Green Baptist Church in Glen Ellyn, IL, als "Prediger fuer christliche Erziehung".

• *Rev. Richard Quiring* beginnt am 1. Januar seinen Predigtendienst in der Faith Baptist Church in Regina, SA.

• *Mr. Gary McIntosh*, seit 1975 Prediger der Southwood Park Baptist Church in Tigard, OR, dient nach seiner Kuendigung im November jetzt einer CBA Gemeinde in Kalifornien.

• *Rev. David Wick*, seit 1970 Prediger der Pilgrim Baptist Church in Philadelphia, PA, hat der Gemeinde gekuendigt und wird ab Februar der Neulandmissionsgemeinde in Osseo, MN, als Prediger dienen.

• *Rev. Melvin L. Warkentin*, seit 1972 Prediger der North Highlands Baptist Church in Dallas, TX, wird ab 1. Januar ein christliches Buchgeschaeft in Enid, OK, leiten.

• *Mr. John Dickers* ist der Prediger der Cathay Baptist Church in Cathay, SD.

• *Dr. David W. Lake*, Student am Nord-amerikanischen Predigerseminar in Sioux Falls, dient gleichzeitig der Plum Creek Baptist Church in Emery, SD, als Prediger.

• *Rev. C. R. Collett* ist der Prediger der Bethel Baptist Church in High Prairie, AB.

• *Rev. Etan Pelzer*, seit 1968 Prediger der Ashley Baptist Church, Ashley, ND, wird ab 23. Januar der Twin Pines Baptist Church in Cedar Rapids, IA, dienen.

• *Rev. Adolph Braun*, seit 1959 Prediger der Redeemer Baptist Church in Warren, MI, der die Gemeinde im Wachstum von einer kleinen Schar auf rund 900 Glieder erlebt hat, ist ab Januar der Gemeindehirte der Sunkist Baptist Church in Anaheim, CA.

• Wegen staendig steigender Produktionskosten musste der Preis fuer *BAPTIST HERALD/DER SENDBOTE* um 50 Cent erhoeht werden. Die Redaktion bedauert diese Preissteigerung, die jedoch unumgaenglich war. □

**FAIR OAKS, CA.** Wir als Sunrise Baptist Church sind eine englischsprachige Neu-landmissionsgemeinde. Im Februar 1974 fand der erste Gottesdienst in einem gemieteten Saal statt mit 18 Personen anwesend. Der Fremdenbesuch nahm staudig zu, und so konnten wir mit 58 Mitgliedern im Oktober 1974 als Gemeinde anerkannt werden. Ein Bauplatz von ueber 5 Acker wurde von unseren Schwestergemeinden gekauft. Durch Gottes Hilfe wurden die Bauschwierigkeiten ueberwunden. Im August 1975 wurde mit dem Bau begonnen und mit grossem Fleiss und viel Eigenhilfe vieler Brueder im Dezember 1975 fertiggestellt. Die Kapelle hat vorlaeufig 300 Sitzplaetze und ausserdem

noch Sonntagsschulraeume. Der treue Herr hat uns reichlich gesegnet, so dass wir am 7. Nov. 1976 mit zwei Gottesdiensten begannen.

Am letzten Sonntag waren 240 Personen zur Sonntagsschule und 413 Besucher im Gottesdienst. Unser Prediger Eugen Kern hat in den vergangenen 2 3/4 Jahren 48 Personen getauft, wofuer wir unserm Herrn sehr dankbar sind.

Unsere Gemeinde hat jetzt 175 Mitglieder. Auch die Frauengruppe ist sehr taetig. Die Bibel- und Gebetsabende sind gut besucht. Wir sind eine lebendige, frohe und dankbare Gemeinde, und dafuer geben wir unserm Gott die Ehre. Harry Tonn

## GETROST IN LEBEN UND TOD

Herr Jesu, wenn ich sterben soll, lass mich den Tod bestehen und deines heiligen Geistes voll mit dir zum Leben gehen.

Wenn ich mein Liebstes lassen muss, bleibst du mir doch zur Seite und staerkst mich hier zu gutem Schluss in meinem letzten Streite.

Mein Liebstes, Heiland, bist ja du! Dir folg' ich voll Vertrauen. Und schliess' ich hier die Augen zu, werd ich dich ewig schauen.

Martha Mueller-Zitzke



**POHL**—Fred wurde am 25. Juli 1893 in Polen geboren. In den zwanziger Jahren kam die Familie nach Kanada, wo unser Bruder in der Gegend von Morden und spaeter Dugald eine Farm betrieb. Nach seiner Pensionierung zogen die Pohls nach Winnipeg und waren hier treue Besucher unserer Gottesdienste. Im Jahre 1972 ging Frau Pohl heim, und kurz darauf liess sich Fred Pohl in des Herrn Tod taufen. Nach einer kurzen Krankheitszeit ging Br. Pohl am 3. November im Alter von 83 Jahren heim zu seinem Herrn.

Seinen Tod betrauern seine vier Toechter, zwei Soehne, 23 Enkelkinder und 24 Urenkel.

Deutsche Baptisten Missionsgemeinde, Winnipeg, Manitoba  
Heinrich R. Goliath, Prediger

## INHALTSVERZEICHNIS

- 1 Vom Schriftleiter notiert:  
Getrost ins Neue Jahr ..... RJK
- 2 Er gehoert zu uns ..... Peter Holborn
- 3 Wer ist mein Naechster ..... E. P. Brandt
- 4 Die Seite der Frau  
Jesus genuegt, Britta Hildebrandt  
All mein Erleben, Ruth Wagnitz  
Zeugnis einer jg. Besucherin, Marlies Kam
- 6 Mein Besuch in der Sowjet Union ..... RJK  
(2. Fortsetzung)
- 7 Aus dem Bundeswerk
- 8 Gemeindenachrichten
- 8 Getrost (Gedicht) ..... M. Mueller-Zitzke

## DER SENDBOTE

Beilage zum BAPTIST HERALD  
Verantwortlicher Schriftleiter:  
Dr. REINHOLD J. KERSTAN  
Frauenschriftleiterin:  
Mrs. Britta Hildebrandt

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# TREKING FOR GOD

by Karen Fluth

I never imagined that I could feel at home being the only "Whiteman" in a small house crowded with Cameroonians. But that's exactly how I felt at 1:00 one morning as I stood watching a group of happy Christians dancing and singing for God. Their enthusiasm was really amazing. This experience was one of many that I enjoyed while being a member of God's Volunteers '76 touring a remote part of Cameroon.

God's Volunteers is a new thing here. Early this year a donation was given to the Belo Field Youth Budget for evangelism. The youth executives (my mother is advisor) of Belo Field met to see how they could use the money and decided to experiment with sending youth teams to two of the twelve associations of Belo Field to visit and encourage the churches. So, at the annual Youth Conference, ten youths said they wanted to become God's Volunteers. A training course was planned and held at Mbingo. Only two of the volunteers showed up the first day. It was then that I and another boy from Mbingo, Ezekiel Nsah, decided to join also. Next day the four of us began our training. As the day wore on, four others joined us. We were told what our purpose was and what we should expect on our tour. The Rev. Charles Tangwa instructed us on how to prepare a testimony. Then we planned the program that we were going to give at each church we were to visit. Four of us were visiting the six churches in Akeh Association, and the other four were going to visit the ten churches in Fundong Association. By the end of the day we were all excited about the whole thing, and we regretted that our trips didn't begin for another ten days.

Friday afternoon, Ezekiel and I walked from Mbingo to Belo where we met our team leader—Martin Jam. We walked to Anyajua, ten miles from Mbingo and spent the night at a friend's house. We began walking at 6:00 the next day and didn't arrive at our destination until 6:00 that night. The trek was mostly uphill, and though it was long, the weather was beautiful. Being young and healthy, it was a pleasant trip. None of us had ever been to Akeh before, and we were wondering how we'd get there, since you don't see many people on that path. But God really was taking care of us; every time there was a fork in the path, there always was someone to either point out the way or to walk with us.

Miss Karen Fluth, 17, is the daughter of Dr. and Mrs. Jerry Fluth, missionaries in Cameroon. She is a junior in high school at Hillcrest School, Jos, Nigeria, and resident during school terms at Woyke House, Jos. She wrote the article during a recent school vacation when she returned home to Mbingo Baptist Hospital in Cameroon.



Karen setting out.

We slept at the pastor's house in Saibi (the first church on our schedule). It was sad to learn that the pastor's house was usually vacant since there was only one qualified pastor for the six churches in the association. But Saibi was a wonderful place. The Christians were expecting us and were really happy to see us. We ate a lot of fufu before we fell asleep that night.

We put on a varied program including singing, testimonies, discussion, devotion, Bible quiz and games, and photographs. Though each day our programs lasted about 3 1/2 hours, the time seemed to fly, not only to us, but to our audiences too, who really seemed to appreciate what we were trying to do. Although four of the six churches didn't have pastors, the Christians were still "alive;" about thirty people showed up at each church, which was encouraging.

We were really impressed by the kindness of all the Christians. We were always well provided with food and a place to sleep. It was great to see their enthusiasm when at night the Christians would come to the house we were staying in, bringing all their instruments—drums, shakers, xylophones, and we'd all praise God together through singing and dancing.

At the fourth church we visited, Mual, there was  
(Continued on page 31)



Ezekiel, Martin and Karen washing clothes by a stream.

# PERSONAL ESTATE PLANNING



## Tax Reform Act of 1976-Who Benefits? by Everett A. Barker

Tax reform or tax revision—it all depends upon how you look at it. Some feel that reform did not go far enough, and others feel that it eliminated important tax shelter incentives for construction, oil exploration and job creation.

The tax reform act of 1976 which is now in effect covers income tax, estate and gift tax reform. This is the second major tax law change since 1969 when extensive changes were made, affecting charitable giving. At that time the charitable remainder unitrust, annuity trust and pooled income fund were designated as the major vehicles for gifts with income and tax saving benefits.

The new law had some of its impetus from the fact that large income people were still able to legally avoid income tax on much of their income in spite of the 1969 minimum tax laws. The 1976 tax changes get ten-fold more people paying income tax through an increased minimum tax and added in tax preferences. The difference between a tax loophole and tax incentives to stimulate and provide economic benefits can be a matter of opinion. For instance, the person who deducts interest and property taxes on his home considers this a legitimate incentive for home ownership. The person who pays rent might consider such tax deductions an unfair advantage and a tax loophole.

Estate and gift tax reform had its impetus because farmers, small businesses and modest estates were hurt by inflation and federal estate taxes. Our Conference estate planning counselors have been warning people about the growing effects of the estate tax. Since the \$60,000 exemption was established in

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

1942, inflation has made many more estates subject to tax than originally intended. Congress finally got around to doing something about it, and the new law gives significant relief to people with medium size estates. Farmers and small businesses gained help through a higher exemption, new valuation standards and a longer period to pay the estate tax. It is now estimated that only 57,000 death estates will owe any taxes in 1977 rather than an estimated 157,000 under the old law.

The new law uses a system of tax credits which is illustrated below by the adjusted gross estate a single decedent can pass tax free:

1977	\$120,667
1978	\$134,000
1979	\$147,333
1980	\$161,563
1981	\$157,625

A married couple leaving an estate to the surviving spouse is illustrated below:

Gross estate	\$475,000
Less debts and expenses	50,000
	425,000

Less marital deduction (½ of \$425,000)

	212,500
Less specific exemption	60,000
Taxable estate	152,500
Tax	36,450

### Reform

Gross estate	\$475,000
Less debts and expenses	50,000
	425,000

Less marital deduction

	250,000
Taxable estate	175,000
Basic tax under new rates	46,800
Less credit	29,800
Tax under reform	17,000

Taxes saved under tax reform 19,450  
(This tax can be further reduced by a lifetime gift to the spouse.)

Charitable gifts remain fully deductible at 100 percent. Since most estates will be paying no federal estate tax, many Christian people will have more financial freedom to make gifts to God's work.

There is another aspect to the tax reform act which relates to capital gains. Some people who had highly appreciated property or securities chose not to sell them because of capital gain but waited to pass them on at death to establish a new value basis. In the future, the basis date will be Dec. 31, 1976, and capital gains will be figured from that date. This will tend to discourage waiting for death to pass on appreciated property. However, there are some computations providing help for small es-

tates. Charitable remainder trusts are an excellent vehicle to avoid capital gains on highly appreciated property. This income and gift vehicle will become increasingly important in future years.

This brief article has only attempted to highlight a few aspects of the tax law changes. For more information, you may send for the brochures mentioned in the ad. It is important to review your estate plans to see how the tax reform act affects them. Our estate planning counselors will be happy to help you with this review of your goals for yourself, your family and the Lord's work. □

## Tax Reform & Estate Planning Changes

1. Capital gains and losses
2. Gift and estate taxes
3. Joint ownership
4. Marital deduction
5. Valuing farms and closely held businesses

Please send the following free brochures for more information:

- Tax Reform Act of 1976
- How the New Tax Reform Act Affects Your Giving
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Send to: Everett Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL 60181, Telephone (312) 495-2000.

## insight into christian education

### AN INSIDE VIEW OF NORTH AMERICAN BAPTISTS Part 3 in a series by Bruce A. Rich

*What a church is appears to be much more important than where it is, or what size it is.* In examining the records of 15 randomly selected growing churches, of varying size and location, throughout the Conference it was evident that churches of all sizes and settings have the potential to grow in membership.

In the selected churches size was not a determining factor in the ability to grow. Location does play an important part, but of those growing churches sampled, some, by normal standards, would not be candidates for recognized membership growth. Wherever there are unreached people, the church can grow.

Significant factors seen in these studies are related to what the church is—its being. The *attitude* of the people, their mind-set, appears repeatedly as a sustaining or pivotal point in their growth rate. It is expressed as enthusiasm, vision, commitment, friendliness, love and unity. Several churches specifically mention sound *biblical teaching* and home Bible discussion groups as keys to their growth.

Undeniably the *pastor* has figured as an identified key personality in many of these churches. His attitude, preaching, Bible teaching and leadership style are important. The pastor's importance in the growth of the church has been underscored by almost every study that has been made. Peter Wagner, in his book *Your Church Can Grow*, says, "In America, the primary catalytic factor for growth is the pastor" (p. 55). He goes on to say that the number one vital sign of a healthy, growing church "... is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth" (p. 57).

Churches that have a plan of *outreach* to their community and who faithfully

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

follow it experience results in conversions, baptisms and new members, as well as creating a new spirit of expectancy and aliveness in the church. In very few cases will churches find success in outreach plans unless the pastor is involved in giving leadership and support.

Many of our older churches are declining churches which have a "what is the use" attitude of defeat. Generally a pastor, or visionary lay person, who attempts to bring change in the situation grows weary and impatient and gives up before much is accomplished. The ingrained traditions and attitudes within the church over a period of time become almost impossible to change.

David Mains, in *Full Circle*, describes some of the attitudes and resistances met by a group of new-thinking young adults who, by agreement, were to help rejuvenate a long-established, traditional church. He writes,

What we hadn't counted on was the tremendous pull into the past that Zion church exerted on so many of our congregation. The name itself, the building, the fastened church pews, the off-key organ were all symbolic of things so many of our young people had rejected and were determined not to submit to again. . . .

. . . We had also not anticipated the inability of the Zion regulars to provide sociability on levels to make the transfusion group feel welcome. . . . If you have not forced yourself continually to reach out from comfortable in-groups through the years of aging, it is more than difficult to begin such activity late in life (p. 145).

The institutionalizing process in the church had shaped attitudes and traditions further in that

The Zion people were building-orientated. . . . Many of these people had helped to pay for that very building, and unconsciously it had become a shrine devoted to middle-class work ethics as well as having symbolic re-

ligious overtones. Consequently, the theory of the church in the market place, and possible use of other gifts of the Spirit, was next to impossible for them to assume.

Moving the prayer group out of the austere basement room with its connotations of 'midweek service' and into the warm informality of homes which would be more conducive to personal sharing was met with 'Why move? We've always done it this way' . . . it seemed impossible to initiate any psychology different from the one that viewed the building as the focus of sociability and spirituality (pp. 147-148).

This one church is typical of many North American Baptist churches and of the attitudes which become deeply ingrained in our mode of thinking and style of life. These traditions and attitudes form a security which many people will cling to tenaciously. While ignoring or trying to forget threatening facts, they will repeatedly try to meet current problems with yesterday's solutions.

The fact that the Conference is growing indicates that a majority of the churches are building their membership, and the Profile Survey suggests they have a desire to do more. It should be stated that the Conference cannot build a Church Body; this is a responsibility and privilege of the members locally. From the Conference and Association perspective must come such things as visionary thinking, stimulation, a caring support, resources and counsel.

*Continued and accelerated growth in the churches may be enhanced by:*

1. A greater awareness of the need and command to add new members.
2. The setting of further definite, attainable goals so people can experience a sense of accomplishment.
3. Greater communication and interdependence between Conference departments, Association committees and local churches.
4. Pastors and leaders opportunity to acquire new knowledge, skills and inspiration.
5. Recognizing that a variety of approaches and solutions are needed to meet the divergence of problems that hinder church growth.
6. Helping churches to be flexible, adaptive and creative in their ministry. Not that they are without sound structure, but more that they can be free to respond to bring about greater fulfillment of persons in achieving and experiencing their God-given potential.

*(Continued on page 31)*

# CHURCH GROWTH 1977

by Rev. Bruce A. Rich

**DOES CHURCH GROWTH INVOLVE ME?** Yes, church growth involves YOU! Churches don't grow unless the individuals who make up the churches grow. Members of the church set the tone, the attitude and the climate that rules that particular body of believers.

Without fully recognizing it, many church members have developed poor attitudes, which in time permeate the whole church. These attitudes are evident to visitors and observers. When these attitudes persist they develop into symptoms of a sick church. Let me list some examples of such symptoms:

1. When your membership becomes stagnant. Lacks vision and commitment.
2. When your average attendance begins to stabilize. Your outreach is weak.
3. When your leadership wants to reduce involvement and combine classes or programs.
4. When your visitation efforts decrease and disappear.

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



Bible centered teaching.



People getting involved in outreach.



Friendliness and love.



Meaningful worship.



A greater community awareness of the church.

A thorough discipling ministry.

Your church could experience several of these benefits this year if you as a church have a desire and commitment to do so. We believe every church can set goals in several areas, including outreach contacts, and achieve results in church growth.

God's promise is that he will empower us, equip us, give us wisdom, boldness and courage. Each of us needs to prayerfully ask, "Am I the member that can make the difference in Christ's Body to bring it to action and growth as he intended?" Let's get going and growing! □

## Heavy Thinking

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I believe God has designed and handcrafted each of us for a unique and special purpose.

PRISCILLA

5. When you begin to blame circumstances for your lack of growth.
6. When leaders and teachers are satisfied with the few that are attending or participating.
7. When you stop caring about inactive members.
8. When your board or committee meetings are poorly attended, dry or have lost their appeal.
9. When you see leaders losing their enthusiasm.
10. When your leaders begin to rationalize and justify why the church is not growing.

### CHURCH GROWTH STRATEGY

To help you analyze any symptoms that may be evident in your church, and help you provide some remedial action, the Church Ministries Department has developed a *Church Growth Strategy*. It will help you identify factors that contribute to church growth. As you plan and prepare for church growth, your symptoms of sickness can be changed to signs of strength, and your weak areas can be turned into working areas of effective ministry.

January 1977 is the time for churches throughout the Conference to initiate their own plans for a revitalized growing church. The Rev. Ray Harsch, the Rev. Henry G. Ramus and myself have met with every Association church ministries or Christian education committee to equip them and help them to be able to help your church. We, as well as other workers in our Conference, are available to meet with churches and their leaders to help you evaluate and begin to set goals for growth.

Working and sharing together we can accomplish more than if each church tries to go it alone. We need each other as churches just as we need each other as individuals. So let's be supportive and encouraging to one another.

What do you want to see happen in your church? You could experience:

1. greater spiritual growth and maturity of members;
2. an awareness of the spiritual needs of your community;
3. a spirit of aliveness, the feeling that "Something is happening in our church;"
4. an increase in attendance at various church gatherings;
5. an increase in giving;
6. a greater community awareness of the church;
7. people getting involved in outreach;
8. growth in church membership.



# CHURCH EXTENSION BUILDERS REPORT

## ROCK RAPIDS, IA., CHURCH EXTENSION PROJECT

by Reuben Grueneich

"Rock Rapids! Church Extension? Never heard that we had a church started there." These were my first remarks when I had received a phone call to see if I was interested in a call to Church Extension. Rock Rapids is situated about 32 miles from Sioux Falls, SD, with a population of about 3000. The town is a friendly place, and the people have been very open.

The work here was started with Bible study in March 1975; a room in the bank basement was used until it was outgrown. In October 1975 evening services began, and in January 1976 morning and evening services plus Thursday evening family night classes for all ages, were started, meeting in a Christian school building which was vacant at the time. Sunday school classes for all ages have been set up; Sunday evening we have several youth groups meeting and just recently have started a choir under the leadership of one of our college students attending Sioux Falls College. We have been fortunate to have classrooms plus piano and desks for our use. This has been a great help to our Christian education program.

We have been thrilled with the enthusiasm of our people attending our services. Under the leadership of a seminary student they have done very well. The group now averaging between 50-60 has been going from door to door handing out invitations to attend the services. Vacation Bible school proved a blessing with attendance of 55 children and staffed by those attending our services. The youth have been a real inspiration too. They had a booth at the fair distributing Christian literature and a puppet show or story time twice for the boys and girls. As a result one young man made a decision for the Lord, and some new contacts for follow-up were made.

The opportunities of our community are many. There are people who have not been reached for Christ in spite of many different churches. The city is growing. We have some small industry started. There is great interest in the community for a Baptist church even in the small surrounding towns. We thank the many people who care and are concerned about the work here in Rock Rapids. We are looking forward to your prayerful and financial support in the work of Church Extension. □

*The Rev. Reuben Grueneich is the pastor of Faith Baptist Church, Rock Rapids, IA.*

JANUARY 1977



The congregation in front of its present meeting place.



Pastor R. Grueneich.



The choir during the worship service.



The nursery Sunday school class in action.

## SHARING

by Marlene Ginter

"Am I ever excited about what happened tonight!" Bob Walther, GOD'S VOLUNTEER'S director, shares enthusiastically with team and church members of the First Baptist Church in Jamesburg, N.J., the events of the evening: Together with a church member he had spent it sharing the reality of knowing Jesus Christ in a personal way with people in the community. At the beginning of one of the calls, the people had been very hostile and non-responsive. However, as Bob proceeded with the survey and shared the "Four Spiritual Laws" a complete change of attitude was noticed. Upon learning that they could know Jesus Christ in a personal way, all four individuals in this home prayed to receive him as their Saviour and Lord. When Bob and his calling partner left, four new Christians expressed their thanks for the call and also their eagerness to have someone come back to share in a Bible study with them.

This is just one of the many exciting reports in the share times following an afternoon or evening of calling.

Door-to-door calling is, indeed, an adventure. First of all, the callers (church members and team) come together for assignments and prayer. We as team define our witnessing as "sharing Christ in the power of the Holy Spirit and leaving the results up to God."



In our calling we use a "religious opinion survey" to find out the community's opinions, and from that we are able to offer our help whether it be a church home, knowledge of the way to salvation, or simply friendship.

To the survey question of "What do you think is man's greatest spiritual need?" we have found more than 75 percent answer "to be loved and to love." Many people reply to the question "Who is Jesus Christ?" by saying: "The Son of God." However, only few realize that they can have a personal relationship with God (1 Tim 2:5).

On each call we try to keep the door open for future contacts. Therefore, in an attitude of love, concern and courtesy, we share our faith as far as the people are willing to listen.

People respond to our survey in different ways—some are closed and not interested, but most are cordial and willing to spend some time with us sharing their opinions. It is special joy and encouragement to us when some express their gratitude for our coming to their door.

After the presentation of the gospel, one man in Woodside, N.Y., shared with my calling partner (a church member) and me his amazement and his thanks. He said, "Your sincerity and your willingness to come back to our door three times is something that speaks to me of dedication and genuineness. All of my life, I've gone to church; but it was just a compromise with God. When I make my commitment to him I am serious and want to surrender my complete will to his. Your coming here today has influenced me a step closer in this direction."

This is just one incident where we have found our faith strengthened. How encouraged we are when we leave a home and there is joy and the assurance of eternal life, where before there were doubts and uncertainty!

Sometimes we do not receive visible results from our efforts. It is then that we are reminded that all that God requires of us is to go and do our part. The Holy Spirit will continue to work in the lives of the people we have come in contact with.

We as a team would like to encourage those who are not always seeing, in human terms, visible results of their witnessing, and we would like to leave a reminder that the task is simply to go—to go and tell our world about the claim that Jesus Christ has on each one of our lives. □

## SEEING IS NOT BELIEVING

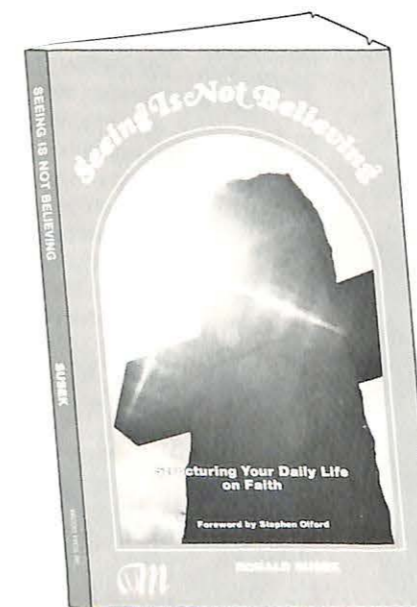
by Ronald Susek

*SEEING IS NOT BELIEVING* is an analysis of what God meant historically when He used the word FAITH in the Bible. On this basis the book then engages in strong application so that modern man might be able to experience the Faith-Life in everyday living.

This book relates faith to a wide spectrum of human experiences such as grief, failure, and success. It presents a practical picture of how the Christian faith can empower a man to handle the day-by-day reality of the here and now. Finally, it widens one's understanding of faith, to the end that a person's ability to live a fulfilling life may be realized.

Size 5 x 8. Suggested retail price: \$2.45

Order from  
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**WEDDING ANNIVERSARIES**

*The Rev. and Mrs. Fred Klein* of Sacramento, CA, were honored at a 50th wedding anniversary celebration by their children and the congregation of the First Baptist Church, Elk Grove, CA, on Sept. 26, 1976. They are members of the First Baptist Church, Elk Grove, where Rev. Klein is minister of visitation.

*Mr. and Mrs. Albert Pfaff* celebrated their 50th wedding anniversary on July 11, 1976. They are members of the First Baptist Church, Goodrich, ND.

*Mr. and Mrs. John Felchle* celebrated their 60th wedding anniversary on Sept. 26, 1976. They are members of the First Baptist Church, Goodrich, ND.

*Mr. and Mrs. Sam (Tusnelda) Miller* of Camrose, AB, celebrated their golden wedding anniversary on Aug. 8, 1976. They are active members of the Fellowship Baptist Church, Camrose.

*Mr. and Mrs. Charles B. Thole* were honored on their 50th wedding anniversary by an open house at Calvary Baptist Church, Stafford, KS, June 13. Hosts were their children: Mrs. Leon Bill, Sioux Falls, SD; Mrs. Richard Feldman, and the Rev. Bernard Thole, Auburn, WA.

**EDMONTON, AB.** Missionary conferences are as exciting at home as they are abroad. Central Baptist Church participated in the missionary conference held for Edmonton and district churches from Oct. 13-17, 1976.

On Oct. 17 the Rev. Wilfred Weick, Japan, spoke, and Dr. Richard Schilke, general missionary secretary, presented slides of our Baptist mission work in Brazil. The Saturday morning breakfast in our church was chaired by Ron Berg. The Trilones of Edmonton provided the special music. Eunice Kern, Cameroon, and Fred Moore, Japan, shared with us some problems and triumphs in their fields of service. During this time the children had a separate rally with Dr. and Mrs. Dieter Lemke, Cameroon. Dr. Willi Gutowski, Nigeria, brought the message Sunday morning.

The Rev. Richard Rabenhorst, Brazil; Paul Yangchi, Nigeria, and Samson Kama, Cameroon, students at N.A.B.C., Edmonton; and the Rev. John Binder, stewardship and communications secretary, also participated in the conference. We were challenged anew to pray and give without ceasing to the missionary cause of our denomination. (Evelyn Schneider, reporter.)

**EDMONTON, AB.** The fall program at Northgate Baptist Church has many, varied aspects. Recently we dedicated new facilities, a large, one-room "school" unit (pictured), for the Lord's



work. This will be used extensively in our new Family Night Program which was just begun. It will house our growing junior high class during Sunday school and the club work during the Wednesday Family Night. Our recently formed youth choir has been ministering to us and has become a real blessing. They recently ministered in song to the Parkland Baptist Church, Spruce Grove, AB. We are looking to the Lord for great and wonderful things as more opportunities are given to serve and become involved in the work he has given us here. (I. Eggert, reporter.)

**ELK GROVE, CA.** The Rev. and Mrs. Fred Klein of Sacramento, CA, celebrated his 50th year in the ministry on July 4, 1976. Mr. Klein has been minister of visitation at the First Baptist Church, Elk Grove, CA, since 1973. Prior to this he served North American Baptist Conference churches in Bismarck, ND, 1926-29; Washburn, ND, 1929-34; Wasco, CA, 1934-1942; Calvary Baptist, Stafford, KS, 1942-46; First Baptist Colfax, WA, 1947-65; Minnetrista Baptist Church, St. Bonifacius, MN, 1965-72; and as interim pastor of the First Baptist Church of Dickinson County, Hope, KS, in 1972. Mr. Klein graduated from the North American Baptist Seminary in 1926 and was ordained in Bismarck, ND, that same year. Mr. Klein is married to the



former Ella Shrenke of Ashley, ND. The Kleins have a son, Mr. and Mrs. Eldon Dwight Klein and three children, Loomis, CA, and a daughter, Mrs. Florence Royer and children, Huntsville, AL.

**BENTON HARBOR, MI.** From our Napier Parkview Baptist Church, the newly formed group of "Keen-Agers," pictured with Pastor Herman Effa and youth pastor, Robert Brown, toured the North American Baptist International Office, Oakbrook Terrace, IL, on Oct. 27, 1976.



October 22-24, Dr. Ralph Powell, N.A.B. Seminary, Sioux Falls, SD, thrilled us all with his messages on the Holy Spirit.

The Omegans took a mystery trip which was a tour of our county jail with Sheriff Jewell from our church on October 24. In the last month this group toured various Christian colleges to help them plan for their future. During October our church family enjoyed a "Fall Musical Night" by our teen-agers.

We, as a church, were involved with "Here's Life America" in November. Things are really humming here at Napier Parkview Baptist. Praise God! (Lois Breitreuz, reporter.)

**PAUL, ID.** On September 26 the First Baptist Church of Paul held a baptismal service. The Rev. Henry Barnet baptized Mrs. Penny Kindig, Mrs. Sadie Patton, Danny Renz and Jeffery Duff. During the following Sunday morning worship service, these new members were given the hand of fellowship.

The Oregon-Idaho Association Sessions were held in our church Nov. 11-14, 1976. Delegates and friends came from the Portland, Salem and Dallas, OR, area. The speakers included Miss Lucille Wipf, missionary to Japan; Dr. Roy Seibel, N.A.B. Seminary, Sioux Falls, S.D.; and the Rev. H. J. Wilcke. (Lavone Tuckness, reporter.)

**TROCHU, AB.** On Oct. 17, 1976, Pastor John Hoffman became the new pastor of Trochu Baptist Church. Pastor Hoffman, his wife Lois, son, Stephen, and daughter, Laura Anne (pictured) come to us from Medicine Hat where he



was assistant pastor at Temple Baptist Church. On October 24 the church had a welcome service, with musical selections, words of welcome from the church by Mr. H. Strohshein and a response and prayer by Pastor Hoffman. Guest speaker was the Rev. R. Grabke of Carbon. We are looking forward to God's blessings in the months and years ahead. Following was a pot-luck supper with a time of fellowship. (Mrs. Anne Thomas, reporter.)

**HUNTER, KS.** The Bethany Baptist Church observed Harvest Mission Festival Sunday, Oct. 17, 1976, with the Rev. and Mrs. George Lang, Sioux Falls, SD, as guest speakers for the morning and evening services. They explained one interesting display of African curios and Mrs. Lang led the congregation in singing an African song.

The young people made a harvest display of garden and field produce around antique home and farm implements for the occasion.

A fellowship dinner was enjoyed in the church basement following the morning service. The offering for the day was \$3100. The Rev. Douglas Anderson is the pastor. (Mrs. Robert Wirth, reporter.)

**BEULAH, ND.** The Immanuel Baptist Church held a Round Robin Missionary Conference with the Rev. and Mrs. Robert Lennick, Cameroon; and a Harvest Mission Festival with the Rev. Harvey A. Motis, Cameroon, and the Rev. Fred G. Moore, Japan, speaking in the morning and afternoon services, respectively. Our mission offering totalled \$3,819.45 for foreign missions and \$1,686.26 for home missions.

A farewell open house for the Rev. and Mrs. George Neubert was held.

The Women's Missionary Society observed its annual program on Oct. 17, 1976, and the Baptist World Day of Prayer on Nov. 1. (Mrs. A. E. Moos, reporter.)

**LYNNWOOD, WA.** The Rev. Kenneth Schmuland, along with the members of Cypress Baptist Church, Lynnwood, WA, witnessed the public declaration of faith through baptism of seven fellow-believers, (pictured). Afterwards, these



seven, along with two others, were extended the right hand of fellowship and were welcomed into the "family" of Cypress Baptist. We praise the Lord! (Ellen Moore, reporter.)

**MARION, KS.** Friends, relatives, former pastors, and their wives and former choir members of Emmanuel Baptist Church gathered at Eastmoor United Methodist Church on October 12, 1976, to enjoy a choir appreciation banquet and to pay tribute to present choir members, the pianist and choir director. About 135 attended.

A "This Is Your Life, Levi" sketch was presented through slides and narration as a tribute to Levi Suderman, choir director. Mrs. Dean Duke narrated as slides of interest were shown along with tape recordings from Allen, Leland and Bob, sons of Mr. and Mrs. Levi Suderman.

Brothers and sisters shared in the program with interesting events of childhood days. A former professor of Mr. Suderman, Herbert Richter of Hillsboro, the Rev. Melvin Warkentin and Pastor Bill Cowell also gave appreciative remarks.

Certificates of appreciation were presented to Mrs. John D. Hett, who has served as pianist and organist of the church for 30 years and to Levi Suderman who served as choir director for 11 years. At the close of the program, a mass choir of present and former choir members sang. The Rev. Elton Kirstein closed with the benediction. (George Galliant, reporter.)

**HEBRON, ND.** Five candidates were baptized on June 17, 1976, by the pastor, the Rev. Herbert Schauer. Mr. and Mrs. Elmer Hauff, Mrs. Harlan Voegelé, Kevin Heinle, Kevin Martin, and Mark and Marvin Hauff (pictured)



were received into membership along with two others who became members on their personal testimony. Two more members were added in August by transfer of church letter.

The Rev. Harvey Motis, Cameroon, the Rev. Robert Lennick, Cameroon, the Rev. Fred Moore, Japan, and the Rev. Richard Rabenhorst, Brazil, were guest speakers during a missionary conference held Sept. 30—Oct. 3, 1976. The annual Harvest and Mission Festival was observed on October 3.

Special services were conducted by the Rev. and Mrs. Reuben Grueneich, Rock Rapids, IA, from Oct. 18-24. We were richly blessed by these services which included a children's story by Mrs. Grueneich, and a challenging message by Rev. Grueneich each evening. (Mrs. R. Stanley Schneider, reporter.)

**BROOKLYN CENTER, MN.** The Minnesota-LaCrosse Association held its annual meeting at Brook Park Baptist Church, on Sept. 10-11, 1976. The theme was "Spare Not," with the key verse being Isaiah 54:2. The opening session of the Association was a wonderful worship experience! Riverview Baptist Church choir sang, and the Rev. Fred Folkerts, associate secretary for overseas missions, spoke on "The Place of the Local Church in the World."

The Rev. and Mrs. Wilfred Weick, missionaries, Japan, were with us, and he spoke.

At the banquet, the Rev. John Hisel, North American Baptist Seminary, Sioux Falls, SD, spoke on the subject, "Your Place in the World."

Our business deliberations were under the capable leadership of Norman Glewwe. The election resulted in the following: moderator, the Rev. Donald Decker; moderator-elect, Al Quiring; recording secretary, Karen Gress; statistical secretary, Nancy Blackburn; treasurer, John Firtko; N.A.B. General

Council representative, the Rev. Leo Reck, and alternate, the Rev. Terry Jarosch.

The next Association is to be held at Bethany Baptist Church, Hutchinson, MN, in September 1977. (Leona Duemke, reporter.)

**CEDAR RAPIDS, IA.** The 140th session of the Iowa Association of North American Baptist Churches convened Sept. 16-19, 1976, at the Twin Pines Baptist Church. The sessions were moderated by the Rev. Werner Lemke. The following resource personnel graced our sessions: Dr. Ralph Powell, professor of Theology and Philosophy of Religion, N.A.B. Seminary; the Rev. Richard Rabenhorst, missionary to Brazil; Dr. G. K. Zimmerman, executive secretary, N.A.B.C., the Rev. Milton Zeeb, South-Central Area secretary. The resource personnel and devotional leaders enlarged upon the theme: "The Greatest Is Love."

The guest speaker at the Ladies' Luncheon was Mrs. Bea Pankratz, Chicago, IL. The new officers for 1977 are Mrs. Barbara Sukut, president; Mrs. Marge Asby, vice-president; Mrs. Ruth Jacob, secretary-treasurer; Mrs. Ben Aning, White Cross chairman.

Douglas Schuller, coach at the Sumner Schools, was the guest speaker at the Men's Luncheon. The new officers for 1977 are Mr. LeRoy Kooiker, president; Mr. Edwin Reiter, vice-president; Mr. Jim Nelson, secretary-treasurer.

The 1977 officers of the Iowa Association are moderator, the Rev. Phyl Putz, Parkersburg; moderator-elect, the Rev. Morris Motley, George; recording secretary, Harry L. Johnson, Elgin; statistical secretary, John Wagenaar; and treasurer, Robert Kluitner, Parkersburg, IA. (Harry Johnson, secretary.)

**CALGARY, AB.** It is encouraging to resume the regular program in the fall and worship together as a church family. We watched with excitement during the summer as progress was being made on the addition of the third floor to our C.E. facilities of the Brentview Baptist Church. It is now completed and in use—15 additional classrooms—which have been dedicated to the continuance of teaching God's Word and fellowship for young and old.

A farewell service was held for Pastor Arlyn and Carol Thielenhaus and their sons, Mark and Timothy, on October 31, 1976. We thank the Lord for the three years of ministry with the Thielenhaus and trust God will lead them in the future as they continue to serve him.

Pastor Harold Kokot continues in his

capacity as Minister of Visitation and C.E. and has assumed administration responsibilities until a full-time pastor accepts that staff position. The Rev. Bernie Smith began as interim pastor on December 1. He has been active in youth work and as music director at the Baptist Leadership Training School in Calgary. We are thankful for his enthusiasm for the Lord's work. (Mrs. Linda Ohlhauser, reporter.)

**MILWAUKEE, WI.** In German Zion Baptist Church the theme, "He is Lord," is ringing. With this as his theme, the Rev. E. Babbel challenges his congregation; many are experiencing a new joy and peace in their hearts. Pictured are 10 baptismal candidates who



wished to signify to the fact that Jesus has become their Savior and now want to let him be Lord of their lives. (Erna Ziegler, reporter.)

**BELLWOOD, IL.** On Oct. 20, 1976, God's Volunteers music section began a week-long crusade in First Baptist Church and our community. Each afternoon, accompanied by members from our church, they called on homes in Bellwood. Each evening they appeared refreshed to present another program of song and testimonies for all who wanted to hear.

On Friday evening the follow-up section, including our own David Robinson, joined the singing section. Saturday evening over 100 young people from N.A.B. churches in the area attended a coffee house hosted by our youth group.

The entire crusade was a great success; 848 survey calls, 543 contacts, and 60 follow-up calls were made. There were fifteen decisions for Christ.

The presence of God's Volunteers made an impression on our church. Their warmth and love was felt by all who came in contact with them. The music and testimonies from these young servants of the Lord were sincere. (Arlene Storie, reporter.)

**ASHLEY, ND.** October 10, 1976, was "Every Person Present" Sunday at the Ashley Baptist Church as well as the Harvest and Mission Fest which was

well attended. The Rev. Clarence Walth, North-Central Area secretary blessed us with his challenging messages at both the morning and evening services. The Rev. Etan Pelzer was our pastor at that time.

A Round Robin Missionary Conference was held at Ashley Baptist Church Oct. 11-13, 1976. The Rev. Harvey Motis, missionary to Cameroon, spoke at the Church, October 11; the Rev. Fred Folkerts, associate secretary for overseas missions, spoke at the church October 12. The October 13 service was held at the elementary school auditorium with five missionaries and the Rev. John Binder, stewardship and communications secretary, Oakbrook Terrace, IL, showing a multi-media presentation, "Heritage for a Worthy Future." Several area churches participated. A mass choir sang several missionary songs. Other missionaries present were Miss Pat Lenz, Cameroon; Miss Lucille Wipf, Japan; and the Rev. Robert Lennick, Cameroon. Special guests present were the Rev. and Mrs. Ray Hoffman, who visited relatives and former churches before leaving for Cameroon as missionaries on Nov. 4. (Mrs. Carl Fischer, reporter.)

**ASHLEY, ND.** The W.M.S. of the Ashley Baptist Church held its annual birthday observance on Oct. 5, 1976. The theme was "Declare His Glory and His Wonders." Mrs. Etan Pelzer, our pastor's wife, gave an inspiring and challenging message, "What Are We Made Of?" based on Psalm 139:14, illustrating it with flannelgraph. Group singing, a solo, a duet, a double duet and two readings were included as part of the program. A free will offering was designated for missions.

The W.M.S. gave a program at the Retirement Home in Wishek on Oct. 17, 1976, mostly in the German language which the residents greatly appreciated. (Mrs. Carl Fischer, reporter.)

**OAKBANK, MB.** Pastor Earle Wanamaker and his family moved into the newly built parsonage of the Oakbank Baptist Church.

In June 1976, church families spent a weekend at Tri-Union Baptist Camp, Nutimik Lake, boating, swimming and getting to know one another.

Thirteen members of the Brigade group and their three leaders spent a week in July canoeing in Ontario and enjoying the sights of our Father's world. With so many new families moving into Oakbank, the "Shikari Girls" of the Pioneer Girls Club have distributed welcome hampers to all the new families.

Approximately 100 persons attended the Thanksgiving Day supper and even-

ing services at church this year. Our church had a Church Growth Conference November 12 and 13 with Dr. W. Arn and Deeper Life Special Services November 7 to 14 with the Rev. Daniel Fuchs, Oak Park, IL. Baptismal and church membership classes were held for prospective candidates. (Mrs. Nina Reimer, reporter.)

**KITCHENER, ON.** "New People in Christ" was the theme of the fifth Eastern Association which convened from Sept. 24-26, 1976, at the Central Baptist Church. The Rev. Connie Salios, associate secretary of stewardship, N.A.B. Conference, was the keynote speaker.

Saturday included not only the business sessions but also a number of valuable workshops on the subjects of how contemporary philosophy, the cults, and sex relate to the new man. A number of qualified resource people led these workshops: Dr. Herbert Weinshelmer, professor, Houghton College, Buffalo, NY; Dr. Charles Seidenspinner, president, Emmanuel Bible College, Kitchener, as well as Rev. Salios. Miss Eunice Kern, missionary, Cameroon, gave a report on missions and addressed the Women's Missionary Union.

Encouraging reports of God's work among our church extension projects were given. The Lakeshore Baptist Church, St. Catharines, under the leadership of the Rev. George Engle, has become a self-supporting church. The Nepean Baptist Church, Ottawa, the Rev. Sam Berg, pastor, was officially recognized and received into the fellowship of the Association. Also progressing well is the Forest City Baptist Church, London, with the Rev. Paul Benson as pastor. The congregation has an option on land in suburban London.

Another special project of the Association is to prepare to host the 1982 N.A.B. Triennial Conference to be held in Niagara Falls, NY. At the rally on Sunday afternoon, testimonies were given by Miss Kern and the Rev. Wilmer Quiring, Eastern Area secretary; several choirs of association churches and the German mass choir sang. (Dieter Reda, reporter.)

**RAPID CITY, SD.** On May 23, 1976, ten candidates followed the Lord in baptism and were received into the fellowship of the South Canyon Baptist Church. The following (pictured) were baptized: Mr. and Mrs. Gene Ligtenberg, Hope and Jason; Mr. and Mrs. Mac MacMaken, Beth and Ann; Miss Brenda Friez, and Miss Liz Bowder.

Several decisions for Christ were made in June.



Nine young adults and the Rev. Grayson Paschke from the Briercrest Bible Institute presented a musical program and their testimonies on June 13.

The Lord has blessed our church under the ministry of our interim pastor, Virgil Schmidt. On July 18 we said farewell to him during an all church picnic. We ask God's blessing on Virgil as he is in Texas to further his education.



The Rev. Clarence Walth, Mrs. and the Rev. Elmo Tahrhan.

The Rev. Elmo Tahrhan began his ministry as pastor of our church Aug. 1. An installation service was held on Aug. 15, 1976, and the Rev. Clarence Walth, North Central Area secretary, gave the charge to the pastor and congregation. We, as a congregation, are thankful for our new pastor and his family. (Gladys Ericks, reporter.)

**VENTURIA, ND.** The Venturia Baptist Church held its annual Harvest Mission Fest in October 1976 with Missionary Robert Lennick, Cameroon, as guest speaker. A potluck dinner was served for all in attendance. The mission offering was \$6,753.32. The Rev. Vernon Schneider is pastor. (Nyletta Heupel, reporter.)

**MINOT, ND.** An Ordination Recognition service for Perry Makeeff was held October 17, 1976, at the First Baptist Church. This followed a council for the recognition of the ordination of Mr. Makeeff which was convened October 2 at the church with Mr. Y. C. Crilly, deacon chairman, presiding. The Rev. Adine Harsch was elected moderator and Jean Chantland clerk. The Council voted unanimously to proceed with ordination recognition after hearing of his conversion and call, and his statement

of faith. Mr. Makeeff had been ordained and served a pastorate in the Wesleyan Methodist Church. Now he is a member of the First Baptist Church and is in CEF work. (Jean Chantland, clerk.)

## in memoriam

**JOHN HAUX, 83,** of Goodrich, ND, died on June 16, 1976. He was born March 28, 1893, at Napoleon, ND, and in 1900 moved to the Goodrich area with his parents. He married Louise Mauch on March 26, 1919, at Goodrich. He was a member of the First Baptist Church of Goodrich. Surviving him are his widow, one son, Raymond, and 3 daughters: Mrs. Harry (Gladys) Helmer, Mrs. Floyd (Delores) Lang, Mrs. Eugene (Ruth) Fandrich; 14 grandchildren, nine great-grandchildren, four brothers and six sisters. The Rev. Daniel Heringer officiated at the funeral service.

**MRS. MARIA L. KUNDERT,** Selby, SD, was born on Feb. 22, 1890, in South Russia, and died on Oct. 28, 1976, in the Good Samaritan Center, Selby. Mrs. Kundert came to the United States with her parents at the age of two and lived in the Eureka, SD, vicinity until her marriage to Otto Kundert in 1913. Maria was baptized in her youth. She is survived by 5 sons, 3 daughters, 16 grandchildren, 9 great-grandchildren, 1 brother, 4 sisters, and 2 step-sisters. The Rev. A. J. Fischer and the Rev. Edward Kopf conducted the funeral service in the Herreid Baptist Church on Nov. 1, 1976.

**OTTO STOLZ, 82,** was born July 3, 1894, in Germany. He came to the United States in 1916. In 1921 he was united in marriage to Esther Schultz. He was a retired mechanical engineer. In his boyhood days he accepted Jesus Christ as his personal Savior. As a Christian he supported the ministries of our N.A.B. Conference; served with the membership of Calvary Baptist, Portland Avenue Baptist, and at the time of his death with Olympic View Baptist; and was on occasion General Council representative. Survivors include his widow, Esther; a son, Paul, of Tacoma; and six grandchildren. The Rev. LeRoy Schauer officiated at the service.

**JONATHAN TIEDE** died Oct. 17, 1976, in Kelowna, BC. He was born July 29, 1907, in Russia. As a teenager he accepted Jesus Christ as his personal Savior. In 1927 he immigrated to Canada and made the Wiesenthal area of Alberta his home. The Rev. P. Daum baptized him in 1928, and he became a member of the Wiesenthal Baptist Church. After World War II he made Kelowna, BC, his residence and joined the Grace Baptist Church. On March 4, 1955, he married the former Miss Frieda Fritzsche. He was a charter member of the Trinity Baptist Church, where he served willingly in the Sunday school and the Male Choir. Mourning his passing are his loving wife, Frieda; 3 brothers, Asaph, Otto and Arnold; two sisters, Mrs. Lydia Schmierer and Mrs. Nathalia Schnieder, and other relatives and friends. The Rev. E. H. Nikkel and the pastor, the Rev. Richard Hohensee, officiated at the funeral Oct. 21.

**EMMA ZECKER, 68,** Woodbine, KS, was fatally injured in an automobile accident on July 15, 1976. She was born in Woodbine July 25, 1907. Emma accepted Christ as her Savior at the age of 10 and was baptized about two years later. She joined Mt. Zion Baptist Church soon thereafter and was a member of the congregation, now Highland Baptist Church, at the time of her death. She served as Sunday school secretary and treasurer, church treasurer, Sunday school teacher and pianist, and was active in the Dorcas Women's Missionary Union. Emma is survived by her brother, Arnold, and her brother and sister-in-law, Alvin and Alvina Zecker. The funeral was officiated by Pastor Dwight C. Brown Jr.

## Arab Baptist Seminary Closes

**MONSOURIYEH, Lebanon (EBPS)**—For the first time in sixteen years the Arab Baptist Theological Seminary is closed. The Seminary failed to open for the fall semester as a result of the Lebanese civil war.

The Seminary functioned throughout the 1975-76 school year, beginning with nine students, and losing only two during a year of heavy fighting. One student was graduated last spring.

During the last semester, the location became increasingly dangerous, and students, teachers and neighbors sometimes huddled in the semi-basement of the main building for partial protection from falling shells.

Two rooms of the building were damaged during the summer months.

A limited teaching staff and the difficulty of bringing students from other countries to Lebanon were factors in the decision not to re-open this semester. Some professors will spend their time in the preparation of materials for an extension program.

Dr. Finlay Graham, former President of the Seminary and now field secretary in the Middle East for the Southern Baptist Foreign Mission Board, expressed hopes that the institution can open again and can continue classroom instruction until those who have started their course of study have obtained diplomas.

## Appointment for Liberian President

**MOSCOW (EBPS)**—President William Tolbert of the Republic of Liberia, has been named to the Presidium of the Conference of Religious Workers for Lasting Peace, Disarmament, and Just Relations Among the Nations scheduled here June 6-10, 1977.

The Baptist statesman, an active ordained minister, was President of the Baptist World Alliance from 1965 to 1970.

## BWA Relief Goals Note

**Disaster, Development, Discrimination**  
**MELBOURNE (EBPS)**—Financial objectives totaling \$610,000 for 1977 have been adopted for the Baptist World Alliance Relief and Development program.

The target amount was recommended by the program committee at BWA meetings in August here, and adopted by a vote of the General Council of the Alliance.

Disaster relief is listed for \$180,000 of the total.

The sum of \$290,000 in 1977 goals is earmarked for "developmental" projects. BWA efforts in this field include educational, health, and agricultural work.

The BWA Relief Committee agreed to continue help in funding church construction and reconstruction and spiritual ministries in carefully selected cases. The 1977 goals include \$100,000 for this purpose, including providing Bibles in eastern Europe.

Another \$12,000 will go for food, clothing, medical assistance and other forms of personal aid, unrelated to disasters, in cases where evangelical Christians are the objects of oppression and discrimination.

## Seminary Opens in Yugoslavia

A new evangelical seminary is being started by Baptists and Lutherans in Yugoslavia. The idea got its impetus when Yugoslavians attended the Lausanne Congress on evangelism two years ago.

## Minister Would Baptize Thief Who Stole Church's Baptistry

**CARROLTON, Ill. (BP)**—Bill Taylor, pastor of Faith Baptist Church here, has a forgiving attitude toward a thief who stole the church's new baptistry before it could even be installed.

The church's new fiberglass baptistry was on a truck coming from Texas to Illinois, Taylor said, when the driver stopped for the night in an Arkansas motel. The next morning when he got up, the baptistry was gone.

"The baptistry was in the open on the truck bed and not in a crate. So whoever took it knew what he was taking," Taylor said.

"Since we hadn't taken delivery, the loss didn't cost us, as the company made it good," the pastor added, "however, it did delay our building program for a week."

"I've heard of everything being stolen but never a baptistry. I can't imagine what anyone would want with it, unless a moonshiner plans to use it for a mash barrel."

Then Taylor mused, "But should he get converted and want to be baptized, I guess I'd be willing to immerse him—even in a stolen baptistry." □

## chuckle with bruno

If all politicians were laid end to end they would point in all directions.

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



## Communication

by Adolph Braun

This column is limited to 350 words. How careful we would all be if we were limited to a certain number of words before our larynx would burn out like an old battery. After dinner speakers would demand fantastic sums and limit their message to a few precious points. Political campaigns would be shortened and the quality of rhetoric would greatly improve. Even preachers would be in great demand and their listening audiences would be very attentive. Husbands and wives would quit nagging one another. Phone bills would be nil and the art of letter writing would be polished to the hilt. We would think clearly before speaking, and we would strain our ears to listen to every word spoken to us. The fact is that our words are limited, for the day will come for each of us when our words will cease.

Spurgeon never enjoyed writing; he enjoyed preaching. Yet, he had to discipline himself weekly to edit his sermons for publication in many newspapers throughout the world. My reason for not enjoying writing is that I am never satisfied with the words I choose to express my thoughts. The only reason I do write is because I have a burden to spread God's Word of Life to a confused and perishing world.

Another reason I feared to write was that I cannot help but expose my inner self. If I speak honestly—and I will—I cannot help but reveal myself. A word is like the stroke of a brush to reveal the writer's inner being to the reader. But a word is also like an arrow; once let loose it cannot be withdrawn. If we are honest and speak the truth in love, we need not be afraid. I am glad this column is short for "every idle word that men shall speak, they shall give account of it in the day of judgment" (Matthew 12:36-37); "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). Let's make our words count for God. □

*The Rev. Adolph Braun was the pastor of Redeemer Baptist Church, Warren, MI, from 1959 to January 1977, when he becomes the minister of Sunkist Baptist Church, Anaheim, CA.*

■ *The Rev. Alfred Grams* has accepted the call of Ridgemont Baptist Church, East Detroit, MI, effective Feb. 1, 1977. Mr. Grams has served Central Baptist Church, Kitchener, ON, since 1972.

■ *The Rev. John Hoffman* became the pastor of Trochu Baptist Church, Trochu, AB, on Oct. 17, 1976. Previously he had served as the assistant pastor of Temple Baptist Church, Medicine Hat, AB.

■ *The Rev. Richard Quiring* of Winona Lake, ON, has accepted the call of Faith Baptist Church, Regina, SA, and will begin his ministry there on Jan. 1, 1977.

■ *The Rev. John McGarvey* became the minister of Christian Education at Village Green Baptist Church, Glen Ellyn, IL, on Oct. 15, 1976. He formerly served at Central Community Church, Mattoon, IL.

■ *Mr. Douglas Kellough* became the pastor of Bethel Baptist Church, Prince Rupert, BC, on Oct. 24, 1976. He recently graduated from Southern Baptist Seminary, Louisville, KY.

■ *Mr. Gary McIntosh* has resigned as the pastor of Southwood Park Baptist Church, Tigard, OR, effective the end of November 1976. He has accepted the call of a Conservative Baptist Association church in California.

■ *The Rev. S. Donald Ganstrom*, pastor of Riviera Baptist Church, Salem, OR, since 1969, has accepted the call to become the pastor of the new Church Extension project in Bismarck, ND, in January 1977.

■ *The Rev. V. David Steinfeld*, assistant pastor at Bismarck Baptist Church, Bismarck, ND, since 1974, has resigned from that position and plans to further his education in Dallas, TX.

■ *The Rev. Henry R. Goliath*, pastor of German Baptist Mission Church, Winnipeg, MB, since 1970, has accepted the call to become the pastor of German Baptist Mission Church, Hamilton, ON, April 1, 1977.

■ *The Rev. Dennis Angell* became the pastor of Stafford Baptist Church, Wilsonville, OR, in October 1976.

■ *The Rev. David Wick*, pastor of Pilgrim Baptist Church, Philadelphia,

PA, since 1970, has resigned to accept the pastorate of the new Church Extension project in Osseo, MN, effective Feb. 14, 1977.

■ *The Rev. Melvin L. Warkentin*, pastor of North Highlands Baptist Church, Dallas, TX, since 1972, has resigned effective Jan. 1, 1977. He has purchased a Christian Bookstore in Enid, OK, and will continue his ministry in this way.

■ *The Rev. Bernie Smith* began serving as interim pastor of Brentview Baptist Church, Calgary, AB, on Dec. 1, 1976. The Rev. Harold Kokot continues as Minister of Visitation and Christian Education and has assumed administrative responsibilities until the church has a full-time pastor.

■ *Mr. John Dikkers* is serving as the pastor of Cathay Baptist Church, Cathay, ND.

■ *Dr. David W. Lake* is serving as the pastor of Plum Creek Baptist Church, Emery, SD. He is a student at North American Baptist Seminary, Sioux Falls, SD.

■ *The Rev. George Neubert* has resigned as the pastor of Immanuel Baptist Church, Beulah, ND.

■ *The Rev. C. R. Collett* is the pastor of Bethel Baptist Church, High Prairie, AB.

■ *The Rev. Etan Pelzer*, pastor of Ashley Baptist Church, Ashley, ND, since 1968, has accepted the call to become the pastor of Twin Pines Baptist Church, Cedar Rapids, IA, effective Jan. 23, 1977.

■ *The Rev. Adolph Braun*, pastor of Redeemer Baptist Church, Warren, MI, since 1959, has resigned and will become the pastor of Sunkist Baptist Church, Anaheim, CA, in January 1977.

■ *The Rev. Lawrence D. Wise* is the assistant pastor and minister of education and youth at Immanuel Baptist Church, Wausau, WI.

■ *The Baptist Herald* subscription price increases 50 cents beginning Jan. 1, 1977. This raises the yearly subscription rate from \$5.00 to \$5.50 on an individual subscription basis. If a church subscribes for all of its households (100% Church Subscription Plan), each subscriber receives the BAPTIST HERALD for \$4.50 instead of \$5.50.

## SEE BIBLE LANDS PLUS ATHENS & ROME

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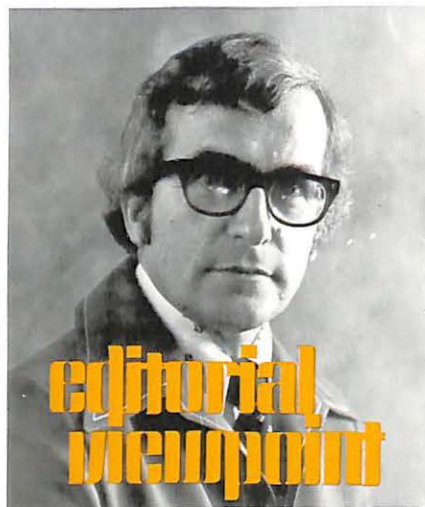
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Your tour host, Dr. Arthur G. Patzia, taught New Testament at North American Baptist Seminary (Sioux Falls, SD) and Regent College (Vancouver, BC). His rich background as a professor and pastor will make this a meaningful and pleasant trip.

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## REJOICE IN THE LORD—IN YOUR CHURCHES

"The older you get, the harder it is to smile." This ancient Chinese proverb contains a deep truth. Although there are many older people who have retained beautiful facial expressions of joy and happiness, there are many more where the smile has left their faces and where life instead has carved deep wrinkles.

Permit me to apply this metaphor to churches. In our North American Baptist Conference we have many churches which can look back on an honorable history of many decades. More and more of our churches announce their upcoming hundredth anniversaries. Many of these churches still have a youthful and vibrant style that does not reveal their time-honored age. Others (and I hesitate to write "many others") follow the law of nature which seems to dictate to old age the attitude of soberness, solemnity and seriousness. In their worship services there is no room for laughter, and only seldom does a smile decorate the faces of the congregation.

"The older you get, the harder it is to smile." This may be a Chinese proverb, but it certainly is not found in the Bible. God's Word has a totally different approach to life. The giver of life wants

his creation to enjoy living. It appears that of all of God's children in the past, David, the king of Israel, had understood this best. He constantly admonished his subjects to rejoice in the Lord. He looked around and exclaimed in overwhelmed astonishment: "The heavens are telling the glory of God, and the firmament proclaims his handiwork" (Psalm 19:2). Then he realized that God had created an even more effective witness of his glory in man: "When I look at thy heavens, the work of thy fingers, the moon and stars which thou established; what is man that thou art mindful of him, and the son of man that thou dost care for him? . . . O Lord, our Lord, how majestic is thy name in all the earth!" (Psalm 8:3,4,9).

King David untiringly charged his people: "Be glad in the Lord, and rejoice, O righteous, and shout for joy, all you upright in heart!" (Psalm 32:11).

*A happy Christian is the best advertisement for the Lord*

When he thought of his salvation he wrote these words, "Then my soul shall rejoice in the Lord, exulting in his deliverance" (Psalm 35:9).

Has something been left out in our worship services? Has the spirit of rejoicing and celebration been quenched to make room for the mood of sobriety and profound sincerity?

When the Prodigal Son in Jesus' story returned from the far country, the father met him, embraced and kissed him, placed a ring on his finger and shoes on his feet, and ordered a festival. The fatted calf, reserved for special company, was killed and the festivities began, for "My son was dead and is alive again" (Luke 15).

Only the older son, who had been in his father's company longer than his brother, when he came home from the fields and "heard music and dancing," did not seem to be willing and able to join in. He refused to enter the house,

to which the father replied that everything he owned had belonged to the son these many years. Their relationship should have been a continual celebration. Had the older son never learned to enjoy it with freedom?

I have relearned to celebrate Christian life when I joined a Church Extension church about three years ago. Some of that spontaneous joy had dried up in me. In reaching out to others through visitation, in becoming a real Christian partner of a small church group, I suddenly rediscovered that "happiness is the Lord."

Listen, all God's people, God has enough "solid, faithful, gray people" who never do anything very wrong, but who never experience the grace of Christ to live vibrantly. They exist. They endure. They survive. But they do not know how to live life abundantly. They even get envious or bitter when they see or hear others celebrating life with Christ and don't know how to join in.

Their life with the Father is routine and work, and they are quick to tell him: "All these years I've worked hard for you and never once refused to do a single thing you told me to; and in all that time you never gave me even one young goat for a feast with my friends" (Living Bible, Luke 15:29).

You don't have to belong to a Church Extension church to be able to rejoice and celebrate. You may be a member of a large, established church. But where there are one or two people who have either just found the joy in the Lord or have managed to preserve it since their conversion, you should join that group.

The father in the parable spent quite a bit of money on the homecoming festival. In our case, God has spent his Son Jesus on us to assure us of his welcome. In order to continue in this joy we do not need any money.

When non-Christian people celebrate they think of expensive menus, drinks, new dresses and other extravaganzas. But the real celebration needs no money. All we need to do to be happy is to remember that God has brought us through another year, and that he has promised to guide us through the year before us. When we open up our hearts to our fellow believers, when we discover God's grace in their lives and see their need for a brother to share, touch, love and be around with, then we will not hesitate to use our own hearts as bait, for nothing less will capture them and make them our friends. Who knows, perhaps one day the "elder son" cannot resist our joy any longer and will join in. "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Luke 15:7). RJK

## News Flash

*(Continued from page 3)*

Newspapers in Jakarta, Indonesia's capital, carried front-page pictures of the defused time bomb, as displayed by military demolition experts. An editorial in the Oct. 27 issue of the Indonesia Times, a leading English-language daily, condemned the bombing attempt as "shocking," "inhuman" and "devilish." The editorial also spoke of the "paradox" of "those who try to demolish a hospital" when there is a lack of health facilities in Indonesia. □

## Insight Into Christian Education

*(Continued from page 19)*

7. Establishing a deeper quality of inter-relationships and friendship between leaders and those with whom they work.
8. Developing skills within the church whereby the congregation can learn how to look at themselves objectively and identify strengths and weaknesses.
9. Remembering our unmerited relationship with Christ—"I am the vine, you are the branches. Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me" (John 15:5, TEV). □

## Women's World

*(Continued from page 16)*

My husband, Gerhardt, who works as office manager for a group of patent attorneys, and I have five children—four boys and one girl. We've added another son and daughter through marriage. Our eldest, G. Conrad, and his wife, Barbara, are on staff for Campus Crusade for Christ in Dallas, TX, where Conrad is a second year student at Dallas Theological Seminary. Our daughter, Coral Murphy, teaches Learning Disability classes in a public school. Her husband, Jim, works for the Chicago Police Department. Our sons Kendall, Philipp and Robert live at home. Kendall attends University of Illinois Dental School; Philipp is employed as marketing analyst for the Milwaukee Railroad, and Robert is a sophomore at Greenville College.

Being the third generation in our Forest Park Baptist Church, Christ became very real to me as a primary-age child and he became my Savior. What a

joy is ours in the Lord! He alone gives it. Sunday school, church, choir, Pioneer Girls club, Women's Missionary Guild, neighborhood Bible study and White Cross—all have been opportunities of service. During the lunch hour, twice a week, I have the joy of being a volunteer in delivering Meals on Wheels to eight shut-ins and elderly. I especially enjoy visiting and calling on people and having them visit in our home. International Students, Inc., gives opportunity to entertain a foreign student in our homes while they study in this country. We share our joy in the Lord with them. White Cross with its many areas of service is another joy. Aren't we fortunate to have so many areas open to us? □

## Trekking for God

*(Continued from page 17)*

celebrating from 8:30—1:30 A.M. Between songs a man would yell out questions such as "Where is God?" or "Who do we worship?" The people would reply and shine their flashlights and lanterns up to the ceiling. It was really moving. The same night one drummer, who'd really been putting life into his beating for at least two hours without a break, was danced around the room on the shoulders of the men. I was happy, not only because of the enthusiasm of the people, but also because I knew we were making God happy.

Another important and enjoyable part of our trip was the time we had before and after our programs to go out visiting and witnessing to different compounds. We always visited the chief or quarter-head of the area; they seemed interested in our work and encouraged us. One night we had the opportunity of praying with a very sick man before he died.

Besides having a great trek, a meaningful program, and encouraging visits to compounds, we also had a wonderful kind of fellowship together as a team. Every morning we started the day with God by a devotion led by one of the team members. Also before we went to bed at night, we had a meaningful period of "quiet time." We really had a great time talking, eating, laughing, praying, singing and doing everything together. It was a new learning experience to me.

The night before we were to begin our trip home, we were commenting

that it had been the best week in each of our lives; we really thanked God for giving us such a wonderful trip, and for the way he was with us all through it. Our trek home was just as good as the whole trip had been.

A few weeks later the two teams met and exchanged reports of the experiences on the trips. We were happy to find out that the God's Volunteers to Fundong Association had a great time, too. When it was asked whether anyone would be willing to go again, several said they'd be happy to go anytime, even if it were tomorrow!

Now I'm going back to school, but I'll be thinking and praying often for the youth in the Akeh AS-association and about the big need for pastors. □

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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:

Make your personal list of priorities now!

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