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May 1977

baptist herald

N.A.B. FAMILY CONFERENCE PROGRAM Green Lake, Wisconsin July 11-16, 1977

TIME MON. (11) TUES. (12) WED. (13) THURS. (14) FRI. (15) SAT. (16)

7-8:30 a.m.

BREAKFAST at your leisure

GREEN LAKE CHILDREN'S & YOUTH SESSIONS — 2 yrs. to Sr. High
(Optional and at extra cost thru special registration)

FOCUS OF THE DAY — General Session

IN THE WORD with Dr. David J. Draewell, president, North American Baptist Seminary, Sioux Falls, SD.

COFFEE BREAK

Check-out by 10:00 a.m.

8:45

LEARNING OPTIONS (Choose one for each day)

(1) "What's Happening in Japan" Rev. and Mrs. Wilfred Weick

(2) "What's Happening in Brazil" Rev. and Mrs. Richard Rabenhorst

(3) "Mission Education in the Church Today" Rev. Connie Salios

(4) "Communication in the Home" Rev. and Mrs. William Jeschke

9:00

(5) "What's Happening in Cameroon" Mr. and Mrs. George Baab

(6) "What's Happening in Nigeria" Rev. and Mrs. Harold Lang

(7) "Modern Missionary Opportunities for You" Rev. C. Salios

(8) "Couples ONLY" Rev. and Mrs. William Jeschke

(9) Family Money Management I — "Making Ends Meet" Rev. Everett Barker

9:20

(10) "Missions in the Home" Rev. C. Salios

(11) F.M.M. II "Your Financial Future" Rev. E. Barker

10:10

LUNCH at your leisure

FREE TIME and afternoon activities

DINNER at your leisure

MISSIONS IN MOTION — Our Commitment to . . .

NIGERIA Rev. & Mrs. Harold Lang

10:30

BRAZIL Rev. & Mrs. Richard Rabenhorst

JAPAN Rev. & Mrs. Wilfred Weick

CAMEROON Mr. & Mrs. George Baab

LAUNCHING THE CONFERENCE — Speaker: Dr. David J. Draewell

11:30-1:00 p.m.

4:30-6:00

7:30

A D J O U R N M E N T

baptist herald

Volume 55

May 1977

No. 5

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Baptist Alliance Official Appalled by Uganda Violence

WASHINGTON (EBPS)—A Baptist World Alliance leader said here that he is appalled by reports of savage violence in the African country of Uganda.

"We as a Baptist World Alliance are deeply committed to the right of all people to life and liberty," said Dr. Robert S. Denny, general secretary of the Alliance which represents some 33 million Baptist Christians in more than a hundred countries.

"The reports coming from Uganda are a severe disappointment to all of us who seek worldwide recognition of human rights and the sanctity of all people before God," he explained.

Denny said that latest reports show a total of 106 Baptist churches with 6,366 members in Uganda, "a very small minority of the country's 12-million population." Uganda's overall population is believed to be about 50 per cent Christian, 35 per cent animist, and 15 per cent Muslim.

Dr. Denny cited a resolution on torture adopted by the Baptist World Alliance Executive Committee, meeting last November in Valley Forge, PA. The resolution, one of three statements dealing with concerns of the Baptist people for human rights, reads as follows:

"The Baptist World Alliance declares itself to be utterly opposed to the use of torture, and determined to spare no effort to bring it to an end.

It is a matter of grave anxiety that torture and secret imprisonment are being used by many governments, anti-government groups, and others to extract information, to suppress criticism, and to in-

(Continued on page 27)

All You Want to Know About SINGLES- SINGLES- SINGLES-

by Janis Mitchell

As a single adult, it became apparent to me that there was a need for some sort of ministry to Christian single adults in the city in which I live. I knew that there were other people in the community who had become aware and sensitive to singles, but what could we do?

One approach is to plan a fantastic program based on all the resources one can find and design it for the participation of those with the need. When the singles see what is happening in their lives, due to this fantastic program, they will assume responsibility and the whole church will benefit from their renewal.

It sounds simple, but with singles this approach just does not last long. All you have to do is look at one or two programs that have been planned FOR singles and see that after the starting person or group leaves or loses interest, the whole group fizzles too.

So, if it isn't the program, then it must be the people. Singles must take the responsibility for themselves. The local congregation can develop the fellowship of any existing group and serve in a supportive position, but the leadership must arise from within the group itself. So, the church's responsibility becomes that of creating the best atmosphere for meeting our singles' needs and utilizing their abilities, all the while being wise enough to allow the singles to minister to each other.

I would like to suggest two possible models for doing this. Your ministry and your singles will be unique. These are just two good examples.

In 1970 the Park Cities Baptist Church in Dallas, TX, wanted a full-time staff person to minister exclusively to college students and single adults. This was the first full-time position of this kind in the Southern Baptist Convention. The position was filled by Britton Wood. Obviously, not many churches could choose to have a full-time person in this position, but the model of one church choosing to have a viable singles ministry is really

good, based on their success and Mr. Wood's expertise in the field. Singles have needs in the areas of acceptance, aloneness, establishing meaningful relationships, finances, sexual adjustment, and of course spiritual growth. Can one church meet all of these?

Many churches begin with a single adult Sunday school class. It isn't necessary, but it's a good way to begin. Park Cities has 900 single adults, 300 of whom are college students. They have divided their group by ages. Age divisions are always a factor in any successful singles group. The twenty-two-year-old single male will not have much in common with the fifty-five-year-old widow. These divisions are not enforced, but are fairly well observed. Mr. Wood states their approach is the same for each group:

1. An adequate place to meet.
2. A teaching leader who is able to LISTEN to singles and bring good content through Bible study.
3. Much encouragement given to the singles to convince them that whatever they choose to do, in order to be the Church, can be done.

Mr. Wood reports that what has happened is that the group limps along for a few months until finally someone says, "Nobody is doing anything, so I will." When the people begin to feel good about themselves as a real part of the church, then they become completely involved with the church as a whole. They have been given an identity and a base on which to venture out. Sound familiar? Of course, singles are people. An identity and a secure base are things we all need. The singles in each of these departments have developed their own program to meet their own needs. They plan all their own activities, choose their own leadership, prepare a calendar and newsletter, handle their own finances (not supplemented by the church budget), care for persons within the group who have special needs: like sickness, unemployment, a new roommate, or moving from one place to another. It sounds reminiscent of the church as it is described in the New Testament. The body is able to meet physical as well as spiritual needs.

Janis Mitchell is a senior student in the counseling program at North American Baptist Seminary, Sioux Falls, SD.

Or Do You?

Reflecting back, the single is accepted in his group; he can choose whether to be alone or to be part of a loving group; he has Christian brothers and sisters who provide the option for meaningful relationships with both sexes in a healthy atmosphere, and he is supported by a community when his physical needs need to be met. It is important to note that no singles' group can ever function if its goal is providing marriage material. Certainly, some will find marriage partners, but the atmosphere must be one of relaxed fellowship rather than desperate pursuit.

Mr. Wood states that a very important part of acceptance is the maintenance of a forgiving and non-judgmental attitude, which is especially needed with those who have been divorced. Our position about marriage does not need to change, only our attitude toward those who need to experience Christ's forgiveness and love through us. It has been the experience of Park Cities Church that their singles became a "redemptive community." They have reached out successfully beyond the confines of their group to all sorts of projects in their own community and beyond.

Each church will have unique personalities among their singles, and they need to be able to form their own style of ministry. But, they can get nowhere without their pastor. The pastor's attitude must be knowledgeable and wise, as well as loving and encouraging. As pastor, you must accept the singles you have in your church now. Don't wish for better ones. If your singles feel happy in your church, they will become dynamic testimonies to what has happened in their lives and you will find no more loyal parishioners.

The more I read about singles, the more convinced I became that the singles in Sioux Falls, where I live, needed something, and they would take responsibility for themselves. We have no church here with 900 single adults, or even one that is successfully meeting the needs of the Christian singles community. Dr. Ernie Zimbleman, one of my seminary professors, encouraged me to begin thinking about a community-wide organization and said that he would support us in any way he could.

We proposed to develop the group outside the local church, so that all would be welcome and there would be no competition between the churches. Christian singles could minister to each other effectively as well as provide a means of outreach by welcoming non-believers into their fellowship as well. If the needs of the Christian single were met, i.e. that a group would provide him with an identity and a base from which to function securely, than he could be fed into his own local congregation, more open to service and more capable of serving adequately. The group would not compete with the local churches. Their goal would be that of providing a sense of community for singles within the scope of the whole body of Christ, not removing them from within their local congregation, merely strengthening them for ministry.

Through various contacts I came up with seven interested singles who were willing to be involved in the initial stages of planning, as well as providing leadership as the group developed. These people were male and female, from age twenty-two to past 39, from seven different churches, all with a vital testimony of Christ working in their lives. The result of our efforts has been the formation of "Sioux Falls Christian Singles."

These seven people committed themselves with time for planning, money for expenses, and enthusiasm to communicate with other singles our goals as a group. So, this is singles taking responsibility. We discussed what our purpose should be and decided that the concerns of the individuals in the group would be unique, but that we could provide leadership and encouragement for a solid ministry to all facets of Christian singleness in Sioux Falls. Our proposed structure was a monthly dinner meeting with a speaker or program that would involve the whole group. There would be a monthly set of activities suggested by the group, implemented by them, and attended only by those who were interested. Singles are usually heavily involved in other areas, so the monthly meeting was as often as we felt it necessary to get the whole group together. This would provide a large community, with a roster of names, new friends, people with the same interests, age and goals. We suggested a few activities for the first month, and then waited to see what would happen.

A weekly Bible study was begun, and there were so many who came, that a second one is now planned. Concerts and plays were attended as a group; one night there was tennis; another night there was a potluck dinner at an apartment complex with a swimming pool. Every member was contacted to see if they had some place to go for Thanksgiving dinner, and each monthly meeting brings new contacts and enthusiastic responses to the whole idea.

The thing that has impressed me the most is that not only are the needs of singles evident but also the tremendous potential. These people are not necessarily society's misfits; they are people with a desire to serve the Lord as best they can, and they need all the encouragement that can be given to them to reinforce them as real people, without the pressure to conform to marriage as the ultimate state of being for a Christian. There is no better means of "reconciling the world" than to begin in my own "Jerusalem" among my fellow singles. □

There are many individuals who are questioning the future of the family. In my own thinking, there is no doubt that the Christian family, as we have known it, has a worthy future in spite of all of the alternate lifestyles which are being suggested. We have a need to strengthen our Christian family. We have need to deepen the fellowship which is in family life. The word "family," to me, means relationships—warm, friendly, helpful, productive, and enjoyable kinds of relationships.

The story is told about an elderly couple who had had a very troubled marriage. They had been married over 40 years; it had been a very turbulent marriage. There had been arguments; there had been sharp words; there had been periods of separation—all kinds of denials and hurts had taken place. Both were very tired of this; one night Martha came to her Ludwig and said, "Ludwig, you know we have been fighting for so many years, and we have prayed that God would help us in our marriage. But," she continued, "I think tonight we should pray in a different way." Ludwig asked, "Martha, how should we pray?" And Martha replied, "I think tonight we should pray that, since we have not been able to stop fighting, God should take one of us." "And then what?" questioned Ludwig. To which she answered, "Then I will go and live with my sister!"

Families in CHAOS

by Ernie Zimbelman

I sometimes feel that when we are trying to solve our family conflicts in a Christian way, even through prayer, we have our own ideas on how this is supposed to come out. We may try to manipulate God to get him to work into our way of doing things. Yet we know that this does not make the basis of a Christian family. I share three incidents which happened in one day to show you

Dr. Ernie Zimbelman is professor of Pastoral Counseling at North American Baptist Seminary in Sioux Falls, SD. He is also directing the Sioux Falls Psychological Services Clinic. The above message was given at the N.A.B. Triennial Conference in Portland, OR, in July 1976.

the extent of the family chaos which can be before us.

The first one happened in my counseling office as I was sitting with a young man who appeared to have success in every area of life. He was well-to-do and a leader in public life and in his community. He conducted seminars on salesmanship throughout the state; yet just a few weeks ago he passed through a divorce from his very attractive wife. She was in the process of getting ready to marry another person, who was to become the father of his children. He could not feel a great concern for his daughter, because she was only an infant at this particular time, but he had two young sons with whom he had just spent a weekend. He sat in my office and wept over the thought that he now wanted to be the father to his sons that he had not been before the divorce took place.

Another incident took place on the streets of our city, where I met a woman whom I have known. Her daughter and two young children were with her. Again, here was a mother with two young boys; there was no father in the home—reason: divorce.

Another example is a young couple who had come for counseling. They had dropped out of counseling and, as is my practice after a few weeks, I called and asked why they had not kept their appointment. The young man, who admits that he has had many faults through ten years of marriage said, "My wife has an appointment with the attorney today, and there is nothing else that I can say."

There is no doubt that there is much turmoil, there is much turbulence, there is much chaos in our family life. We need to realize that family marital problems do not begin when two people get married nor after "X" number of years of marriage. We need to realize that the formative years in each one of our lives have a tendency to determine the responses which we make in later life. The seeds for success in marriage are sown, not after couples have gotten married, but they are sown in our early childhood years in our homes.

There is a book, *The Inner Child of the Past*, by Hugh Misseldine, which says that to every marriage come four people: two adults and two children. He states that the children in each of us really determine what our marriage is going to be like. The Psalmist said essentially the same thing when in Psalm 22:9 he said, "On my mother's breast I learned to trust." People who have learned to trust and who have learned to relate on a deep and meaningful level, as young children, are usually adults who can continue to practice the same thing. Those children who have not learned the experience of trust in relationships in the early years are usually the ones who have to struggle to learn it in later life, or else they never do learn it. Your children's marriage successes of the future depend very much upon what is happening in your home situation right now.

I say to you mothers, if you are in conflict with your sons, make every effort that you possibly can to discontinue that conflict, because the conflict which you, as a mother and son, have is going to have tremendous influence upon the future of your son and his relationship to his wife. A father-daughter relationship has a tremendous impact upon husband and wife relationships of the

future. The kind of parents that we are today will determine the kind of parenting that our children are going to give to others in the future.

In spite of all who are in the child-rearing act, and there are many, we have a tendency to blame poor child rearing on television, nursery schools, on the neighborhood, upon the public schools, and any other kind of convenient scapegoat that we can find. Yet it is a known fact that the most important relationship which any child will have is that between the child and his mother. A positive child-mother relationship is an influence for future good. A poor relationship produces negative experiences in the future.

The second most important relationship is the child-father one. There are many fathers who say, "Well, I am not around the kids enough to make any kind of an impression on them." That is one of the most detrimental impressions which a father can make upon his children—his absence. Many families do not meet the basic needs of the children in the home. The best efforts which we make as parents is to provide for the "maintenance" needs of our children. This means we provide a roof over their heads, food on the table, and we see that they have clothes. I find many parents who do this spend almost all of their waking hours providing these physical necessities; then when the children react to their home, these parents will say, "What more do you want? Look at all that we have given to you!" The thing which really is important in parental and home relationships is not necessarily these maintenance things, though they are very nice, but what is really needed is love, acceptance, approval, fellowship and personal contact time.

Homes can be very competitive. To that degree that homes are competitive—whether it is children against children, parents with parents, or children with parents—we find that this leads to chaos. Are Christian homes any different than secular kinds of homes in respect to competition? Statistics are hard to come by in making comparisons of Christian homes to other types of homes. However, my own experience is that there are many deeply troubled Christian homes.

Recently, in a leading denomination in one of our states, one of the pastors told me that three of their pastors were going through a divorce in the past year. So I think we need to say that we, as Christians, are not isolated from different types of family problems. My own experience is that people who pray together do not necessarily stay together. We, as Christians, have to come to grips with the fact that there can be very deep and serious problems within our Christian families. For us to invent some cliché phrase, such as "families who pray together will stay together," is not necessarily solving the problems.

The problems which we find within our Christian evangelical families can cause us deep concern; many times we are even alarmed. The fact that we are alarmed over these kinds of situations means that we are cranking out more sermons, more books, more articles, and more cassette tapes on the subject of family needs. Yet my own experience is that much which is turned out in the name of biblical solutions does more harm to family relationships than it helps. In many areas I have ex-

perienced that many secular writers who make no mention of Scripture, who quote no verses, come closer to giving biblical solutions to family conflicts than many writings which are completely filled with Scriptural quotations.

Why do I make such a hard statement? Because I see many of our evangelical Christian leaders who see the solution to the chaos in our family life making an appeal to what I refer to as "authoritarianism." By authoritarianism I mean that they say the solution to our family problems is that we must get tough. We must have more power. We must take things in hand; we must straighten them out. Enough force can straighten out almost any type of a chaotic situation.

Let me give you an example of a hypothetical family. John, who is 17, has been causing all kinds of problems within the family. So the parents put their heads together; they come to John and say, "Shape up or ship out!" The chances are John will ship out. There are hundreds of thousands of teenagers who have run away from their home and are wandering loose in our cities.

Mary, age 14, has been breaking some of the family rules, so the parents come to her and say, "You are grounded for the next three weeks." I am sometimes appalled when teenagers who talk to me say their parents have grounded them for the next six weeks. I am simply saying that if a restriction does not accomplish its task within the family relationships in one or two days or in a weekend, it is not going to accomplish it by grounding restrictions of three to six weeks or even six months.

Eric, ten, has also been giving a lot of static within the family. So they belt him into submission. And it works. You can still put a belt to a ten-year-old and line him up to make him do exactly what you want. But I do not know for how long.

Sue, eight years old, is already a very quiet and shy child. All of this turmoil and all of this demandingness has a tendency to push her more into her shyness and into her withdrawnness. Sue, in all likelihood, is not going to be much of a problem to this family in an aggressive way. But it is the type of eight-year-old Sues that later on are the individuals who visit the psychologist's offices with depression syndromes after they are 30 years old, if not before. Is authoritarianism, is getting tough, a biblical solution to the problems which our Christian families are facing? Let's look at some of the biblical texts connected with this.

Ephesians 6:1 says, "Children, obey your parents." We go down a little further to the fourth verse: "Fathers, do not provoke your children to anger." I had a teenager in my office who said, "Boy, did my father get angry when I pointed out that verse to him!" When I talk to parents' groups along this line, they say that it is impossible to discipline children without anger. We are not dealing with biblical solutions, unless verse one and verse four are equally meaningful.

I was interested in a fellow missionary's statement to the returning missionaries; he said that one of the things which they would encounter in their re-entry into the American life was the renewed emphasis upon the preaching of submissiveness. Many of the authoritarian concepts along this line are grouped into what is referred

to as a "headship" kind of a family lifestyle. This concept projects that the home should be headed by a competent male who makes wise decisions that are fair, equitable, and everybody is happy with them. The father is supposed to be 100% competent; his wife is supposed to be about 4% less competent; the children are all leaders in the church and in their community, and they have all kinds of athletic, musical and other types of talents. Who can argue with a family like that?

Of course, that is very ideal. It sounds very good, but I ask, is that a realistic model which we can project and produce in our own practical situations?

There are one million homes in the United States where there are mothers who are trying to raise children who have no male head in that home. What is the Christian answer for this type of situation? The other truth is that in at least 50% of the remaining homes, there are males who are not the most competent adult. I do not say this to put down men who are not born leaders or who have not been trained to be leaders in their home. I simply say that this is the condition which exists: that in many homes women are really the best decision-makers.

Furthermore, I believe that an emphasis upon authoritarianism is not the type of leadership in the home which brings about a Christian setting. We really need to question whether an emphasis upon male headship in the home is truly a biblical injunction. When pastors get into the pulpit to preach upon this subject of effective homes depending on "male headship," they have to ask themselves, "Did I get the authority for that kind of preaching from a biblical setting, or is it a reflection of my north European heritage?" I sometimes find that I hear preaching patterned more upon Attila the Hun's lifestyle than it is upon the lifestyle of Jesus Christ.

What is the biblical concept of family living? The way we are to live with family members is not all that different from the way we are to live with other people. In Romans 12:18 it says, "Live peaceably with all men." The New Testament concept for all relationships is based on love, mutual love for one another, not the concept of control, power, threat, demand, and punishment. John 15:12 states, "This is my commandment, that you should love one another."

The concept of Christian relationships is also based upon the idea of servanthood. We can turn to Philipians 2:5-8 to see the example of Christ, the servant. I am not saying that parents need to be the constant servants of their children. All too often, when parents are serving their children, they are not serving them in order to meet the needs of the children; they are serving them in order to meet their own needs so that they as parents can look good. I find that one statement which really infuriates children is the concept, "that after all we have done for you, you are doing this to us." It literally puts teenagers into orbit!

Another concept, which is a biblical one and which refers to the matter of family relationships, is the emphasis upon equality. Ephesians 5:21 says, "Be ye submissive one to another." I am a great advocate of submissiveness. When you preach on submissiveness, I hope you really preach it strongly and clearly. However, the emphasis needs to be submissiveness to Jesus Christ as

Lord and Master and then submissiveness to each other. This implies that I need to be open to the things which my wife says to me, because I truly believe there is no other person on this earth who cares as much about what happens to me as she does. I need to be submissive to my children. Out of the mouths of babes sometimes comes the truth.

Many times it is the children in our homes who see the mistakes that we are making. We need to be open and submissive to receive that kind of input from them. I believe in negotiating; I believe in talking things over. Above all, I believe that we need to base our Godly living upon Godly principles. The Godly principles are not something which have come out of recent psychology books, but have their basis as far back as the book of Deuteronomy: "Hear, O, Christians, the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind. And these words which I command you this day you shall put them upon your heart; and you shall teach them diligently to your children. Talk with them when you sit in your home and when you walk by the way and when you lie down and when you rise up and you shall bind them as a sign into your whole being and it shall permeate your whole home" (Deuteronomy 6:4-9). If we have this kind of Godly living on the part of the authority leaders in the home, which will be the parents, especially when the children are young, then we don't have to do so much demanding, restricting, grounding, belting and punishing. Paul speaks to this in I Timothy 3:4.

We need to become obsessed with the idea of Godly living. We need to become submissive to Jesus Christ, totally and completely. To that degree that I conduct the affairs of my home in Christlike terms, I will have peace. To that degree that I conduct the affairs of my home in unChristlike terms, I will have struggles and chaos.

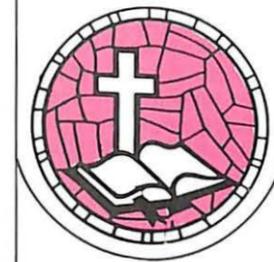
Where are you in your own family relationships today? Think about this. Christian families have a great future. As you think of your father and mother, whether you are an older person or whether you are a young person, see if you can sort out your feelings. Do you have warm affectionate feelings? Do you have feelings of duty? of loyalty? Do you say, I have forgiven my parents for that which they did for me or for that which they didn't do for me? Do you still have resentment seeping in your system because your parents were not the perfect parents that you would liked to have had?

Now think for a moment in terms of husband-wife relationships. Husband, just think about your wife. Is this a comfortable feeling? Is it a feeling of closeness, or happiness, or is it a feeling of distance, maybe coldness, maybe even of resentment?

Wives, as you think of your husbands, is there a feeling of love, of warmth, a feeling of loyalty, of joy, of fulfillment? Does emptiness, hurt, or loneliness creep through you?

God's desire is that our relationship to him through Christ should be rich and full to overflowing. He desires that our family relationships should be equally fulfilling. By his grace, let us not settle for less! □

PERSONAL ESTATE PLANNING



Love Lives On

by Everett A. Barker

The cover of this month's BAPTIST HERALD features, "Love Lives On Through Christian Estate Planning and Deferred Giving." This article answers some of the questions people are asking about estate planning.

QUESTION: WHAT IS ESTATE PLANNING AND DEFERRED GIVING?

Deferred giving means gifts indicated now but actually given at a later date such as through a will. Estate planning is broader and has to do with the accumulation and disposition of one's possessions, so as to direct them to the intended recipients, saving time, taxes and expenses. For a Christian, it is carefully and prayerfully done in the light of God's will for his possessions.

QUESTION: I ALREADY HAVE A WILL. WHAT SHOULD I DO NOW?

Congratulations, if you have a will, because it is estimated that 2/3 of the people in the United States and Canada do not have a will. Have you checked to see whether your will carries out your present intentions? Does your will include the Lord's work in it? Have you reviewed your will with a competent estate planning lawyer to see whether your will is affected by the 1976 tax reform act in the United States? A will needs to be periodically reviewed to be kept up-to-date.

QUESTION: WHAT HAPPENS TO MONEY RECEIVED BY THE N.A.B. CONFERENCE THROUGH WILLS?

If the bequest is designated for a specific Conference ministry such as the

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

College, Seminary or overseas missions, the gift goes to that cooperating agency. We try to be very careful about honoring designations. If the gift is undesignated, it goes to the denominational budget reserves, and the Finance and Stewardship Committee uses the funds for needs as they arise. The estate planning ministry is funded through these gifts.

QUESTION: WHAT SERVICES CAN THE N.A.B. CONFERENCE OFFER ME?

The Conference is incorporated in the United States and in Canada. We have a full range of services through investment and gift means, such as gift annuities which provide an income tax deduction now and reduced taxes each year; charitable remainder trusts which provide an income tax deduction now and can unlock highly appreciated securities or land into a larger income; revocable trusts provide no immediate tax benefits but they save time and probate expense and relieve you of management worries. The Church Extension Investors Fund provides you with a reasonable income and at the same time helps build new churches. Our Conference uses Babson & Company of Boston, MA, as professional investment counsel, and they have done an outstanding job of advising our Conference for many years. We do not do legal work, although we have charitable giving legal counsel available through a Wheaton law firm and also through the Continental Illinois National Bank and Trust Company of Chicago, IL. Also our estate planning counselors are ready to help you.

QUESTION: IF AN ESTATE PLANNING COUNSELOR VISITS MY HOME, WHAT HAPPENS?

A counselor will meet with you in the privacy of your home and will keep confidential information you provide. We use the four simple P's of estate planning:

P1—What properties do you own?

P2—What persons are you concerned about?

P3—What plans do you have for your possessions?

P4—Who are the planners such as lawyers, brokers, insurance advisors, etc., to help carry out your plans?

Basically, a counselor will try to help you think through the process of estate planning and to counsel regarding various gift possibilities. We do not give legal advice.

QUESTION: WHAT IS THE COST FOR SUCH A VISIT?

There is no cost or obligation to you. This is a service to you. We hope that many of our people will remember our local churches and Conference ministries

in their wills, but regardless there is no cost. If you use the services of a lawyer or other professional person you will be billed by them directly.

QUESTION: DOES THE CONFERENCE TAKE REAL ESTATE OR STOCKS FOR GIFTS?

Yes, these can be used for current gifts and it usually pays to give appreciated property rather than cash. It is highly advantageous to fund charitable remainder trusts with appreciated real estate stocks. We have received stocks and farm land and are serving as trustee for trusts.

QUESTION: I DON'T HAVE MUCH MONEY. HOW RICH DO YOU HAVE TO BE TO HAVE A TRUST?

It isn't the amount of money or the type of property you have, because trusts vary in size and purpose. There are trusts created by will, called testamentary trusts. There are living trusts for use during life. A trust is a very flexible instrument, and it can save time and money, because trusts do not go through probate. You can even put your home, stocks or bank accounts in a trust. Your lawyer can advise you concerning details about trusts.

QUESTION: WITH THE HIGH COST OF LIVING AND OLD AGE UNCERTAINTIES, IF I INVEST WITH N.A.B., CAN I GET MY MONEY BACK IF I NEED IT?

There are revocable trusts and agreements which permit you to get your assets or money back. These are designated for the very reason you ask about. We try to be very careful, and we do, in fact, steer people away from irrevocable agreements when in our judgment their financial status suggests such. All of the agreements are different tools to meet different needs and goals that people have.

We have run out of space. Yet, I would like to emphasize that our Conference Personal Estate Planning Service has a three fold purpose:

1. To assist individuals in gaining living benefits from their assets;
2. To assist families through good estate planning to face the day of family loss with their affairs in order;
3. To assist North American Baptists in their desire to remember our Conference ministries in their estate plan.

Neither the author nor the organization is seeking to give legal advice. This information is of a general nature only. For specific applications of law, you should consult with your legal advisor. □

WE AS NORTH AMERICAN BAPTISTS ...

by Willis Potratz

individual decision

As Baptists we have a strong conviction in the concept of freedom. We love liberty. This is usually at the top of the list of priorities when Baptist distinctives are enumerated. It is called "soul liberty" or "soul competency."

What do we mean by "soul liberty?" It implies primarily the right of every individual to deal directly with God without the interference of man or institution. This conviction stands in opposition to all proxy religion in which family members, friends or clergy perform religious acts for others. It is also in opposition to any church that dominates the will and conscience of the individual.

Baptists insist that every person must be free to make an individual decision in receiving or rejecting Christianity or any other form of religion. We believe that we are under divine command and compulsion to preach the good news of Jesus Christ to all men and endeavor to win them by persuasion, through the power of the Holy Spirit, and not by coercion. In this we grant to every person the right to be free to believe as he or she chooses, but insist upon this same right for ourselves.

Roger Williams grasped the concept of "soul liberty" and established the colony of Rhode Island. George Bancroft in the "History of the United States of America," writes:

"At a time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle with bigotry; when England was grasping under the despotism of intolerance; almost half a century before William Penn became an Ameri-

The Rev. Willis Potratz is Great Lakes Area secretary of the North American Baptist Conference.

can proprietary; and while Descartes was constructing modern philosophy of the method of free reflection—Roger Williams asserted the great doctrine of intellectual liberty, and made it the cornerstone of a political constitution . . .

"He was the first person in modern Christendom to establish civil government on the doctrine of liberty of conscience, the equality of opinions before law . . .

"Williams would permit persecution of no opinion, or no religion, leaving heresy unharmed by law, and orthodoxy unprotected by terrors of penal statutes."

The right of this primary choice, under the sovereignty of God, includes the freedom of reading and responding to the Bible as an inalienable privilege of all individuals. Every person must be allowed and encouraged to come directly to the Source for his knowledge of truth.

Furthermore, such a freedom demands the right to worship according to the dictates of individual conscience unmolested by any civil or ecclesiastical authority. This liberty is cherished not as a privilege granted, denied, or merely tolerated either by the state or by any religious body, but as a right under God.

This right of the individual also leads to an equality in the local church and a congregational form of church government. Baptists see the New Testament church as a one story building. It has no basement, second floor, or attic. It is made up of believers who are standing on the same level. This is declared in Galatians 3:26-28:

"For ye are all sons of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus."

The one level structure means that there must be equality of privileges in the church. A group of equal and liberated members will be free together. No one person or group can take the control

from the rest. This freedom of the local church thus requires a congregational form of church government. With Jesus Christ as its head, each local church is free to carry on its own affairs without control from other persons or groups.

Thus, Baptists insist on the right of every individual to deal directly with God without the interference of man or institution. They believe in applying this conviction for those who are wrong as well as for those who are right.

President Washington in a letter to the United Baptist Churches of Virginia, dated May 10, 1789, summarized the importance of "soul liberty," in its political relationships, clearly:

"If I could have entertained the slightest apprehension, that the constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution—For you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience." □

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.

"Go Tell Your World," arranged by Don Marsh, is a musical that we, as a total team of God's Volunteers, present Sunday evenings in the churches during the campaign.

Through song, testimony and Scriptural readings, we are led on a two part spiritual journey. The first half of the musical examines the claim that the God of the universe has upon each one of our lives. In songs, such as, "Can I Trust Him with My Life?," the uncertainties of life, the promise of God and the provisions made for us through God's love are examined. The challenge of turning our thoughts to Christ and his promises is given.

The second half of the musical challenges us to more than just thinking about what Christ has done for us. It challenges us to do something with that claim. We see that the love of God deserves not only our devotion but also our lives in service. Our commitment is made known through the words of the song, "I Have Decided To Follow Jesus."

"Go Tell Your World" has a message that speaks clearly to young people and adults about commitment and missionary service.



Marlene Ginter, the God's Volunteer's reporter.

At the end of the musical, church members are given the opportunity to step out with their pastor in committing themselves to at least three months of involvement in a reachout evangelism program in their church. It is from here that the follow-up section provides necessary training through seminars in witnessing and Christian growth and in actually going door-to-door.

We, as a team, have found this musical to be a dynamic challenge within our own lives. We have also been encouraged as we have seen church members respond to the call of telling their world of what Christ has done in their personal lives.

Marlene Ginter is the reporter for God's Volunteers.



Go Tell Your World

by Marlene Ginter

The following are the experiences of two team members concerning this musical: *Paul Dykstra* relates, "Each time we have performed this musical, the words from one of the songs have really spoken to me and challenged me to go into full-time service for the Lord. These words are 'He was not willing that any should perish . . . Jesus would save, but there's no one to tell them; no one to lift them from sin and despair.'"

"Christ, in his love for us, came into the world to die to bring us back to God, but why are there so many people who really don't know Jesus Christ through a personal relationship? Christ wants to save everyone, but there are those who have just never been told that he would save them. That's when our



Cathy Sharp

part comes in. The Lord has changed my desires and goals. He has given me a real burden and concern for those who don't know Christ. God has challenged me to re-evaluate my priorities. I found that my goals in life were for the satisfaction of self. I was running from a full-time service position to satisfy a few human interests, such as, status, finances and other areas not needed in the Christian life.

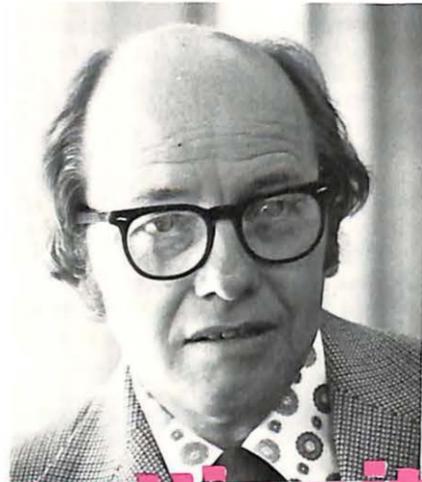
"As I focus my eyes on Christ and trust in his leading, I'm excited to share all that Christ has done for those who don't know him."

Kathy Sharp writes, "One of the Lord's greatest commandments to us as his children is 'to go and make disciples' (Matt 28:19). But I never realized what this commandment really meant to me until I heard and was involved in the musical, 'Go Tell Your World.' This musical has challenged me, as a child of God, to dedicate myself to following Christ totally in my present world. Each Sunday night, as we present the musical in the churches, the Lord uses it to speak to me about my commitment to him. The Lord has placed upon my heart and mind the possibility of full-time service. I've been challenged to be



Paul Dykstra

willing to go wherever the Lord may choose to send me. In surrendering my life to the Lord, questions in the area of self-denial have really made me examine that commitment I've made to Christ. Am I willing to leave home, friends and family? Am I willing to go into the unknown? I have claimed that promise of Matt 28:20 that Christ is with me; knowing that makes me excited about trusting God with every area of my life." □



putting it together

by Ernie Zimbelman

"Dear Dr. Zimbelman:
"My sister, age 60, lives with us. She

Dr. Ernie Zimbelman is associate professor of Pastoral Counseling at North American Baptist Seminary in Sioux Falls, SD. He is also in charge of the Sioux Falls Psychological Services Clinic.

is very depressed. Spending seven months in the State Hospital hasn't seemed to help. Now she refuses to take her medication. I feel so helpless in dealing with her. It seems that if she would just trust the Lord Jesus, she'd be alright."

Could such a letter ever be written about me? The answer is "yes." The likelihood that any one of us can suffer from depression is very great. In fact, it is the most common mental/emotional problem of our time.

"Why," you may ask, "would we tend to suffer from depression?" We have never had it so good! We have never had so many opportunities to do so many different kinds of things. We have never had a greater variety of experiences. This is true, but interestingly enough many times depression has little to do with our external circumstances.

Many people suffer from "situational" depression. "Situational" depression is related to unfortunate circumstances, such as loss through death or loss of a job. People also become depressed about their job or school performance. Serious family problems related to children or spouse can cause depression. Usually situational depression will clear up as the problem is resolved or conditions improve. But even situational depression should be viewed seriously.

Depression is a way of handling

stress. When the pressures of life appear to be overwhelming some people become depressed. But this does not happen to everybody. There are more appropriate ways of handling stress than by depression. If you are depression-prone, talk it over with someone.

A good example of depression in the Bible is the story of Jonah. After he had preached to the people of Nineveh, and they had repented, Jonah became very depressed. In Jonah 4:9 he says: "... I am angry enough to die." Of course to us as Christians, this was an odd response on Jonah's part. But the point is, when things did not go as he thought they should, he became depressed—seriously depressed. This can happen to each of us unless we learn to share our inner feelings. We need to do this in prayer to God, in group prayers, in Bible study, in all kinds of meaningful groups.

When the concerned sister said: "If she would just trust the Lord Jesus, she'd be alright," she spoke truthfully. But this is the basic problem—people who handle stress by depression are not always open and confident people. The Psalmist says: "On my mother's breast I learned to trust." (Psalm 22:9, Amplified).

If you want to be of help to depressed people, befriend them in a deep and accepting way. Criticism and advice usually do very little good. □

nine basic subjects. No words are wasted when he writes about progressive revelation, verbal, literal and plenary inspiration.

Editorial inerrancy (or errancy!) can be easily understood when the author writes: "Influential Bible lovers must, like Nathaniel of old, be men in whom there is no guide" (John 1:47; page 89). Typographical and proofreading errors are still with us today.

This volume would be a valuable addition also for a minister's library.

You Count—You Really Do! By William A. Miller, Minneapolis, Minn. Augsburg Publishing House. \$3.25.

The author presents an excellent analysis of the development of a poor self-image in his first two chapters. A home in which a child cannot establish a meaningful relationship with the parents, because there is no love and affection, can be devastating and traumatic. A mother who abandons her child in the home can do more damage than if it were abandoned on someone's doorstep.

"Pushy" parents can damage the self-image of the child by expecting goals that they themselves never reached. They want their child to succeed where they themselves failed.

The church and religious teaching can also stunt the self-image. Phrases in songs such as "For such a worm as I," and "... my own worthlessness," are examples. This is certainly not good biblical theology.

It was a little surprising to me to read in the following chapters that people have a poor image of themselves because *that is what they want*, after the author proved so conclusively that it was *given* to them. It would be more correct to say that this is what they *need* in order to protect a deeply-rooted hurt.

A healthy self-image is a gift. If it is not given, then it must be developed through a new relationship and counseling. Mr. Miller's chapters on improvement are good. However, it is easier to improve the self-image through counseling with a person than by reading a book.

youth SCENE

What Christian Kids Don't Tell Their Parents

by Don Booth

Recently at an area conference, I saw that the young people had a series of discussions scheduled every day, headlined: "The Problems of Today's Teen-agers." The subjects to be discussed were:

Dating . . . Should a Christian date a non-Christian?
Movies . . . Right or Wrong?
Popular Music . . . Rock or Bach
Dancing . . . Can a Christian Dance?

These were the "contemporary" discussion topics I'd been in on 20 years ago, and I was interested to find if church kids still found them to be vital issues. Since most of the kids were professing Christians from Christian homes, they represented a different cross section from the long-haired, freaked-out kids I'd been involved with for over two years. They would be good representatives of the kind of Christian teen-agers the evangelical church is turning out. I'd often wondered why there is so little communication between Christian kids and street kids.

I hoped that here I might find out. The first discussion session went along pretty much the usually accepted lines . . . our lives belong to God and we shouldn't do anything that will get

Mr. Booth, a railroad engineer, is active in his church in Orchard Park, NY. Reprinted by permission of ETERNITY Magazine, Copyright 1976, Evangelical Ministries, 1716 Spruce St., Philadelphia, PA 19103.

us involved with others of different faith or people of no faith at all, being unequally yoked with unbelievers and all. But I detected a superficiality. The kids weren't really into it.

I asked if I might ask a question. "Are any of you having dating problems?"

They all looked around the circle. There were some blank looks.

"How many of you are dating?"

More shrugs.

"We don't date," one girl shot out. "I usually sit beside someone in church but I don't go anywhere outside of church activities."

Most of them had never been on a date with even a Christian young person. Some were scared that they would never go out on a date. But dating was the topic that had been scheduled, so like dutiful little Christians they were "discussing" something they knew little of and had little meaning to their Christian lives.

"What are the problems you face in your everyday Christian lives at school?"

Wow! What a reaction that got.

"My dad won't let me wear long hair or work shirts," one boy said coming alive. "He won't even sit down and discuss it with me. He says no other boys in church wear them, so I can't, and he's the pastor."

"My folks say I should witness to my friends at school but they won't let me have any unsaved friends," a girl said.

"Yeah, my folks would really blow their corks if they knew that a couple of kids I know pretty well in school smoke pot and drink beer," another boy chimed in. "My dad doesn't believe there's dope in school. I've never tried any but it's there for the asking."

"They have movies and all sorts of 'educational' programs, but they're so silly because kids know what dope will do to them. Some of the films just make the kids interested in having the experiences they show."

"Being a missionary in school means dealing with problems that the church or our parents haven't even sat down to talk with us about," a boy said. "How can I offer Jesus Christ as an alternative to drugs when I have some problems in my own spiritual life that I can't find anyone to understand?"

"I tried to talk to my folks about sex the other day and they clammed right up. They got all red and embarrassed."

"I'm a PK . . . you know, a 'preacher's kid'," a girl said. "We PKs get to see a side of Christianity that other kids don't see. Lots of Christians aren't really happy. They put on a big front when they're around other Christians, then they criticize us kids for not being on

fire for Jesus. They see bad things we do, but they don't see their own sins and the bad examples they are to us."

The discussion revealed eight problem areas:

1. Resentment and rebellion at the authoritarian imposition of standards and life styles. The young people had never been told why such rules were necessary nor had some even been invited to make a personal commitment to the Lord. There were many cases where parents said, "Do as I say and not as I do."

2. Outward conformity to adult standards is often taken to be evidence of spiritual maturity when, in fact, it may merely show a desire to not rock the family boat. Young people feel they're being taught to "sit down, keep still and listen" and they feel there is more to a relationship with Christ than that. Tragically, many Christian families have at least one son or daughter who has rebelled because no one recognized that outer conformity was not real heart conversion or that dad's life style was not enough to solve the teen's problems.

3. Christian parents fail to realize the terrible pressures and the problems their teens face. This lack of communication exists because often parents are so involved in church-related activities that they don't have time to sit down with their teen-agers, or when they do, they are unwilling or unable to discuss the issues. Parents also seem to have forgotten what attraction there is in sin and seem embarrassed to even hear that their children want answers based on Scripture and not merely church tradition.

4. Kids are surrounded by beguiling "evangelists" of drugs, sex and freedom. "Turn on," they are being told. "Live it up. Take all you can get. Use the corrupt system that has spawned you. Get high. Blow your mind." Sadly, on the other hand there are only few Christians who can relate Christ in ways that make him an attractive alternative.

5. Christian parents don't instill healthy attitudes toward sex. The New Morality has made many things acceptable—even desirable—that couldn't be discussed in mixed company a few years ago. TV especially has ridiculed virginity, virtue and marital love. But evangelical parents often have their heads in the sand about sex. They protest against sex education in school; but anyone who works with Christian teen-agers soon realizes that Christian parents are generally doing a very poor job of sex education. To make things worse, in many Christian homes young people never see physical affection between their parents. I've heard Christian teens cry that they

(Continued on page 26)

book reviews

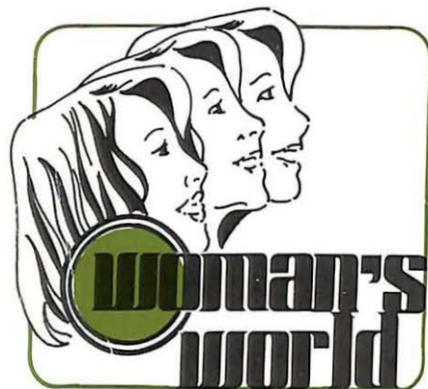
by B.C. Schreiber

Understanding the Bible Today. By Thomas B. McDormand, 50 Elmwood Drive, Amherst, NS, B4H2H3.

Although Dr. McDormand has filled a number of important offices, such as Vice President of Acadia University, President of Eastern Baptist Seminary and College, President of the Baptist Federation of Canada, Vice President of Baptist World Alliance, we sometimes forget that he also taught at N.A.B. College when it was named C.T.I.

Out of his great store of knowledge and experience (some of which, we hope, he received at C.T.I.) he has given us a book about the Bible which, as he says, was written for lay persons.

It is surprising how concisely and yet how clearly Dr. McDormand covers his



What is a Mother?

by Rhonda Casey
(and children of
Willow Rancho
Baptist Church),
Sacramento, CA

What is a mother? Many feminists see her as an unfortunate soul needing liberation from her motherly and housewifery duties through day-care centers and the Equal Rights Amendment.

But why not ask the best judges of all, children, what a mother is. That's just what we did. And here are their answers.

"A mother is someone who loves you."

"A mother is a person who understands."

"A mother is very nice and comforting."

"A mother is a lovable person that knows how you feel."

"A mother is someone who corrects me win (*sic*) I make a mistake."

"A mother is for to discipline you!"

"A mother is a beautiful person that loves and cares for you. Sometimes my mother yells at me. But I still love her."

"A mother is a cook."

"She buys you things that make you look nice."

"A mother is a person who cleans house and cares for the children."

"A mother is a person who reminds you of things."

"A mother is a housewife. A mother is a married woman."

"She does *almost* everything!"

"A mother is a nice person who will love you and take care of you and kiss you good night and take you out to get an ice cream. A mother is a person who will buy you a pet."

"A mother is a human being."

What is a mother? The luckiest person on earth! □

Instrument of Love

by Paul S. Schmidt,
Stratford, CT

It was a cold day in January when Geraldine Schmidt became a mother for the first time. Even though it was below zero outside, it was no doubt warm in that mother's heart, as it has been in the hearts of mothers since the beginning of time. I wonder if such an experience can be translated into mere words and passed on from woman to woman. How many women are actually prepared to enter motherhood? I guess most people can't know the joys and sorrows of a mother until they have experienced them for themselves. Nevertheless, either my mother knew some things in advance, or else she caught on very quickly. In describing her, I don't want to use flowery platitudes or obtuse complements—they usually turn out to be overstatements—so I have decided to let her actions speak for her.

I have always felt close to my mother. When I've needed someone to talk to, she has been the first one to hear my thoughts and problems. When I've been sick, she has given me her time, relieving my pain and boredom. One particular incident of her love stands out clearly in my mind. Quite a few years ago I mildly sprained my ankle and developed a bit of a limp. After there had been plenty of time for it to heal, I had gotten used to that limp and possibly thought it an easy way to retain sympathy. My mother recognized it for what it was, however, and in vain tried to persuade me to give it up. In the wisdom that comes from desperation, she finally just took my hand and began to run. Without even thinking I ran also, completely forgetting my "affliction."

In this small example I see the essence of a mother's love. It is the interaction between a woman and her child that sums up the whole experience of motherhood. Judging from what I've seen and heard, motherhood, in its purest form, is one of the most serenely beautiful examples of God's love for his children.

Though a mother-child relationship is often close and loving, it has its rough spots as well. I have naturally disagreed with many decisions that have come down from her, dismissing them in my obstinance. I have never been a firm believer in blind obedience to anyone and am glad that I haven't been forced into submission to the will of an equally im-



perfect, albeit more experienced, parent. She has no doubt been frustrated by this stubborn streak in my personality but has not tried to make me into a frightened and secretly resentful servant. I love her especially for this.

As a minister's wife, she has had more than her share of hard work. Besides assuming her responsibilities at home, she has been very active in all of the churches we have served. Ever since I can remember, she has worked full-time and is now helping to put her sons through school. For this sacrifice I am particularly grateful. She treasures each spare moment but gets way too few of them.

Mothers are worthy of great praise yet too infrequently are they told of their worth. It is my prayer that all mothers will be able to use the following Scripture verse to describe their family relationships: "Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). Thank you Lord for using mothers as your instruments of love. □



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

I wish I were more like my mom! I've never heard my mother say one unkind word in anger.

Twice I've seen her shed tears, and

both times it was in controlled grief. She dominated her emotions to such an extent that her family has never seen her depressed.

Oh, she has emotions, all right. But she controls them and releases them in her "secret closet" to the one who is more understanding than any human could be.

Mom was the main breadwinner in our family of six. I know she must have had countless hours of fatigue, discouragement and concern, but I've never heard her complain.

Her deep faith in God was never broadcast, but it silently permeated our home. Through her example and influence, I learned the meaning of words like tolerance, patience, sacrificial love, responsibility, perseverance, faithfulness, purity, thrift and especially self control.

If only I could consistently demonstrate these virtues as she does. I've been known to show anger, to cry a lot, to complain and emit depression.

My mother's only confidant and counselor is her Lord. Perhaps this is an advantage. I have a listening, supportive husband and friends in whom I confide. I can freely unload my burdens to my pastor if I choose. God has greatly used these people to help me in my spiritual climb.

However, I pray that God will help me to become more like my darling mother whose strength is in the joy of the Lord. She has developed a life style of steadiness, an appreciative acceptance of her daily situations, an overflowing heart of love and endless thanksgiving for blessings God has given her.

I'm proud to honor her again this Mother's Day. Thank you, dear God, for my mom!

"Her children arise up and call her blessed" (Prov. 31:28). □

My Mother

by G. K. Zimmerman,
executive secretary,
North American Baptist
Conference

Nine children, with the last one born at age 39, might make you wonder how well my mother fared with so much cooking, baking bread, washing clothes and dishes and all the other duties that go with the raising of a large family. There were countless benefits for me,

the youngest in the family, to have so many brothers and sisters who were concerned about my welfare and who kept me in line. Because they were older, I had little choice but to yield to their commands. As a large family we had a bigger work force. Big and little jobs were assigned to each one. Judging from all the chores mother assigned to us we would have had little use for television which did not exist at that time.

Since the girls in our family were the oldest, it became necessary for my mother to train some of her sons to do housework. As the youngest in the family, this became my lot also. There are some real advantages in being associated with household chores because the multiple duties performed by a mother became more meaningful and better understood. In fact, I learned through this experience that she really worked more hours in the day than the male members in the family who did various types of farm work. I must admit, though, that many times I would rather have been plowing the fields than washing the endless number of dishes and obeying mother's commands to keep the floors clean.

Her religious life. I knew my mother as a very religious person. The home in which I was born and raised provided a genuine Christian atmosphere. Going to church on Sunday and having family prayer were as vital a part of life as eating three good meals each day, plus the extra lunches of mother's doughnuts, rhubarb and pumpkin pies and cookies. Although this article focuses on my mother, it needs to be stated that my father was a very devout man of God, who frequently served as the lay preacher at our local rural Baptist church. His role as spiritual leader in the home made it a pleasant place for my mother to carry out her responsibilities in the family circle. My father assumed full responsibility for the family's religious development. As a young boy, I sometimes wondered why my mother left so much of the Bible reading during devotions to my father. Later I learned that scripturally she was right, in that the man of the house ought to assume the major role in religious affairs. Father's death, about 22 years ago, brought to light spiritual qualities within my mother which I had not known before. The role of encouraging family members to be faithful to God was now assumed by her. She once said to me that as long as my father was alive it was his duty to be the spiritual leader of the family. But now that he was gone to his eternal reward she felt more responsible to give spiritual advice to us. I always knew that my mother had great spiritual depths in her inner

life. Now that she assumed a greater role as spiritual leader of the family, she equipped herself for this task by becoming more thoroughly familiar with Scripture and devoting much time to prayer. Some years ago the family presented a Bible with large print to her. She has since read this entire Bible four times. Portions of the Scripture are so well committed to memory that when I read passages to her she recites them ahead of my reading. When I think of these achievements in the life of my mother, I feel it to be quite an assignment to someday do as well in the area of Scripture memory as she has done.

(Continued on page 31)

May is Family Month



by LaVerna Mehlhaff,
women's work
director

The family is the most important unit in our society. The family determines the fate of our churches, community, nation and world.

Our churches are being encouraged to place special emphasis upon the family during this month. Plan activities to assist in the strengthening of family units. Families that love, share and show concern for one another will be wholesome families within our community. Make the teaching of Christian principles a priority as you make plans to strengthen the family. Scripture stresses the importance of teaching family members the ways of God: "You must think constantly about these commandments I am giving you today. You must teach them to your children and talk about them when you are at home or out for a walk; at bedtime and the first thing in the morning" (Deut. 6:6, 7, Living Bible).

A packet of materials on enriching family life has been sent to each church to assist them in planning a family month emphasis. □

Sara Lou (Gunst) Pasiciel, on the mission field, Victor Gunst, in Church Extension, and Jarene (Gunst) DeBoer, pastor's wife, are serving the Lord in response to Christ's call into the ministry. As you read what they share with you as to what influences led them into the ministry, it will become evident to you that the influence of a strong Christian home and parents, Dr. and Mrs. J. C. Gunst, now of Lodi, CA, and the involvement of this family in the work of the denomination and the churches of which they became a part, as well as the concern of the members of the Faith Baptist Church, Minneapolis, MN, were vital forces in preparing them to respond to God's call into the ministry.

We're Looking for People Who Want to Lead

VICTOR J. GUNST

My confidence in God's leading began developing in my childhood years. How I praise God for a Christian family where Jesus Christ was honored and the work of his church was of utmost importance! It would have been easy for my mom to have developed rather negative thoughts toward the church, let alone toward the denomination, because of dad's constant schedule demands which took him away from home. Mom knew what it was all about and instilled an understanding attitude within my two sisters and me. I appreciated this more and more as the years have gone by. We still loved to go to church and developed strong, lasting ties with the body of Christ.



Victor and Ruth Gunst and daughter

High school and college years presented new challenges. This meant new friends in Christ which greatly affected my spiritual growth. I praise God for a dynamic youth group that caused me to reflect upon those areas

The Rev. Victor J. Gunst is pastor of Meadow Hills Baptist Church, Aurora, CO.

where I needed more development in my walk with the Lord. A special challenge by a missionary in my home church finally brought me to realize that full-time ministry wasn't just for dad. God was giving me that option, too.

Jim and Dave, my roommates in college, helped solidify this "call." As we prayed together and searched the Scriptures, the direction of the Lord became clear. My wife, Ruthie, was a tremendous support through my seminary years. To be honest, there were times when she was just not sure she could be a pastor's wife, but with faith and trust in God, we felt his leading in this area as well. We could never have even come beyond seminary on our own strength.

Then came five years of ministry in my first church. Words cannot describe the joy, the growth and the victories because of God's leading to Calvary Baptist Church in suburban Pittsburgh, PA. Learning to work together in genuine love has made a lasting impression on me. My love for those people will never die. God used that time to equip me, to broaden my scope of mission and ministry, and to prepare me for work in a brand new church, in the growing of a new community of believers.

I never dreamed what Church Extension might entail. But what I've learned, I'm glad the Lord never warned me about ahead of time. His ever present guidance and love have deepened my commitment to minister and disciple for his glory. How I praise him for his leading!

SARA LOU PASICIEL

It would be difficult to single out any one motivating force which propelled me toward our shared ministry, unless it would be the persistent and patient love of God. The fact that I was ready at a certain point to marry someone who had dedicated his life and work to the Lord, and who would later find that this included service on a mission field, could be attributed to a host of praying Christians and a series of unmistakable circumstances.

There is no doubt that being raised in a pastor's home shaped my life, not only through the influence of our parents, but also that of the countless intriguing and unique people who passed through our home. When I experienced typical teen-age periods of dismay at hypocritical and judgmental Christians in the church, these ministers, missionaries and "useable" lay people would force me to see a balance in the Body of Christ, so that I could never fully use that argument to refute Christianity.

When I did reach a period of complete self-centeredness, caring nothing for the church and very little for God, our family moved to a place where the minister of the church and the exceptionally fine lay people joined with my parents and my brother and sister to slowly but steadily nudge me toward a real and lasting relationship with Christ. At this time, I learned the meaning of spiritual concern and the very forceful power of prayer.

My purpose in attending the North American Baptist Seminary in Sioux Falls, SD, was to prepare for a future

Sara Lou Pasiciel ministers with her husband at the Baptist Bible Training College in Bamenda, Cameroon, West Africa.

of Christian service . . . finding a husband was an added bonus! There were moments of wonder through my husband's final two years of seminary, a year of employment, and four long but rich years of graduate school. Just what did God have in mind for us? With my own educational background, we always felt that God had a place for us, not just for Ernie, with the rest of us tagging along. Although we have felt that with the arrival of our two children, a vital part of my ministry is my responsibility to them, we have been fortunate that our areas of service have generally included and involved our entire family.

When circumstances and need combined to open the door to service in Cameroon, we felt sure this was where God wanted us at this time. Even here, conditions have not always been ideal. We have remained confident that God has prepared us for this place, and that he is continuing to teach us and to prepare us, and hopefully, to use us. Especially here, we have felt the tangible force of the prayers of parents, friends and all Christians who are praying for us and for this work.



Dr. Ernest and Sara Lou (Gunst) Pasiciel and children

So it has been a step-by-step process toward the ministry, at first alone, then together. The combination of the influence of dedicated and spiritually solid parents and the prayers of those who have cared about us along the way have definitely guided us in this direction. And again, the persistent and reassuring love of God, which determined our interests, our talents and our preparation for our ministry, continues to sustain us now and provide promise for our future.

JARENE DEBOER

The realization that God knows everything about me—that he charts my path, plans my life—is really too marvelous and glorious to believe. Yet I believe God has had control of my life from my beginning.

Our family has always been close. I was born youngest of three children fairly close to my brother, Vic, and my sister, Sara. But we aren't just close in age! We enjoyed each other's company and thrived on the love and con-

Jarene DeBoer is the wife of the Rev. Jim DeBoer who serves as minister of education at the First Baptist Church, Lodi, CA.

cern of our parents. We received much encouragement and support from each other. The love of the Lord was evident in our parents in all of our growing years. Dad, being a denominational worker, travelled a lot, but his influence was nevertheless felt.



Jim and Jarene (Gunst) DeBoer, Jaremy, Jason, Janeen, and Janell

When I was nine years old, my sister prayed with me to receive Christ as my personal Savior. At 14 years of age, we moved to Minneapolis, MN, when Dad became district (area) secretary. What could have been a traumatic move at that particular time in our high school lives proved to be a turning point in mine. We joined the Faith Baptist Church. There we found a great group of young people. What a fellowship! We also were keenly aware of the prayers and concern of the entire church plus the guidance and support of dedicated pastors. It was during these high school years that I turned to God in dedication of my life, seeking a daily relationship and giving to him my future.

Following high school the Lord opened the door for me to serve on a God's Volunteers team. This was a

(Continued on page 27)

clip and mail

We're looking for people who want to lead

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

My name is _____

Address _____

City _____ State/Prov. _____ Zip _____

Church _____ Graduation date _____

Send to: _____ or _____

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North American
Baptist Seminary

1605 S. Euclid Ave.
Sioux Falls, SD 57105

Willy R. Muller
North American
Baptist College

23rd Ave. & 115 St., R. R. 3
Edmonton, AB Canada T6H 4N7

Thirty Days to Live

The story of Mrs. Peggy Trotter as told to Mrs. Ellen Froslic.

Mrs. Peggy Trotter was one of five who were baptized by Dr. Kenneth Fischer at the monthly baptismal service in February 1977, at Temple Baptist Church of Lodi, California, but there is something different about Peggy than anyone whom Pastor Fischer has baptized in the past; this is her story as told to me, Ellen Froslic

April, 1975. California is beautiful in the spring. Wild flowers point their bright fingers of color to the horizon. The hills of the Mother Lode country beckon the tired office worker or housewife to explore and picnic in the sun. Beyond that the Sierras call the ski buff to enjoy the last protected bit of snow.

Life was good that spring for Peggy Trotter. Her job was secure, and life with her two teenage sons was running as smoothly as life runs with teenagers. Good, except for the occasional problem with breathing and aching in her legs at night. So she made an appointment for a physical, and her doctor put her in the hospital for a biopsy.

"Peggy, I am sorry to have to tell you that your tumor is malignant and that it involves both lungs so we cannot operate. I am so sorry, but you probably have only about 30 days to live," the doctor said.

Thirty days to live! We all know life is terminal, but do we face that fact, really, until one day a doctor stands by our bedside and makes such a statement. How would you feel? What would your reaction be?

Peggy's reaction was: "The thing that struck me was that the doctor was terribly upset about it, but I wasn't. I have never been afraid to die because I know that heaven will be better."

"God intervened in my illness many times and gave me all of these extra months to live for a purpose, I

Mrs. Ellen Froslic is a member of Temple Baptist Church, Lodi, CA. On April 11, she informed the editorial office that Mrs. Trotter passed away on April 6.

believe. I have always believed in God. I had a very unhappy childhood. My parents told me I was ugly. I had no one to kiss and hug me or tell me I was a good girl or I was doing well. I found out in Sunday school very early, before I even started school, that God loved me, and so I had a friend. I honestly prayed to God all the time those days; I felt very close to him.

"But I did not know that I had to know Jesus Christ as my Savior. Why didn't I know? I don't know. I went to Sunday school when I was young, but I didn't read the Bible much. So I believe that God gave me all these extra months to live so that I could know Jesus Christ and come to God through him.

"The hand of God has been with me so many times. I have a great desire to learn God's Word. The Bible is my constant companion. This was not true at first. When I came to the end of my cobalt treatments, I was very depressed. I even thought of suicide, but I knew in my heart this would be wrong. People wanted to come to see me and to help me with my housework. But I did not want to see anyone and did not want them to see me. That is when I began to read the Bible.

"I know that I was very close to death, and I realized that I could have died very easily. There was a great struggle going on within me whether to stay alive and learn what I had to learn or whether to give up and die. I feel I had a choice like Paul did. I believe that Paul had had a choice sometime in his life whether he would live or die, and I think that is what he was expressing in the Bible. But I knew that God wanted me to live because I had so much to learn. That is why my Bible is my constant companion, because I know that it is imperative that I learn as much as I can, for I have so little time.

"My sons were also a part of my decision to live because I wanted to be a help to them spiritually. My prayers are for some of my family and for some friends. I do want to see them in heaven. I would like to see my prayers answered for their salvation in my lifetime, but if they are not, I have faith that God will answer them in his own time.

"When the doctor said, 'You have only thirty days,' I was actually glad. I thought 'This is wonderful,' and it made me happy.

"Paul said, 'To die is gain,' and I feel it will be for me. However, I realize that God was not ready for me to die. I want you to know that no matter what I have gone through or continue to go through, no matter in what way the Lord chooses to take me, that I have gained through my illness more than I have lost. In fact I have gained more than all of the rest of my life put together. I have met many people who have been so good. I have learned so much from the Bible. But most of all I have come to know Jesus Christ.

"Yes, I have definitely gained through my cancer. It is up to God when and how he takes me, and no matter how he does, I have gained. I would want you to tell the people that."

Mrs. Trotter is almost an invalid. She had to be carried up the stairs for her baptism and assisted into the baptism. She was determined to follow her Lord in baptism and radiant because she could. It has been my privilege to get to know her, and I have learned much from her.

insight into christian education

What Christian Families Have Going For Them

by Bruce Narramore

What difference does it make that a parent is a Christian? Plenty. Christian parents have a unique asset as they approach the difficult task of rearing children: their awareness of the example God has set for us as our heavenly Father. Throughout the Scriptures, God's relationship to man is described as a parent-child relationship. God is called our Father and we are called his sons. Wrapped up in this father-son relationship are some very practical truths for earthly parents. We can study God's relationships with us as his children as a way of finding better ways to guide our own children.

A few years ago one of these biblical truths leaped out at me. It was this: God never punishes his children! When this thought first occurred to me I reacted with disbelief. "Of course God punishes his children," I said aloud. "Every Christian knows that." But as I studied through the Scriptures I began to realize that God really does not punish his children.

You see, the Bible indicates there is a big difference between the concepts of *discipline* and *punishment*. Punishment is a means of administering just retribution for misdeeds, whereas discipline is designed to promote the growth of the disciplined one. When Christ died on the cross he took on himself all God's punishment for our misdeeds. Justice for God's children was satisfied completely. Punishment is now reserved solely for those who fail to appropriate Christ's payment for sins.

This doesn't, of course, imply that

God does not discipline, chasten, or correct his children. Surely he does. The difference is that discipline is not a means of justice. Discipline is God's way of maturing his children. Discipline is instruction or training designed to correct misbehaviors and develop the disciplined one. It doesn't involve justice, punishment or "getting even."

Unfortunately, most English Bible translations use "discipline" and "punishment" interchangeably. Consequently, some passages read as though God is punishing the Christian. This is not so. The chart helps clarify some of these important differences.

Now let's make this practical. God never says to us, "I am angry! You

	Punishment and Discipline	Discipline
Purpose	Punishment To inflict penalty for an offense— 2 Thess. 1:7-9	To train for correction and maturity—Hebrews 12:5-10
Focus	Past misdeeds— 2 Peter 2:2-9	Future correct deeds— Prov. 3:11-12
Attitude	Hostility and frustration on the part of the parent— Isa. 13:9-11	Love and concern on the part of the parent— Rev. 3:19
Resulting emotion in the child	Fear, guilt and hostility	Security— 1 John 4:16-18

sinned against me and I am going to get even by spanking you!" Instead, he says, "You have sinned. I took out all my anger toward your sin at the cross. I love you and you are my child. Since you are my child I am going to discipline you to help you grow and mature."

I remember the first time I disciplined

my son, Dickey, entirely out of love rather than punished him out of anger. Dickey had climbed up in the pantry several shelves high where he knew he was not to be. When I heard him climbing up there, my first response was anger. I thought, "That kid has done it again!"

Fortunately I was learning to understand the difference between discipline and punishment. I was also getting a handle on some of my own hostility. I thought to myself, "Do you want to punish Dickey in anger to relieve your own frustrations or do you want to lovingly correct him and set an example of the way God his heavenly Father lovingly corrects him?"

Frankly, my thoughts ran, "I'd like to do both!" But, realizing the harm that could come from punishing him in anger, I was able to resolve my own angry feelings before I attempted to discipline. Then I walked over to the pantry, firmly took Dickey down and said, "Son, daddy is sorry but he is going to have to discipline you. Mommy and daddy have told you not to get in the pantry and you must learn to obey." I then spanked him just as hard as I had ever spanked him. But immediately I could tell a difference. When I looked into his eyes I could see he was not afraid! Now don't get me wrong. Dickey didn't say, "Oh boy, daddy, hit me again!" But he wasn't afraid. He had a peaceful look that indicated he knew that I was disciplining him for his own good. To this day I can tell whether I am punishing my children out of my own anger and frustration or

whether it is out of love. That is the model God has set for us. He never punished us in anger. He only disciplines in love.

So it's all right for you and me to correct our children. Just so long as we do it with the same intent God has when he corrects us—discipline, not punishment. □

From Psychology for Living. Used with permission of the Narramore Christian Foundation, Rosemead, California 91770.

Happiness is spreading the Good News

by Deanna Jasiac

There is joy and fulfillment which is ours each time we see the Holy Spirit touch the heart of a brother or sister in our witnessing. The reward is truly ours. We know our treasures are laid up in heaven when we can be part of winning a soul to the Lord. This is the greatest privilege God has given to us.

In our calling we have met people

Deanna Jasiac is a member of the Bloomingdale Baptist Church in Bloomingdale, IL.

who have stored away the meaning of God's love at the back of their hearts. People, whose concern for their children and the environment in which they live, were surprised when we expressed to them our availability and desire to help.

Some, we found, hadn't acted upon those concerns in years. But, at the point of meeting someone who was concerned for them, started remembering things they had learned years ago about Christ's love and were able to point out times when Christ had helped them through difficult situations.

Each time, before we leave to do our survey work and follow-up calling, we pray for God's Holy Spirit to show himself through us that others might see him in us. We ask for his guidance and for him to calm us, so that our human pride or rejection from others would not stand in the way of God's call to his people. What has seemed a miracle to me each time is the fact that he always answers us. Those who might reject us have been the easiest for us to bear for Christ's sake because of the burden he has placed on our hearts. It is for those we go back time and time again to Christ in prayer for his divine will to be done. The renewal of our own joy in Christ serves as a reminder to those who, over the years, have stored Christ away. I thank the Holy Spirit for using us as his tools in this way.

Sometimes we feel our visits may have been to no avail; yet a smile on our

faces, that only Christ could have put there, showed to others that he lives.

When I think of my own primer before salvation, it gives me more encouragement to seek out people for Christ. After my children had started going to Bible study for a short time, and I'd heard much on TV from Billy Graham, I really felt under conviction but vowed as soon as one more person came to my door to talk to me about God, I would gently slam it shut. Somehow at the sight of two of the most pleasantly smiling faces I had ever seen, my thoughts of slamming the door simply vanished. Those two men, whom I shall never forget, relayed a loving concern for my family I'd never known and never thought possible in the world to which I was accustomed. Through warm fellowship without preaching they answered each question I had had for years—questions I'd decided could never be answered. But even more convincing than those answers they gave, was the unquestionable light and sincerity I saw in them.

As we go door-to-door, we pray people will see Christ. As they catch sight of him, we pray the Holy Spirit will convict and convince.

I have been reminded lately about storing up our treasures in heaven, our final home. What greater way is there than spreading the news of the person of Christ to our brothers and sisters here on earth. □

HOW TO LIVE A HAPPIER LIFE

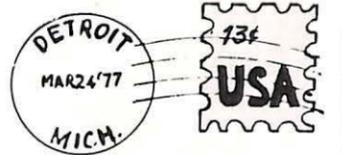
by Aaron Bertsch

Close our minds to complaining and open our minds to praise. Believe that others are as sincere as I am and that others need to be treated with respect. Stop looking so much for a friendship; begin to be a friend. Ignore the attitude that life "owes me;" cultivate the attitude of

Mr. Aaron Bertsch lives in Pierre, SD. He is a member of Calvary Baptist Church, Aberdeen, SD.

what I owe life. Be content with such things as I have; stop wishing for what others have. Enjoy the simple things of life; do not wish for the big things that others may have. Forget what I have accomplished; meditate on what others have done for me. Self-respect cannot be purchased. It is not for sale. We can only have it when we live the good. We can have it when we know the beautiful. We can have it when we know the truth and have spoken the truth. □

Letter to The Friend of A Divorcee



Dear Friend,

Of course, we are not really friends. We don't even know each other. But if you are sincerely interested in helping your divorced friend, then I'm sure that I like you already.

Every situation is just a little different, as is every friendship, but I would like to tell you some of the things my friends did that helped me during and following my divorce.

First of all, if you know someone who is contemplating divorce, advise them against it. Divorce very rarely solves problems; in most cases, it simply adds more problems. Recommend that they seek all the help possible to maintain their marriage. Offer to keep their children while they visit a counselor or lawyer. Provide transportation if that is needed. Give your friends your quiet moral support and your prayers. It has been my experience that too many couples divorce in haste and regret at leisure.

However, in many cases, divorce may be the only sensible solution. And that is when your friendship will really count. I've read articles that say as a friend of a divorcing couple, you must try, at all costs, to stay neutral. But it seems to me that that isn't easy to do. In fact, it's almost impossible and not very practical either. But be careful; just because your friend is divorcing his or her spouse, it doesn't automatically mean that they've lost all of their love for that spouse. They may not truly understand their feelings. Let your friend tell you how mean and hateful the spouse is, but don't add any ideas of your own. Be a good listener and head nodder, if you wish, but don't suddenly turn on the ex-spouse yourself.

And don't turn on your friend either.

Jamie Schmidt is a free lance writer who lives in McAllen, Texas.

Divorce is an extremely devastating blow to the ego. It seems that the person who should have loved you the most, doesn't love you at all now, in fact, may even hate you. If friends start to shun you, then you begin to believe that maybe you really are the evil person that your ex-spouse says you are. Why not call your friend for a movie or lunch or a spur of the moment shopping trip. You don't need to plan any big production; just keep your friendship accessible.

Be supportive of your divorcing or divorced friends. Just because your friend is divorced, he or she isn't suddenly a moral reject. But you would be surprised at how many people equate divorce with low moral standards. And don't look down on your friend with pity either. Simply try to relate to your friend as you did when he or she was married. And it's very important to instruct your children as to how to relate to children of divorcing couples. Children pick up ideas about divorce from adults and seem to amplify them. It is very hard to explain divorce to children, but be as frank as you feel you can. And assure them that little friends haven't suddenly changed into some strange creatures because their parents are divorcing.

Be understanding about your friend's problems, but don't be morose about them. The one thing that seemed to depress me the most as I was going through my divorce was Aunt Sue's divorce. You know Aunt Sue, don't you? She is the one with ten kids. Her husband left her for his 19-year-old secretary. Everyone tried to cheer me up by telling all about Aunt Sue and how much better off I was. Do you really think that cheered me up? Everyone who is going through a divorce knows that there are others in the same situation. But that's not really all that cheerful. Personally, I wish I were the only divorcee. It doesn't lift my spirits at all

to know that others have had these same heartaches.

Going through a divorce is almost like experiencing the death of a spouse. After all, it is the death of the relationship. And during and following a divorce, calls and visits and letters help just as they do after a death. This is something that my friends did that meant a great deal to me, as the days seemed to go on forever while I was waiting for the court hearing. In my case, I moved to another state after the divorce was final. My friends were wonderful in supporting me with calls and letters, until I was able to establish myself and make new friends.

What I'm going to recommend next may sound a little strange; especially since many people would say that it borders on gossip. But once your friend is definitely in divorce proceedings, tell everyone that you know about it. I found that one of the hardest things to do was to explain to people that I was divorced. I still get into embarrassing situations from time to time when people make inconsiderate remarks about divorcees before they realize that I am one. So do your friend a big favor and spread the news.

Encourage your friend to participate in new activities but don't try to be the instant matchmaker. There are excellent opportunities for divorced people in groups such as Parents without Partners. And insist that they maintain their church affiliations or help them to get started in a church. Not even you, as a good friend, can help to heal the heartaches as fast as God can.

The most important thing you can do for your friend is to be yourself. Just stay open for ways to show your love and concern. Even if you seem to bungle things, your divorcing friend will know that you are trying to help and will love you all the more for it.

Peace be with you,
Jamie Schmidt



CHURCH EXTENSION BUILDERS **REPORT**

PHOENIX, AZ., CHURCH EXTENSION PROJECT

by Lanny R. Johnson

May 1977

The place, Phoenix, AZ, is literally bursting at the seams with growth. And to think that God has planted Thunderbird Baptist Church right in the center of it all! The growth around us is so rapid that some home builders don't even advertise in order to sell their projects out completely. Our schools are too small before they are finished, even at the rate of one new one each year.

Yet, in the midst of all this tremendous expansion, there are thousands of lives torn with hurt and sorrow: broken homes, divided marriages and shattered lives. Why? Mostly because they don't know our wonderful Savior. That is why we are here in Phoenix: to share the love and grace of God and see lives transformed and turned around to follow Jesus.

God has provided a perfect location for our church. We hope to begin our first building in about a year. Of course, building lives comes first, and that part is in progress now. Even though we are meeting in a school facility, our Sunday school and church services are averaging in the 40s and 50s each week. We have started some ladies' afternoon Bible studies. Our Tuesday night visitation ministry is beginning to grow. Recently we launched our children's church program. This year we plan to start both a Men's Fellowship and a Women's Missionary Society.

We appreciate all the help we have received this first year, especially from the Southern California Association as they have shared so graciously in our beginning. We are thankful to God for so many obvious answers to prayer this past year. Thank you for remembering us in your prayers.

It takes a lot of prayer, hard work and money to build a church today. Would you join with us as we ask God for a two-sided miracle: (1) for the funds with which to build our first simple building (about \$50,000), and (2) to double our size and ministry this year. Most of all, we want God to be glorified in his Church.

The needs are all around us; the opportunity is here, and the time is right to make a tremendous spiritual impact on our community. Will you help us today, that we may reach out to touch some needy life tomorrow?

Write to us today to let us know that you are praying especially for Thunderbird Baptist Church; this would be a great encouragement for us. Our address is 3931 E.

The Rev. Lanny R. Johnson is the pastor of Thunderbird Baptist Church, Phoenix, AZ.

Andorra Dr., Phoenix, AZ 85032. Send your contributions designated for Thunderbird Baptist Church to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □



Pastor and Mrs. Johnson with family.



Present meeting facilities.



Pastor Johnson conducting a worship service at Thunderbird Baptist Church.

**Five Thousand Men!
Fifty Countries!
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Harry F. Penner Photo

MEMORIAL DAY

Memorial or Decoration Day, in honor of the nation's war dead, was first officially observed on May 30, 1868. The observance began during the Civil War when Southern women at Vicksburg and Columbus, MS, and Charleston, SC, decorated Union as well as Confederate graves. When Major John A. Logan became commander of the postwar Grand Army of the Republic, he issued on May 5, 1868, his famous order "That every post of the Grand Army should hold suitable exercises and decorate the graves of their dead comrades with flowers . . . Let no ravages of time testify to coming generations that we have forgotten as a people the cost of a free and undivided Republic." May 30th, a time when flowers are at their best, was chosen as the date, and the first Memorial Observance was held at Washington. Ambulances carried flowers to Arlington Cemetery from the Botanic Gardens, the Treasury grounds, and the President's conservatory and private gardens. General Ulysses S. Grant, presidential nominee, was in the stands, and General James A. Garfield who was then in Congress but was later to become President, gave the oration.

Let us remember and honor those who gave their lives for us. But above all, let us remember Jesus Christ who gave his life for all mankind.

WEDDING ANNIVERSARY

Mr. and Mrs. Bill Schuneman observed their 50th wedding anniversary on Feb. 20, 1977. They are members of First Baptist Church, Steamboat Rock, IA.

KELOWNA, BC.

The Trinity Baptist Church experienced a spiritually productive two weeks with God's Volunteers, the musical as well as the follow-up sections. The evening services were very well attended, with more than 500 at the closing service. Besides the church performances, the teams also visited and sang for school assemblies, senior citizen's homes, and at a large shopping center. In four days of door-to-door visitation, the follow-up team, assisted by 92 "callers" from the church, made 937 calls, contacting 631 people. The number of those who responded either by making decisions or prospects for church and follow-up were 46. These first two weeks in February 1977 have made a decided impact on many a member at Trinity to share Christ in a more effective way. The Rev. Richard Hohensee is our senior pastor, and the Rev. Ron Habermas is our director of Christian education. (Mrs. Magdalene Spletzer, reporter.)

REGINA, SA.

Neighboring churches participated with Faith Baptist Church in a reception for their new pastor, the Rev. Richard Quiring, on Jan. 9, 1977. He was formerly pastor of the Winona Gospel Church, Winona, ON. Assistant pastor Bob Vogt had been serving since the resignation of the Rev. Homer Edwards, March 1976.

Twenty-two persons were baptized at Faith Church in 1976. Six young people are attending Bible school. Two couples from our church have entered fulltime Christian service: Jack Sailor, ordained by our church, and his wife, serving with Central Alaska Mission, Alaska, and Gord and Nancy Barwell with Athletes in Action.

Our Sunday school attendance has increased. We have also dedicated a new gymnasium. (Vera Rosem, reporter.)

ANAHEIM, CA.

On Feb. 13, 1977, the Sunkist Baptist Church held a reception for their new pastor, the Rev. Adolph Braun, his wife, Muryal, and daughter, Joyce. The guests included pastors and members of the Southern California Association of North American Baptist Churches. The Brauns were welcomed to Anaheim by City Councilman Donald Roth. Western Area Secretary, the Rev. H. J. Wilcke, Portland, OR, brought the message. (Mrs. Josephine Harwood, reporter.)

CALGARY, AB. On Jan. 23, 1977, 12 candidates followed our Lord through the waters of baptism at Grace Baptist Church. Many of these candidates had just accepted Christ as their personal Savior within the last six months. It was a joy to hear their testimonies. We praise the Lord for each one of them. In the evening, these as well as three others were extended the right hand of fellowship. The Rev. E. Klingenberg is the pastor. (Ruth Benke, reporter.)

EAST DETROIT, MI.

On Jan. 31, 1977, the Rev. Herbert Hiller brought to a close his active ministry of 43 years. His final sermon to the Ridgemont Baptist Church congregation, where he and his wife have served for the past 5½ years, was entitled, "A Pastor's Testamental Faith."

In the afternoon friends and pastors from the Detroit area, including area secretary, the Rev. Willis Potratz, gathered for a farewell service. The Rev. Edmund Mittelstedt led the program, which included choirs singing favorite selections of Pastor and Mrs. Hiller. Guest speaker for the occasion was Dr. Reinhold Kerstan, associate secretary for communications, Oakbrook Terrace, IL. A monetary gift was presented to the Hillers.

The Hillers will continue to reside in the area and minister where needed on a part-time basis. (Shirley Bossner, reporter.)

SUMNER, IA.

The W.M.S. of the Sumner Baptist Church presented a handmade quilt to the Rev. and Mrs. Herman Effa, former missionaries to Brazil, now of Benton Harbor, MI.



Each member embroidered a block with her name and a floral design. Then the quilt was beautifully completed by Mrs. John Menke, who inspired this project. (Mrs. M. B. Potratz, reporter.)

PLEVNA, MT. Three persons were baptized and welcomed into the fellowship of the Plevna Baptist Church on New Year's Eve, 1976. At this time the church participated in the Lord's Supper and also viewed a film on Christ's life, "I Beheld His Glory."

Church growth was the topic of a presentation given by Mrs. Walter Klempel, Dickinson, ND, on Feb. 27, 1977, at our church.

The program of our camp at Crystal Springs, ND, was presented through slides and tape by Mr. Steve Opp on March 3.

World Day of Prayer was observed by the ladies of our church March 4. The Rev. G. Wesley Blackburn, Dickinson, ND, was guest speaker at the Men's Fellowship Sweetheart Banquet Feb. 14. (Paula Fuchs, reporter.)

CALGARY, AB.

The Naomi Guild promotes missions at Brentview Baptist Church by keeping the congregation informed of "mission news" in our monthly newsletter. We have a well-displayed bulletin board, and letters are read and information is given at the Guild meetings. It is with joy that the ladies, and some men, gather to prepare White Cross items. The monthly meetings have featured a variety of interesting programs and speakers, and good use is made of the W.M.U. program packets. The ladies participated in the Alberta W.M.U. Retreat at Banff.

We started the "Togetherness" program one morning a week for a period of eight weeks to provide some "time out" for the ladies in our congregation. We are now in our third series. Nursery care is provided. The program includes crafts, a potpourri corner where you can do your own thing, exercise session, coffee time and Bible study for all. Another motive is to encourage ladies to bring their unsaved neighbors. We encourage other churches to institute such a program. We'd be happy to provide more detailed information to any who are interested. (Linda Ohlhauser, reporter.)

CALGARY, AB.

The music ministry at Brentview Baptist Church is exciting and inspirational. The choir has contributed much to our worship service. At Christmas, an over-crowded sanctuary thrilled to the message of John W. Peterson's "King of Kings." At Easter they will present the cantata, "The Last Week."

The adults of the church planned a Valentine "Happy Hearts" banquet, which was a refreshing evening complete with nostalgic love songs, inspirational music and message by the "New Dawn" singers.

Bernie Smith, our "colorful" interim pastor, has blessed our hearts in the three months he has served. We are, however, pleased to announce the arrival of our new pastor, the Rev. Ron Kernohan, his wife, Mary, and family from Detroit. The welcome was in the form of an all-church supper on Feb. 27 followed by an hour of celebration which included musical selections, a children's choir directed by Pastor Bernie, and a welcome to the Kernohans. (Linda Ohlhauser, reporter.)

PORT COQUITLAM, BC.

Two persons were baptized by our pastor, the Rev. Manfred Taubensee, on Feb. 6, 1977, at the Mary Hill Baptist Church.

On Feb. 4 our church had an extremely informative evening, at which time Dr. Reinhold Kerstan, Oakbrook Terrace, IL, showed movies of his trip to Russia. (Erika Meier, reporter.)

LANSING, IA.

A group of 30 adults met at Central Baptist Camp, Feb. 4-6, 1977, for a Couples' Retreat. Representing four states: Minnesota, Iowa, Wisconsin, and Illinois, the group spent the weekend under the leadership of the Rev. and Mrs. Wm. Jeschke, Forest Park, IL, discussing such topics as "Communication Build-up," "Hurting and Healing," "Leadership and Partnership" and "Heirs Together for the Grace of Life." There was time for recreation, relaxation and fellowship.

The next retreat will not be limited to couples but will be of a general nature for all adults, Feb. 10-12, 1978, at Central Baptist Camp. (Mrs. Russ Miller, secretary.)

MEDICINE HAT, AB.

On Feb. 6, 1977, the members and friends of Temple Baptist Church had the joy of witnessing the induction service of our new pastor, the Rev. Norman W. Dreger. He, his wife, and son, Dwight, were welcomed into the fellowship and service of the church and community. Guest churches represented were Park Meadow, Lethbridge; Hilda Baptist Church, Hilda; and Grace Baptist Church, Medicine Hat. The interim pastor, the Rev. John Engel, gave the message. Greetings were extended from various organizations.

Recognition was also given to Pastor and Mrs. John Engel who served as interim pastor up to the time of Pastor Dreger's arrival. (Mrs. Jack Enslin, reporter.)

CAMROSE, AB.

The Ladies' Mission Circle of Fellowship Baptist Church held the 62nd anniversary program on Feb. 10, 1977, with Dr. and Mrs. Dieter

Lemke speaking and showing their slides. The Rev. and Mrs. Reinhard Neuman were also present, as well as visitors from Wiesenthal, Millet; Calvary, Wetaskiwin, and First, Camrose. Mrs. Anne Schumacher, our pastor's wife, chaired the program and presented honor pins to Mrs. Adena Busenius and Mrs. Mildred Wilson for their many years of service to the Lord. Mr. and Mrs. Art Petrie sang. The offering was given to our N.A.B. College, Edmonton, and Camp Caroline.

On Jan. 16, 1977, we welcomed into our fellowship four adults and two young people. We praise God for a goodly increase in our Sunday school attendance as well as church service. (Mrs. Anna Soderstrom, reporter.)

McINTOSH, SD.

The new church building of First Baptist Church, constructed largely by members donating labor, was dedicated Dec. 5, 1976, with our pastor, the Rev. James Porterfield presiding. The Rev. Clarence Walth, North Central Area secretary, brought the dedicatory message. Greetings were given from former pastors: the Rev. Walter Klempel, Dickinson, the Rev. Terrance Jarosch, Appleton, MN, and



the Rev. Alvin Fischer, Hettinger. Clarence Moser read a historical sketch of the church's past 60 years. Musical selections by members of the McIntosh Church and sister churches were also a part of this service. The Reverends Byron Ling, Bison, and Ken Mercer, McLaughlin, participated also.

First Baptist Church was organized in 1917 as a rural church known as Annantahl. In 1925 the church was moved into McIntosh. On Sept. 19, 1976, we worshipped in our new building for the first time. On Nov. 29, 1977, the church will celebrate the 60th anniversary. Eleven pastors have served this church. (Marilyn Brockel, reporter.)

BEULAH, ND. On Feb. 13, 1977, the Rev. Herman Kesterke became the new pastor of Immanuel Baptist Church. Pastor Kesterke, his wife, Marylen, son Shane and daughter, Corrie, came from North American Baptist Seminary, Sioux Falls, SD, from which he graduated.

On Feb. 20 the church had an installation service, with musical selections, words of welcome from each church organization, and Pastor Walter Klempel, Dickinson, ND, as guest speaker. (Mrs. Leonard Boeckel, reporter.)

FESSENDEN, ND.

Evangelistic meetings were held with the Rev. Geo. Breitreuz, Jamestown, ND, as our speaker. The Rev. and Mrs. Ray Hoffman, missionaries to Cameroon were guest speakers at our Harvest-Mission Sunday celebration. We held a Sunday school contest; the losers served breakfast to the winners. The Men's Brotherhood served a pancake and sausage supper to which they invited other churches. The Wells County Hymn Sing, centered on the Bicentennial theme, was held in our church. Our choir presented a Christmas concert. (Mrs. Adolph Pepple, reporter.)

WINNIPEG, MB.

The Pioneer Girls of McDermot Avenue Baptist Church gave a fine program Feb. 20, 1977, under the direction of Mrs. Dorothy Schulz. The girls sang several numbers led by Maria Rogalski. Awards were presented. Mrs. Jeannette Stein was guest speaker, and a playlet written by Mrs. Stein was presented. A mural made by the girls was presented to the nursery. The offering was designated for teaching supplies for Cameroon. Everyone viewed the lovely handwork. (Alice Parr, reporter.)

McINTOSH, SD.

Three persons (pictured) were baptized by the pastor, the Rev. James Porterfield, on Feb. 6, 1977, at the Isabel Baptist Church. The



pastor serves both First Baptist, McIntosh, and Isabel Baptist. Two of them were received into the membership of the McIntosh Church on Feb. 20. (Marilyn Brockel, reporter.)

in memoriam

ADDIE DINKEL FIRESTINE was born in Jamesburg, NJ, on Feb. 28, 1893, and died on Feb. 4, 1977, in Wallingford (PA) Nursing Home. A few years ago Mrs. Firestine moved from Jamesburg to Media, PA, where she lived with her daughter, Thelma. Mrs. Firestine was the wife of Frederick Firestine who preceded her in death in 1969. Addie is survived by two daughters: Mrs. Otto Yahnel (Thelma), Media, PA, and Miss Helen Firestine, Alexandria, VA; three sisters: Mrs. William Windeler, Mrs. Hazel Knott, and Mrs. John Michaels; a brother, Otis Dinkel; a granddaughter and a great-grandson. Mrs. Firestine was a member of First Baptist Church of Jamesburg, NJ.

WILHELM FRANK was born on Feb. 3, 1894, in Poland, and died Feb. 10, 1977, in Vernon, BC, at the age of 83. In 1919 he was united in marriage to Emma Wolski who predeceased him in 1963. Nine of the 13 children predeceased him, most at an early age. He immigrated to Canada in 1953. Survivors include one son, Erwin and family; three daughters: Leokadia Taranowski and family, Martha Merke and family, Trudi Ginsbockel and family, all of Vernon; 10 grandchildren, 4 great-grandchildren, and many friends. The Rev. Siegfried Hoppe officiated at the service.

KARL GOEHRING, 82, Herreid, SD, died Feb. 5, 1977. He was born March 30, 1894, in Wilhelmstal, Odessa, South Russia, and came to this country with his parents in 1905 to the Mound City area. Mr. Goehring lived there until 1946 when he retired and moved to Herreid. He married Magdalena Moser in 1913. Seven children were born to this union before her death in 1924. In 1925 he married Barbara Klingman. This marriage was blessed with 11 children. Mr. Goehring accepted Christ as his Savior and was baptized in 1924. He served his church and community in many ways. He was a deacon of the Gnadefeld Baptist Church for many years. In 1946 he joined the Herreid Baptist Church.

He is survived by his wife, nine sons, two daughters, 46 grandchildren and 16 great-grandchildren. The Rev. Edward Kopf officiated at the funeral service on February 9.

FRIEDA HAMMER (nee Dickau), 84, born Jan. 19, 1893, in Wetaskiwin, AB, died Feb. 2, 1977. On Jan. 21, 1914, she was married to Rudolph Hammer, who predeceased her in 1940. At the age of 12, she accepted Christ as her Savior, was baptized and became a member of Calvary Baptist Church where she served in the Sunday school, choir and W.M.S. Survivors include one son, Rubin, Wetaskiwin; three daughters: Mrs. Walter (Erna) Krause, Wetaskiwin, Mrs. Paul (Doris) Wisner, South Holland, IL, and Mrs. Don (Vivian) Pruden, Surrey, BC; one sister, Mrs. Walter (Minnie) Pankratz; two brothers: Ben and Lawrence; 15 grandchildren and 17 great-grandchildren. The Rev. Henry Schumacher officiated at the funeral Feb. 5, 1977.

RÓSINA JUNG, 73, of Eureka, SD, died Jan. 30, 1977. She was born Dec. 16, 1903, at Bowdle, SD, to Mr. and Mrs. John Wolff. She married John Jung on March 23, 1923; he died in 1968. They lived on a farm southeast of Eureka until 1953 when they moved to Eureka. Mrs. Jung was a member of First Baptist Church of Eureka. Survivors include one son, Aaron, Minneapolis, MN; one daughter, Mrs. Chester (Violet) Naasz, Moorhead, MN; two brothers: Gust and Reinhold; three sisters: Mrs. Lydia Gab, Mrs. Hulda Pfitzer, and Mrs. Marie Mitteldeier; ten grandchildren and five great-grandchildren. The Rev. Don Paschke officiated at the funeral service.

KATHARINE KOENIG, 91, Carrington, ND, died on Feb. 6, 1977. She was born Feb. 26, 1885, in Russia. On Jan. 5, 1904, she married Christ Schaffer, who died in 1922. She married Charles Koenig in 1938; he preceded her in death. She was a faithful member of Calvary Baptist Church until her death. Surviving her are four children: Christ, Nampa, ID; Edward and Jacob, Carrington; William, Edmonds, ND, and Mrs. David (Kate) Ahl, Marysville, WA; 25 grandchildren; 71 great-grandchildren, and several great-great-grandchildren. The Rev. Frank Unruh and the Rev. N. E. McCoy officiated at the funeral service.

GUSTAV KUHNERT, born Jan. 6, 1885, in Vallenia, Russia, died Dec. 31, 1976. In 1893 Gustav and his parents immigrated to Canada and homesteaded in Fredericksheim, AB. He was saved, baptized, and joined First Baptist Church. In 1910 he married Alvina Hiller of Rabbit Hill. This union was blessed with four children. In 1943 they moved to Edmonton and joined the Central Baptist Church. On Feb. 29, 1946, Alvina, his wife, died. In 1950 he married Mrs. Ella Albrecht. Survivors include his wife, Ella; 3 children: Esther Krause, Rubin Kuhnert, Edmonton, and Luella Dickau, Victoria, BC; one brother, Herman; 10 grandchildren; 31 great-grandchildren, one great-great-granddaughter; 5 stepchildren, 12 stepgrandchildren and one great-step-granddaughter. The officiating ministers were Dr. E. P. Wahl and the Rev. Gerald Scheel.

JAKOB WEISSER, son of Christian Weisser and wife (nee Anna Maria Handel) was born in Klein Neudorf, So. Russia, Nov. 24, 1887. He immigrated to the U.S.A. in 1910, living at various times near Eureka, SD, Venturia, ND, Ashley, ND, and finally to the Baptist Home, Bismarck, ND, in 1975. He died Feb. 3, 1977, at the age of 89 years, 2 months, 24 days. He married Karolina Heupel on Nov. 28, 1912. He became a Christian, was baptized April 4, 1920, and joined Johannestal Baptist Church, and later Ashley Baptist Church where he was an active member. He loved his Bible. He is survived by his wife, 6 sons and 8 daughters, 33 grandchildren and 14 great-grandchildren. Preceding him in death were his parents, 2 brothers, 3 sisters, 1 son and 4 grandchildren. Pastor Orville Meth and Pastor Hugo Zepik officiated at the funeral service on Feb. 7, 1977.

... ego-trips, dishonesty, critical attitudes, gossip, spiritual pride. If Christ can help kids with drugs, they reason, why hasn't he helped older people with their problems? We exhort kids to quit their nasty sins but fail to see that we are hanging on to some others that are just as bad.

I haven't compiled this list to suggest that we throw away all standards or concede to every demand made on parents and the church. Young people don't really want that. I am suggesting that kids know that submission to parental rules may force them to conform, but inside they are screaming for reality. They want someone to notice them, to love them, to pray with them. They know that nice manners, a Christian vocabulary and taking an active part in church programs will steady the family boat but inwardly they are frustrated.

So let's start listening to what kids' problems *really* are. This will be painful because their problems involve us and our often sinful shortcomings. But rigorous self-examination and change is worth it to reach the raw inner needs of our young people. When we say that Christ is enough to get kids off drugs or violence, we need to demonstrate that he is also great enough to help us kick our own habits of selfishness, lust and pride. □

We're Looking for People Who Want to Lead

(Continued from page 17)

tremendous time of growth, discovery of gifts and development of confidence. As I grew in the Lord, he gave me boldness to share him, meet people, and enjoy fellowship with other Christians. One of the lasting impressions was getting to know so many pastors and their wives, each with different personalities, yet serving the Lord so faithfully. I saw that God is anxious to use everyone and will, if we are willing. All this had its influence on me.

My Mom has always been happy in the Lord—and therefore happy as a pastor's wife. That attitude made me open to the possibility of being a pastor's wife

myself. At the first Youth Congress at Lake Geneva, WI, I met my husband-to-be, Jim DeBoer. It was at this same Congress that Jim rededicated his life to God and felt his leading to serve in full-time ministry. The Lord blessed as we both went to school and then married. As I yielded to the Lord, he led me to serve him first of all as Jim's wife, and experience the joys of being a pastor's wife, too!

As I see the motivating influences that led me to becoming a pastor's wife, it was simply the Lord working through my family, the church, opportunities to serve, and "circumstances" which proved to be part of the path God was choosing for me. All of these could only be used as I willfully gave my life to him.

I praise God who "saw me before I was born and scheduled each day of my life before I began to breathe" (Psalm 139:16 LB). □

News Flash

(Continued from page 3)

timidate opposition, so that throughout the world countless numbers of men, women and children are suffering inhuman treatment.

We believe in the worth of every individual created in God's image, and that no circumstances whatsoever can justify practices intended to break bodies, minds and spirits.

Both tortured and torturer are victims of the evil from which no human being is immune. Baptists, however, believe that the life and power of God are greater than evil, and in that life and power declare their opposition to all torture.

The Alliance calls on its affiliates, their churches, and members as well as members of other religious organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden." □



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, through a letter to his missionary parents, life at Hillcrest School, which our missionary children attend in Jos, Nigeria. Can be used in Sunday schools, camps, vacation church schools or as part of an evening service. Filmstrip and cassette 18 minutes. Rental \$2.00. Purchase price \$10.00.

How to Visit a Child

Purpose: To help teachers of children in Sunday schools and vacation church schools, teacher training classes, and 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 "Letter from Hillcrest" from North American Baptist College, 23 Ave. & 115 St., R.R. 3, Edmonton, AB, T6H 4N7.)

MISSIONS PROFILE

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- how our mission fields began and developed
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To All Our Friends Old & New

TO ALL OUR FRIENDS, OLD AND NEW:

WASHBURN BAPTIST CHURCH will celebrate its 75th Anniversary Saturday and Sunday, October 8-9, 1977.

We extend an invitation to all to attend these sessions. To those who cannot attend, we invite you to write a letter of greeting which will be displayed prominently at the festive occasion.

Because of lodging shortage in the area, we urge that you write us early if you desire to be lodged in the homes of our congregation during the event.

Write to:
WASHBURN
BAPTIST CHURCH
P. O. Box E
Washburn, ND 58577

What Christian Kids Don't Tell Their Parents

(Continued from page 13)

are burdened with guilt feelings about sex but there's no one to talk to.

6. Young people want to be challenged and to feel that adults have confidence in them to undertake some real responsibility. Too often "Christian service" for teen-agers means mowing the church lawn, washing windows, helping at church suppers or baby-sitting in the nursery. They want adults in the background with support and encouragement, but not to take over heavily-handedly when things go a little wrong.

7. Kids resent that important social issues are treated with a lackadaisical attitude by church people. They reject the response, "The Christian's duty is to tell people about their spiritual needs but leave economic, political and health problems to our secular leaders."

8. Young people recognize the disparity between the pat answers and Christian lives of their elders. They are told that Christ will solve their every problem; that there's nothing Christ cannot do. But they look around and see that older Christians have sins of their own



Communication

by Adolph Braun

"We are a church service organization, a servant of the local church, and of course, we would like to come to your church to minister to your people. . . . unfortunately the purpose is often reversed and the church ends up serving

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

the parachurch organization." That statement was made recently by a seminary professor who started another service organization in which he served twice a week.

One responsibility of a pastor is to keep the sheep from the wolves. He is their "overseer" (Acts 20:28). There are some parachurch groups that have helped the ministry of the local church and are worthy of our support. However, scores of them feed off the church, siphoning off the cream personnel and purse, and then condemn the church for "not doing its job." Some are not accountable for their time or money to anyone. Church members, who say, "We know our pastor ought to get a raise, but we can't afford it," are often helping to support people they hardly know.

Some groups send out mailings which are irresponsible, subtly destroying confidence in the local church programs and leadership. Ten years ago a man, who had the backing of a large mission

organization, encouraged pastors to prepare for weekday worship services because our affluent society has so many cottages, mobile homes, and other attractions that Sunday worship is no longer convenient. I cannot agree with stealing from God's time on his day and relegating him to "a more convenient season."

Many of these leaders refuse to work in a local church, because it is too demanding and too restrictive. A few do not live with their wives and have bad reputations in their home territories. One organization collected \$8,000,000 and could only account to the IRS for two million.

However you look at it, the New Testament Church, teaching, caring and sharing, discipling and continuing, is the local body of believers. That is not always glamorous, but it is real, local and New Testament. Just think what could happen if these thousands of parachurch workers would believe in the local church enough to work in it! □

news & views

PETER'S HOUSE EXCAVATED

Franciscan archaeologists working on the shore of the Sea of Galilee at Capernaum, Israel, are excavating what they believe is the house of the Apostle Peter.

The archaeologists, who have been digging at the site, which had been the site of an ancient Byzantine church, have exposed eleven layers of construction beneath the edifice. They have found fish hooks and other signs of a poor fisherman's household of the time of Jesus on the lowest level.

Some scholars believe that the house of Peter evolved from a simple home to a place of worship and that this place has always been venerated as the home of Christ's first disciple. They note that many churches in Rome developed in the very same fashion and that such a circumstance was common in the early days of Christianity.

The great reverence in which the site was held over the centuries is seen in the careful way the threshold stone, at the entrance of the house, has been preserved. Despite a number of additions to the original room, each builder took special care to protect this stone which has been mentioned in Scripture.

In the Gospel of Mark there are remarkable evocations of the place, the day, and the time Jesus began his ministry in Galilee. Jesus' first day in Capernaum was spent at the house of Peter and Andrew near the lakeshore. That morning he visited Peter's mother-in-law at the house and cured her of a fever. In the evening, standing on the threshold of Peter's house, according to the Gospel of Mark, Jesus healed great numbers of sick people.

According to Mark, Jesus went into the synagogue in Capernaum on the next sabbath day and began to teach. The Capernaum synagogue, which stands near the house of Peter, has been under excavation for the last seven years. Scholars believe that this synagogue, built in the 4th Century, was constructed over the site of the original synagogue in which Jesus taught.

At different levels of excavation around the house of Peter, archaeologists have found more than 130 inscriptions in Greek, Latin, Aramaic and Estrangelo. The name of Jesus appears several times. One inscription in Estrangelo includes the Eucharist symbols and Christ's monogram. The name of Peter appears at least twice.

The first formal church was built on the site early in the 4th Century when Christianity, under the Edict of Milan in 313, became a recognized religion in the Roman Empire. The visit in 326 by Queen Helena resulted in the construction of a major basilica, which survived until the Moslem Conquest in the 7th Century, when it was destroyed.

UGANDA MISSIONARIES PLAN INDEFINITE STAY IN KENYA

NAIROBI, KENYA (BP)—Six Southern Baptist missionaries to Uganda plan to remain in Kenya for an indefinite period.

The couples were out of Uganda when President Idi Amin first ordered Americans to report to him for a meeting. The meeting was later postponed to a second date, then postponed indefinitely, but the Southern Baptist missionaries decided to remain in Kenya pending further developments.

J. R. Cheyne, field representative, said that the latest reports he has received indicate that none of the Christians affiliated with the Southern Baptist work in Uganda has been harmed. News media have carried reports of killing of Christian members of some Ugandan tribes and charges that Amin murdered Anglican Archbishop Janani Luwum.

GIVE A CAR TO YOUR PASTOR

JACKSON, OHIO (BP)—When Scioto Valley Baptist Association observed its recent "Pastor Appreciation Day," a member of an affiliated church said the congregation had honored its pastor by giving him a new car.

"Praise the Lord," said C. B. Coleman of Jackson, the area missions director. "What is it?"

"An Avon," the members replied.

"Avon?"

"You know, the kind that comes filled with shaving lotion," the member answered.

■ *The Rev. Ronald Miller* became the pastor of the new church extension project in Houston, TX, on April 15, 1977. He had served as pastor of Canaan Baptist Church, Crawford, TX, from 1973-1977.

■ *The Rev. John Trate* became the pastor of the new church extension project in North Troy, MI, on April 1, 1977. He formerly served in three pastorates with the Conservative Baptist Convention.

■ *The Rev. and Mrs. Robert Lennick*, missionaries to Cameroon since 1973, have resigned effective the end of April 1977. Mr. Lennick becomes the pastor of the new church extension project in Bensalem, PA, May 1, 1977.

■ *Dr. and Mrs. Willi Gutowski*, medical missionaries in Cameroon and Nigeria since 1967, have resigned effective the end of March 1977. He is pursuing additional studies.

■ *Mr. Michael Harper* has resigned as the associate pastor of the Glencullen Baptist Church, Portland, OR, effective May 31, 1977.

■ *Dr. and Mrs. Gerald Borchert* have resigned their positions at the North American Baptist Seminary, Sioux Falls, SD, where he has been on the faculty since 1963, most recently (1970) as academic vice president and professor of New Testament. Doris Borchert has been instructor in Christian education. Dr. Borchert will become dean at Northern Baptist Seminary, Lombard, IL, effective July 15, 1977. Mrs. Borchert will also teach at Northern.

■ *Mr. Robert Lounsbury*, pastor of the Grace Baptist Church, Ochre River, MB, since 1974, resigned effective April 1, 1977. He became the pastor of the Creston Baptist Church, Creston, BC, April 15, 1977.

■ *The Rev. Paul G. Hintze* of McGregor, TX, died March 2, 1977.

■ *Miss Irene Hanik* of Kelowna, BC, former short-term missionary in Cameroon, and Mr. David Salzman of Kankakee, IL, were married on Feb. 19, 1977, in Kelowna, BC. The couple will live in Kankakee.

■ *Mr. Harald Gruber*, 1976 graduate of the North American Baptist Seminary, Sioux Falls, SD, has accepted the

call to become the associate pastor of Grace Baptist Church, Kelowna, BC.

■ *The Rev. Val Cudnoski*, pastor of the First Baptist Church, Sumner, IA, has resigned effective April 1, 1977.

■ *The Rev. William Sturhahn*, D.D., (right) of Winnipeg, MB, presented his book, *They Came from East and West*, covering his 25 years of service to immigrants, to Hon. Bud Cullen (left), Minister of Manpower and Immigration, at a special ceremony in Ottawa, ON. Mr. Cullen, in turn, presented Dr. Sturhahn with a special plaque reading "In appreciation of his many contributions to Canada, in a life dedicated to service to the people of Canada."

William Sturhahn was born in Varel, Germany, of second generation Baptist parents. He started school at the beginning of World War I. With one year to go towards an Abiturium, he left school when the family decided to immigrate to Canada in 1927.



The beginning of a new life in Canada was hard for this family as there was a depression at that time. During the first years here, William Sturhahn worked on a Saskatchewan farm, in a Winnipeg lawyer's office, in a British Columbia logging camp, in construction, and during this time, he supplemented his education, particularly in the English language.

In 1932, he entered the North American Baptist Seminary in Rochester, NY, graduating with a B.Th. Diploma in 1936. Pastoral experience came in three successive pastorates: Spring Valley and Unityville Baptist Churches, SD, Emmanuel Baptist Church, Loyal, OK, and Emmanuel Baptist Church, Morris, MB.

In 1946, the North American Baptist Conference sent him to Germany for six months to administer a post-war relief ministry. In 1950, he accepted the responsibility of looking after the immigration and settlement of German refugees in Canada for the Canadian Christian Council for the Resettlement of Refugees.

Serving for a number of years as Immigration Secretary and Director of the CCCRR, he was directly responsible for the settlement and placement of refugees brought forth by CCCRR for settlement between Winnipeg and Vancouver. The CCCRR operated refugee camps in Germany and Austria for many years after World War II. It is estimated that this organization was responsible for moving more than 250,000 displaced persons to Canada.

In 1958, the North American Baptist Conference appointed Dr. Sturhahn Secretary for the Northern Area which included the three Prairie provinces. This appointment allowed him to meet with and continue to help new settlers in the Prairies. In 1970, the North American Baptist College in Edmonton, AB, bestowed the degree of Doctor of Divinity upon him.

Dr. Sturhahn was married to Miss Erna Kannwischer in 1936. They have three children: a daughter, Dorothy (Mrs. Arthur Patzia) and two sons, Richard and David. Dr. and Mrs. Sturhahn have resided in Winnipeg since 1950.

For further information about the book, write to Dr. William Sturhahn, 184 Wharton Blvd., Winnipeg, MB, R2Y 0T1. □

chuckle with bruno

First girl: "I hear Jim proposed to you and you accepted. Did he tell you that he proposed to me first?"
Second girl: "No, but he did mention that he had done a lot of foolish things before we met."

"I've got something to tell you," whispered the gossip. "But listen carefully, because I can tell this only once. You see I promised not to repeat it."

Sign on entrance to cemetery: Due to a strike by the employees, the graves will be dug by a skeleton crew.

With the guarantee of free speech we wish we had a way to guarantee its quality.

It's amazing how nice people are to you when they know you are going away.

editorial viewpoint

A Rich Past and a Demanding Future

A Guest Editorial
by G. K. Zimmerman

My responsibilities as executive secretary of our Conference cause me at times to reflect on our past and to be a leader in planning for our future. We have an interesting past and an exciting future that will challenge our abilities to the breaking point. How can we meet the demands of the future?

As I recall the past, it brings to mind personal influences in my life through my faithful parents, pastors and laypersons in the local church who nurtured my faith in Christ. After I committed my life to serve God in the ministry, the instruction of seminary professors, the influences of fellow students, colleagues in the ministry, helpful laypersons, staff persons in the Conference office and office workers have all made a contribution to my Christian experience.

Many testimonies, I am sure, can be given as to how God has worked in the lives of our people during our more than one hundred year history. As North American Baptists we can humbly thank God for our heritage and what he has accomplished through the ministry of our churches. Many of us owe our Christian experience to the faith of our forebears which was fostered in our churches and homes.

Within the last ten years we have seen outstanding growth in student enrollment at our North American Baptist Seminary in Sioux Falls, SD, and our North American Baptist College in Edmonton, AB. Church Extension has blossomed in recent years, and during its twenty-five year history more than one hundred new congregations have been started. Our church growth and outreach evangelism ministries are bearing fruit with increasing reports of conversions and additions to local churches. The response of our people in financial stewardship has been marvelous: nearly \$3,000,000 were given in 1976 for bud-

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

get needs, relief ministries and the office building fund. During this decade, a successful million dollar MAP Campaign was completed, and the N.A.B. International Office Fund Campaign is over 90 percent complete.

As interesting as it is to reminisce about the past, we must look to the future which God has for our Conference. At the recent Triennial Conference sessions held in Portland last July, specific goals were adopted for all areas of our Conference ministries for the Triennium 1977-79, and the following are a few of these goals:

1. To average 200,000 church growth contacts each year, resulting in a new membership increase of 8,100.
2. To start 10 new churches each year.
3. To increase overseas missionary personnel from 99 to 120.
4. To increase total N.A.B. Seminary enrollment to 275.
5. To construct a 21-unit student apartment building and a new multi-purpose educational center and to expand the library building at the Seminary.
6. To increase total enrollment at the N.A.B. College to 220.
7. To construct a new library and additional student housing at the College.

As long as the Lord tarries, this generation and the youth of our Conference will have enlarging opportunities for ministry. This challenge means that we need more pastors and leaders and the growing financial support of our people. As I think about financial requirements for the growing opportunities God is giving us, I feel overwhelmed at times. I am confident that our people will continue to contribute in an increasing measure, but I am also firmly convinced that gifts through wills and trusts will meet the needs of the future. An example of this is a bequest of \$240,000 received in 1970 which covered the budget

The Pilgrims Progress

Now a recorded spectacular of the century in stereo by "Light of the World Recording." Reader-Roderick Britton Manson-Veteran International Radio T.V. Broadcaster. Send \$36.00 for set of six one hour long play records in beautiful 17 century decorative box, to P.O. Box 1052, Niagara Falls, NY 14302. Total price \$36.00.

deficit and enabled us to continue our ministries.

I really believe that God has been working in the past to prepare us for the needs of the future. More than ten years ago, one of our laymen who was then chairman of the stewardship committee, encouraged us to start a ministry known as deferred giving. We followed that advice and have since added personnel who work in what we call our personal estate planning service. We provide this service not only to help our people plan their own estate needs but also to ask individuals to consider setting aside a portion of their estate for Conference ministries. We are aware that this life is an earthly pilgrimage and that our real home is with the Lord. However, we can have the satisfaction of leaving to the Lord's work the possessions we have accumulated. The investment of your material benefits will help the younger generation as they take up the torch to carry forth the gospel witness.

As I have attended the various boards and committees of our Conference, I am convinced that estate gifts will be the key in determining whether church extension, evangelism, the college, the seminary and missions will be able to realize the opportunities before them. This is why I am urging all church leaders to present the "Let Love Live through Christian Estate Planning" program to the people of our North American Baptist churches.

Materials for a wills emphasis program have been sent to the pastors. I pray that you will give prayerful thought to remember our Conference ministries in your will. Yes, my wife and I remade our wills several years ago and have generously remembered the Conference which nurtured our Christian lives. We have found joy in doing this. I believe you will also find joy in remembering God's work in your will so that the gospel story may continue to be told. □

open dialogue

letters to the editor

Dear Editor,

Today I received the February issue of the BAPTIST HERALD and noticed that it, as well as the January issue, did not include any "Letters to the Editor." A two month period of not printing such letters could indicate that readers are not making contributions, editorial policy has changed, or that "Open Dialogue" has been displaced in favor of other sections and only appears when space permits.

If any one or combination of the above are responsible I would like to encourage a reversal of the situation. One of the basic tenets of Canadian and American society is the freedom of the press, placing the onus on the press to print responsible and representative viewpoints and on the reader to provide those responsible and representative views.

In the case of the BAPTIST HERALD which discloses official North American Baptist Conference policy and opinion, "Open Dialogue" gives the unique opportunity for all Baptists not only to make their opinions known, but to be cognizant of fellow Baptist views. Thank you.

Rod Link, Victoria, B.C.

P.S. I sorely miss those letters from the more "right wing" Baptists.

NOTE FROM THE EDITOR: Believe it or not, but there were no letters to the editor in January and February. Thank you for your comment. □

Woman's World

(Continued from page 15)

Coping with crises. Every family, including yours, has no doubt had to deal with crises, whether these were illness, death or hardships. The death of my second oldest sister occurred when I was about 11 years of age. My sister was married and the mother of a seven-year-old son. I recall that it was a very traumatic experience for our family, especially for my mother. To me it seemed to take her a long time to get over this event. She never expressed resentment toward God; instead I sensed that she had a firm faith in him. Even-

tually this firm hold on God helped her to move out of the valley and back up to the side of the mountain again. Little did I dream or think that somewhere along my life's journey there would be an event like this in my family. It did happen eight years ago when my wife had to call me by phone some 2,000 miles away from home to inform me that our 17-year-old son had been killed while delivering newspapers. When I recall the immediate feeling of being in a valley surrounded by insurmountable mountains, I could identify with my mother and understand how she must have felt when an immediate member of the family was taken 38 years ago. The depth of sorrow can lead to tragedy for us, if we cannot experience the strength from God to again move up out of the valley and on to the mountain. Walking over the same road that my mother had walked, which was so long and trying, could have embittered both of our souls and those of our families. But God's presence and steadfast love sustained us. Thanks be unto God. I shall always be grateful for the example of my mother in coping with crises as she walked that difficult road over and over again as immediate loved ones were called from this life. She always came through victoriously with hope and a stronger faith. I want to remember these victories of my mother.

Joyous occasions. One occasion which I may have enjoyed more than my mother did was a surprise birthday party. I do not remember the exact birthday she celebrated, but I recall the joy I had in giving her the first coffee percolator. The early coffee brewers used coffee pots that boiled coffee. Percolators were a whole new concept like "Mr. Coffee" is today. Anyway, I bought a percolator after hunting more than 200 gophers and putting the tails of these animals on string and collecting the one cent bounty for each tail from the "McIntosh County Anti-Gopher Department." You may have guessed it, the eight-cup percolator should have been 14-cup to meet our needs. What really matters about this occasion is that 40 years later this stands out as a joyous event for me and no doubt for my mother, because it was the first time I really felt I had expressed my appreciation to her for all she meant to me.

There are so many other events such as the ah's and oh's over the grandchildren she saw for the first time as she assured us that they were the king and queen of them all. Then there was the fiftieth wedding anniversary, the 50 silver dollars on the money tree, plus other gifts, the many family reunions, especially on Sundays. Since my father departed from this life there have been 75th, 85th, 90th and 95th special birth-

day celebrations plus the other years in between with much food and fellowship.

The highlight so far in the birthday celebrations was her 95th in July, 1976. About 65 family members and friends met for a dinner in Bismarck, ND, where my mother resides. The occasion was most enjoyable for the honored guest, because she had the full benefit of her first hearing aid, which made her say over and over again to relatives and friends, "Don't talk so loud, I can hear you better when you speak softer." At the end of that festive occasion the beloved mother, grandmother, great-grandmother and great-great-grandmother said, "I have something to say." Then followed a lengthy recitation she had committed to memory. It was her own composition, relating the events along the journey of her 95 years. She honored God as the source of her strength and wisdom and again commended God's way and message to all of the family and friends.

My mother has been a resident at the Baptist Home in Bismarck for the past 21 years. When one asks her to comment about how it is at the Baptist Home, she will consistently say, "They provide everything I need and more. We have it good here." The family members shall always be greatly indebted to those who have served her in this home, whether it be administrator, chaplain, nurse, cook, cleaning woman, etc.

Our family is grateful for the many years our mother has been with us. Her faith in God reinforces ours. Her prayers follow us day by day. To God be the glory for a mother who loves us and whom we honor as God's messenger to our family. □

COMING NEXT MONTH IN baptist herald

"Our African
Medical Work"

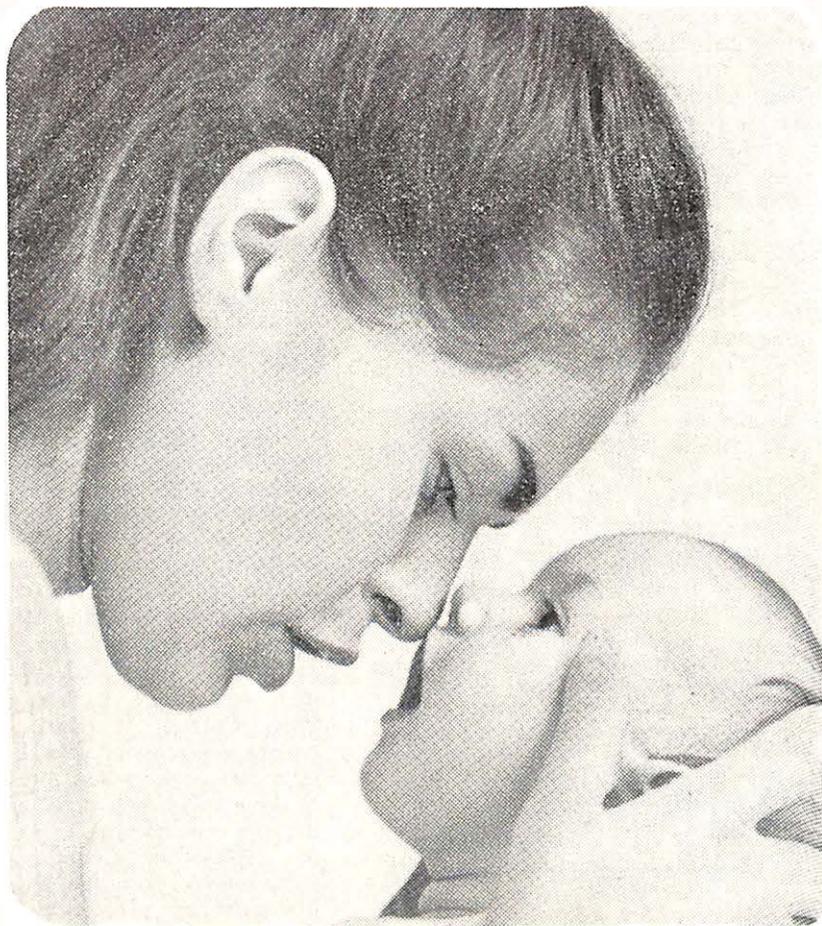
"God's Power is
Equal to
Our Needs"

"Baptism Belongs
to the Church"

Mothers Day Reflections

"I'll lend you for a little time a child of mine," He said,
"For you to love the while she lives and mourn for when she's dead.
It may be six or seven years, or twenty-two or three,
But will you, till I call her back, take care of her for Me?
She'll bring her charms to gladden you; and should her stay be brief,
You'll have her lovely memories as solace for your grief.

"I cannot promise she will stay, since all from earth return,
But there are lessons taught down there I want this child to learn.
I've looked the wide world over in My search for teacher true;
And from the throngs that crowd life's lanes, I have selected you.
Now will you give her all your love, nor think the labor vain,
Nor hate Me when I come to call her back again?"



I fancy that I heard them say: "Dear Lord,
Thy will be done!
For all the joy Thy child shall bring, the risk of grief we'll run.
We'll shelter her with tenderness, we'll love her while we may,
And for the happiness we've known, forever grateful stay.
But should the angels call for her much sooner than we've planned,
We'll brave the bitter grief that comes and try to understand."

Edgar A. Guest