

# paperist herald

April 1978





# Serving Those Who Serve

North American Baptist Ministers Conference  
August 8 - 11, 1978

North American Baptist Seminary Sioux Falls, South Dakota

This is an invitation to all church-related workers and their spouses to experience four exciting days at the N.A.B. Ministers' Conference in Sioux Falls.

The purpose of this conference is to

- cultivate friendship
- share stimulating ideas
- develop skills for the ministry
- encourage personal growth
- be informed about N.A.B. Conference ministries.

The keynote address will be given by Dr. Sidney Page, assistant professor at North American Baptist College, Edmonton, AB.

Dr. J. Gordon Harris, associate professor of Old Testament at North American Baptist Seminary, will lead the daily Bible studies.

There will be a number of workshops conducted by specialists in their fields.

The Rev. A. R. Fagan, executive director-treasurer of the SBC Stewardship Commission, will present a special emphasis on stewardship.

- Come and make this Conference a highlight of the year. Meet many of the Conference personnel from our Seminary, College and International Office.
- Come and renew old friendships with colleagues you have not seen for a long time.
- Come and make new friends who will enrich your ministry.

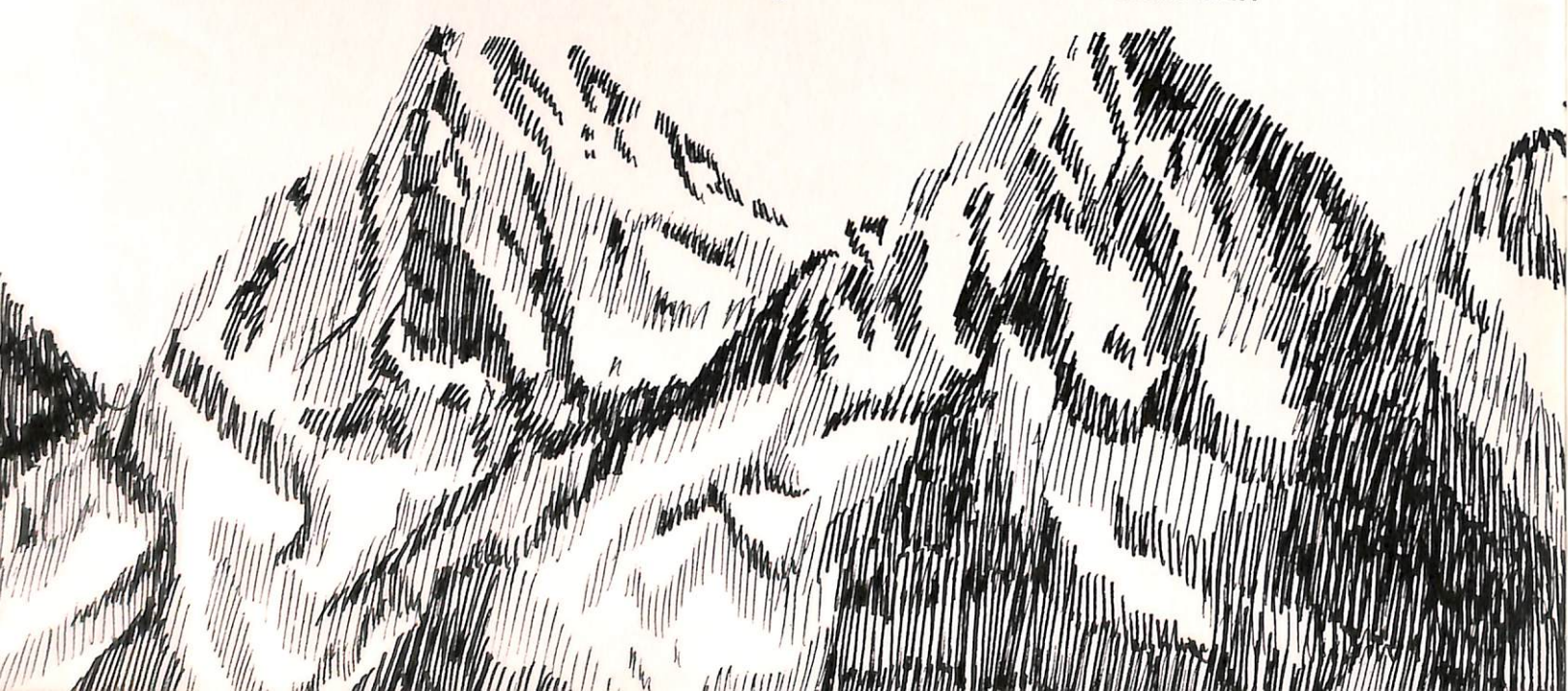
Registration Fees: For single participants \$10.00  
For couples \$15.00  
N.A.B. Seminary students free

MAKE YOUR PLANS NOW. You will receive further information on housing, lodging and program plus registration forms very soon.

Remember the date: August 8 - 11, 1978.

"How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, "Your God reigns."

Isaiah 52:7



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## Dreams Come True In Burma

WASHINGTON—Even the most ambitious dreams of the Kachin Baptists in Burma fell short of reality.

The Kachin Baptist Convention, composed of tribal people adjacent to Burma's Chinese border, had hoped for 50,000 people at their December 21-25 centennial celebration at Naung Nang, Myitkyina. They prepared for the crowd by gathering 350 cattle, 750 pigs, 1000 chickens and 5000 baskets of rice.

A letter from Victor San Lone, general secretary of the Burma Baptist Convention, now reports what really happened:

\* A total of 73,421 people actually registered their names at the registration office, and total attendance was near 100,000.

\* A total of 6,215 new converts were baptized in the Irrawaddy River.

\* More than 35,000 people joined in observance of the Lord's Supper.

The celebration marked the 100th anniversary of the coming of American Baptist missionaries in 1877. The Kachins reported a church membership of 57,000 baptized Christians and a total Christian community of 170,000 in early 1977. They are part of an overall Baptist membership of 321,525 in the Burma nation where Ann and Adoniram Judson spread the gospel message in 1813. These are large figures in the midst of a population judged to be 85 per cent Buddhist. Foreign missionaries have not been permitted in Burma since May 1966.

San Lone's letter said that "some of the Kachin people tracked for more than ten days up hill and down dale to be in time for the joyous occasion. Their worship services were impressive . . . for they have great joy in their hearts and a great zeal for the Lord's work."

The mass baptism took place on December 24. San Lone reports: "The candidates and 100 ordained

(Continued on page 31)



When Jesus lived in Galilee, days were divided into 24 hours of 60 minute hours and 60 second minutes. The Hebrew day began and ended at sunset. Time was measured by clocks (sundials, shadow clocks, water clocks.)

# I'D LOVE TO (but i don't have time)

Today our 24 hour, 60 minutes of 60 seconds day is measured by clocks (digital, electric, windup) and we have no more and no less time to accomplish our tasks than Jesus had.

Yet, often we excuse ourselves from tasks (or fun) by saying, "I don't have enough time."

My friend, Mary H., director of church activities, told me that when she asks for volunteers, the answer often is "I'd love to, but I don't have time." It's ironic that Mary H., herself, probably has less free time yet accomplishes more tasks than anyone I know.

*Irene Denney is a free lance writer. She lives in Citrus Heights, CA.*

Mary is an elder of the church, active member of several committees, a wife and mother of two school-age children, a college student—and still she finds time for other activities, such as working for prison reform and writing and visiting prisoners.

How does she do it? Are there more hours in Mary's day than in yours or mine? Or are we wasting time?

Instead of simply admiring Mary's efficient use of time, I determined to

by Irene Denney

study and emulate her methods. She advised me, "The first thing is to develop an awareness of time." It's hard to plan your day and accomplish your tasks if you don't know how much time is needed for each task. Mary suggested that I note the time at the beginning and end of each task until I developed that necessary awareness.

"A bonus can be that you'll find some unpleasant chore actually takes less than three minutes," said Mary. "Once you know that, you'll just do it

rather than waste time dreading it."

Often it seems, we have too much to do simply because we don't plan carefully. Saturday my husband Rob went to the store for groceries, then washed the car. Suddenly he realized he had no car wax. He hadn't planned his day. Sometimes we fill our days with unnecessary tasks. Did the car really need a wax job on Saturday? Or could Rob have gone to the church to weed the flower beds—a job he *wants* to do but says he doesn't have time for? As the German poet, Goethe, once said, "We have the time if we'll but use it right."

Mary said that experience has taught her that one reason people waste time in church-related duties is that they aren't sure what those duties are. "I try to write a job description," she said. Know exactly what is expected of you, so that you can use your time most effectively.

There is danger, though, in setting rigid schedules and refusing to be distracted. Sometimes the distraction is more important than the planned task. Late yesterday my husband and I sat at our typewriters pounding the keys doggedly, while our daughter, who had just come home from school, competed for our attention. The result of our diligence was error-filled pages of typewritten material and three frustrated people. There is a time to stop work.

These things seem necessary: an awareness of time, careful planning of time, thorough understanding of tasks, and carefully considered value judgments about the use of time.

To everything there is a season, and a time to every purpose under heaven. Time: measured by sundials, shadow clocks, water clocks; or time: measured by digitals, electric, or windup clocks. In Galilee 2000 years ago or in America today: There is time. □

by Walter E. Kohrs

Peoria's North Sheridan Baptist Church celebrated its 125th anniversary at a banquet and worship service at the church, Dec. 3-4, 1977. Two former pastors were featured speakers. The Rev. Robert Hess (1961-63) of Glen Ellyn, Ill., spoke on "If Nehemiah Were Here Today" at the banquet. The Rev. Edwin Michelson (1969-74), Cameroon missionary on furlough, spoke during the worship service on "With Christ In History." On view throughout the celebration was a historical display. North Sheridan's present pastor, the Rev. David T. Priestley, reported that in

*Walter E. Kohrs is a member and church clerk of North Sheridan Baptist Church, Peoria, IL.*

**W**ow! Another group recently demanding their rights! I'm beginning to break down in my awareness and monitoring of all the "cause groups." In addition to "fats rights," just some of the special "cause groups" that have made themselves heard are: race minority rights, women's rights, gay rights, rights of the elderly, Vet's rights, rights of the handicapped, prison rights; and just re-



Rev. Bill Loge

cently I clipped out a news article of a young gal who is championing "rights for left-handed people" . . . Folks, we're going to need an awful lot of people in America fulfilling their "responsibilities" in order to meet all the rights being demanded!

Somehow I get to feel a little left out

*The Rev. Bill Loge is pastor of First Baptist Church, Valley City, ND.*

. . . I don't seem to fit into any of the "rights groups," and I don't particularly want to fit the first one! I suppose I could begin a new cause for "Preacher's Rights" to carry to America. But my problem is that about the **greatest human preacher** that ever lived, the Apostle Paul, called himself "chief among sinners" (I Timothy 1:15), and what rights do just "plain ol' sinners" like

## Fats Have Rights Too!

by Bill Loge

Paul and me deserve?

Actually, I've got to deal with this word "rights" tenuously. According to Webster "rights" means "that which a person has a claim to" or "what is right, just, proper." I wonder, do we really want what we deserve?

The Bible, when speaking of a nation's "rights" compared to how God dealt with them, says, "Our God has punished us less than our iniquities deserve" (Ezra 9:13). Also another Bible verse puts our modern concept of rights in question: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

I agree that human needs must be exposed and made known. But I do see that a present **lust** for "rights" or for "what everyone owes me" has overshadowed **our responsibilities**—especially toward God. God owes us nothing! I invite you to consider these Bible passages. See Isaiah 64:6, Romans 3:23;

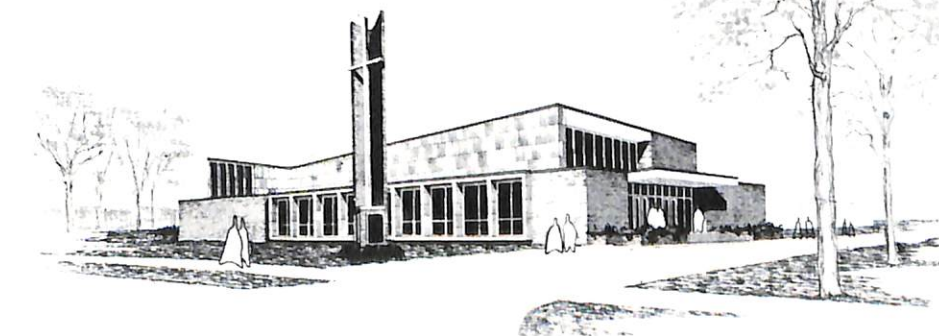


6:23, Ephesians 2:8, 9.

God bless you as you seek Him. May you get **better** than you deserve!

# Peoria Church Marks 125<sup>th</sup> Anniversary

1852 the church was organized with eight members as the "First German Baptist Church of Peoria." The present building is its fourth location. In the course of its history, 24 pastors, including three interim pastors, have served the church. The theme of the celebration was the same as when the church observed its centennial in 1952:



"Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

To mark the 125th anniversary, the

church published a historical booklet. Unique aspects of the church's history include: Its first pastor cobbled shoes at a downtown Peoria location to augment his income. At the anniversary worship service the original collection baskets were used as 125 years ago; oblong boxes fastened to a long handle; these collection baskets were in the historical display. Also the communion plates and the common cup from years gone by were used during the anniversary observances.

In his anniversary message, Pastor Priestley said: "The Christian lives by looking up, not back. The spiritual life of the individual and church grows from depending on God and his grace in each present moment. This anniversary of what God began with five families calls us to trust in him and act for him today." □



# an alternative to public schools

by Elaine Stobel

If I were to ask you what the fastest growing educational movement in our country is today, what would you answer? If you answered, "the Christian school movement," you would be correct. Does that surprise you? It did me. Would it also surprise you to know that Christian schools are increasing at the rate of two new schools per day? And that the largest professional group sending their children to Christian schools are public school teachers and principals? And Dr. Tim LaHaye predicts that, if the present trends continue, 51% of all school-age children will be in Christian schools by 1990? These pertinent facts were given by Dr. Paul Kienel at the Great Plains Christian Teachers Convention in Kansas City some time ago.

Perhaps you are unfamiliar with the Christian School movement. My interest was awakened by the facts quoted above, so I did some reading concerning Christian schools. Let me share some of this information with you.

Let's begin with the purpose of education. In the secular, which by definition refers to "the temporal rather than the spiritual," the emphasis is upon man himself. This emphasis upon the temporal prepares students only for life here and now. One writer has stated: "The common denominator in all secular education is the glorification of man."

The purpose of a Christian-oriented education is to see life from God's point of view. A brochure of one of our leading Christian schools states: "The Bible teaches that for a Christian, life is not divided into the secular and

the sacred. It is not up to the home and church to train the child in 'spiritual' matters while the school teaches him 'secular' subjects. Such a dualistic approach often leads to conflicts and frustrations in the mind of the child when he hears one philosophy at home and church and another at school. 'The Teacher says,' or 'the Coach says' carries much weight in the mind of the child. The home, the church and the school should all be moving in the same direction with the same philosophy and goals."

Dr. Roy Lowrie, Headmaster of Delaware County Christian School, feels that the Christian philosophy of education requires that we see everything in life through God's Word—even our textbooks. "If our textbooks do not agree with the teachings of God's Word, then our textbooks are wrong and God's Word is right. For Christian school education, God's book, the Bible, is not on trial. But every other book, every idea of man, and every philosophy of this world is on trial. They are not on trial by our standards but by God's standards."

Perhaps you are confused about the organization of a Christian school. Many people assume that a Christian school is a parochial school. Most of the new Christian schools coming into existence today are not limited to the constituents of a sponsoring church, but are open to all Christian families. Some of them may be church-sponsored, but they are Christ-centered rather than Church-centered. There are Christian schools not sponsored by one particular church but by a Board of Directors, made up of laymen and pastors of various churches.

One of the primary reasons for the phenomenal increase of Christian schools is the concern of parents about some alarming trends in public schools today. One of these is the quality of education. Today the nation's number one problem in education is the reading prob-

lem. According to an article by Dr. John R. Miles in the Spring 1972 issue of *Saturday Evening Post*, there were at that time an estimated 14 million people 18 years or older in the U.S. who were functionally illiterate. "That means," says Dr. Miles, "they cannot read, write, or count well enough to handle the day-to-day tasks demanded of them in modern society. They cannot read well enough to know what bus to take to get to work; they cannot count the streets or read the street signs well enough to know when to get off the bus and transfer to another. Yet it isn't because they haven't gone to school. There are only 6.4 million Americans 14 years old and over who haven't gone through at least the 5th grade. So the inescapable conclusion is that the vast majority of those 24 million 'functionally illiterate' people went to school for at least 5 years but learned little except to hate school."

It is interesting to note that in the achievement test scores, students from Christian schools are six to nineteen months ahead of the national norm in reading.

Another alarming trend in public schools is violence, particularly in schools in larger cities. Dr. Max Rafferty, in his book, *CLASSROOM COUNTDOWN*, says, "In several of our big-city schools, policemen have to be stationed in the corridors in order to protect the teacher from his pupils, and the pupils from each other." A community-services officer in the Washington, D.C. police department says that many more teachers retire with disability than policemen or firemen.

These facts are hard to believe. Whatever has happened to the principles of honesty, integrity and respect that were characteristic of our schools in earlier days? Could it be the fact that the Bible and its teachings have been taken out of our schools? Arizona State Superintendent of Schools, Dr. Shofstall, says, "Atheism, called humanism, has become the religion of the public school."

Another alarming trend in public school education is the presence of distinctly anti-Christian forces and other strange events taking place in some schools today. Would you believe, in one high school a witch was invited to speak to a class and conducted a seance in the classroom? In some schools lesbians, homosexuals and prostitutes have been invited to speak to classes and share with students their views concerning their life styles. Would you want your children to be exposed to a favorable view of these philosophies?

An interesting verse in the Bible relative to education is found in Proverbs 19:27: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Concerning these anti-Christian influences, Dr. Kienel states: "... more and more parents are coming to the conclusion that to send their children to public schools is clearly not the way they should go. And to place children under the influence of a government-controlled curriculum that does not honor the Lord and does not represent the position of Christian parents is to "... hear the instruction that causeth to err from the words of knowledge."

One argument that has been made against Christian schools and may be in the minds of some of you, as you read this, is: "Doesn't sending children to a Christian school isolate them from the realities of life and cause

them to become unnecessarily sheltered?"

The late Dr. Mark Fakkema, a veteran Christian school pioneer, answered that argument in this way: "We do not put young plants in hothouses to make them weak. We put them there because they are weak—too weak for outdoor exposure. To train our children in the Christian home and then expose them to non-Christian training in a secular school is as nonsensical as to keep a house plant in the proper temperature in the house for part of the time and then to expose it to freezing temperatures outside the house for the rest of the time."

If I have aroused your interest concerning Christian schools and perhaps raised some questions in your mind, I will have achieved my objective in writing this article. This is an area of ministry to be seriously considered. If you would like to read further concerning the philosophy and value of Christian school education, I would recommend two books I read: *THE PHILOSOPHY OF CHRISTIAN SCHOOL EDUCATION*, a collection of articles by various writers and edited by Paul Kienel, published by Western Association of Christian Schools, Western School of Graduate Theology and Christian Heritage College; and *THE CHRISTIAN SCHOOL: WHY IT IS RIGHT FOR YOUR CHILD* by Paul Kienel, published by Victor Books.

Perhaps you are wondering, "Do you send your children to a Christian school?" Not only our children, but our entire family is involved in Kansas City Christian School this year. My husband is a classroom teacher and acting principal in the elementary school, and our two youngest children attend there. Our two oldest children attend the high school where I work as secretary in the high school office.

In the short time we have been here, I have been impressed with several factors concerning the school. First is the goal of excellence in education compared to an attitude of just getting by. Students are encouraged to do not just the minimum, but as our principal states, achieve 110%. Another factor is that there is a greater degree of discipline, in the classroom as well as for the students' personal lives. Thirdly, spiritual values are taught in various ways.

Dr. Roy Zuck, on the faculty of Dallas Theological Seminary, sums it up in this way: "Whether my children attend a secular or a public school, they'll learn basically the same facts, but in a Christian school they'll learn to understand, interpret and analyze those facts from a biblical perspective. The secular vs. Christian school issue is really a question of whether a child will learn to view life from man's perspective or God's perspective. From man's viewpoint, history is purposeless; from God's viewpoint, history has meaning. From man's viewpoint science is the laws of 'nature' at work; from God's viewpoint, science is the outworking of his laws."

Paul Harvey has written, "Christian schools are coming into their own at a time when the truth they represent may very well be the only hope for the next generation." And again quoting Dr. Kienel, "The values Christian schools teach are vital to survival only because they are centered in the Word of God. Christian schools, as academic institutions, are not the answer. Christ and his Word in the Christian school are the answer." □

Mrs. Elaine Stobel lives in Kansas City, KS. Her husband, Chester, formerly was pastor of several N.A.B. churches.



The Grosse Pointe Baptist Church of Grosse Pointe Woods, Michigan, celebrated its 80th anniversary, Dec. 11, 1977. Dr. Frank Woyke, former executive secretary of the North American Baptist Conference was our guest speaker. He gave a knowledgeable account of the "roots" of our denomination and our church. Special mention was made that our church was involved in Church Extension long before our Conference started such a program.

In 1897, eighty-two German Baptists organized the Third German Baptist Church of Detroit. During the ministry of Pastor Benjamin Graf, the church relocated and built the Burns Avenue Baptist Church, which was dedicated in November of 1915. In 1928, a Church Extension work was established which is now the Trinity Baptist Church of Warren. A second Church Extension project came into being in 1935, when difficulties arose due to the language problem. Forty-seven members formed the Conner Avenue Baptist Church, where they could continue to worship in the German language. This church is now the Ridgemont Baptist Church of East Detroit.

Through the encouragement and untiring efforts of Pastor Graf the church became very strong financially and spiritually and became one of the leading missionary churches of the Conference. Pastor and Mrs. Graf served in Cameroon, West Africa, until ill health forced him to resign. During the years when he was a pastor, there was seldom a church service when missions was not mentioned; he believed that a church, to be successful, must first be missionary-minded for projects at home and overseas.

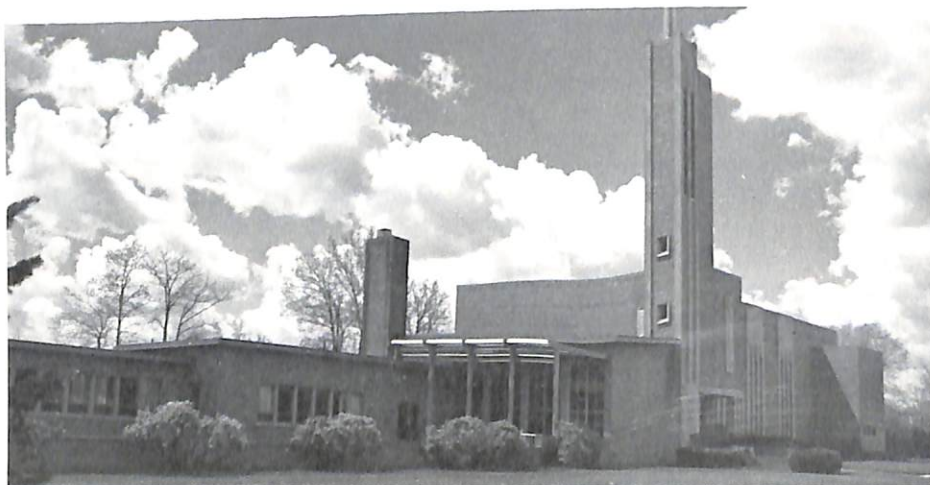
During the ministry of Pastor P. G. Neumann, the Lord opened a great new field of radio ministry, known as "Echoes of Heaven," which was broadcast for 30 years. At this time, a small group of Christians was meeting in Centerline. Personnel, spiritual and financial aid was given. This mission is now Redeemer Baptist Church of Warren, which is the "mother" church of Garfield Baptist of Mt. Clemens, which makes us a "grandmother."

During the ministry of Dr. Dale Ihrie, the church continued to grow and relocated to Grosse Pointe Woods on Easter Sunday, 1955. Under Dr. Ihrie's leadership, the strong emphasis on missions continued, with the main thrust sup-

*Mrs. Frances Faust is a member of Grosse Pointe Baptist Church, Grosse Pointe Woods, MI. The Rev. Bill Taft is the pastor of this church.*

# DIAGNOSIS: 80 YEARS & VERY HEALTHY!

by Frances Faust



porting our own denominational program in Africa, Japan, Brazil, Colorado and Texas, along with Church Extension in Bloomfield Hills. The church continues to be a leading supporter of missions and dedicated personnel to our various fields, including the Rev. and Mrs. Fred Holzimmer, David Steinhart and Fred Bartel in Cameroon, and also John Ziulkowski, student at North American Baptist Seminary.

Dr. Woyke's text was from Isaiah 40:1-11, particularly verse 9: "O Zion,

that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" What a challenge for us today to remember the past 80 years of ministry and to expect God to continue to bless, as we "lift up our voice with his strength" to tell our own community and the world that the "Word of our God shall stand forever." □

*Giving thanks is not limited to Thanksgiving Day or to the month of November. The author of this article wants us to make this an all-year long activity:*

# Think and Thank

by Jack E. Jones

A table piled high with evidence of our material blessings topped with a sign "Think and Thank" was the center about which a group of young people gathered for their Thanksgiving Service. The service was a call to think about their blessings and then to "Thank God" for them. We need to be reminded that the blessings, which we receive without so much as a second thought, are God's gift to us. We all need to "Think and Thank."

In our nation the prayer "Give us this day our daily bread" is prayed with little enthusiasm, because God generously answers it even before it is uttered. Many people in our world are concerned about getting enough food to sustain life; so this portion of the prayer is

meaningful and important to them. We are troubled with surpluses. As a result of our abundance, we must devote our energies to fighting "the battle of the bulge." A student from India, amazed at the food we waste, noted that the average American family puts more in the garbage can each week than the average family in India eats in a like period.

One, who had suffered hunger as a prisoner of war, recently told of seeing two slices of bread on the sidewalk as he went to work one morning; they were there when he returned in the evening. He said, "No one had been hungry enough to bother to pick them up. I do not believe even the ants or birds had molested them. Where else in all the world could this happen?"

A high school girl, in writing the following poem, calls us to thank God for the food he daily provides.

"Thank God for dirty dishes,  
They have a story to tell.  
And by the stack I have  
It seems we are living quite well.  
While people of other countries  
are starving,  
I haven't the heart to fuss,  
For by this stack of evidence  
God is very good to us."

We ought also to be expressing thanks for the privileges, opportunities and freedoms which are ours because we live in North America. Read history and be reminded of the great price paid by those who have sacrificed to secure and maintain our nations. These were not prisoners of the "status quo," nor were they afraid to take a stand for what they believed, even though it might be unpopular or contrary to those in power.

One who lived in Hitler's Germany described it thus, "Our freedoms ran out like sand from a torn sack. A few grains at a time, and, before we realized what was happening, they were no more." This is an ever present danger for us also. Those who would destroy the freedom to dissent in the name of unity are enemies of our nations, for they neither believe in nor are they willing to trust the democratic principles upon which they are founded.

We best express our thanks for the blessings, we call America, by doing our part to see that these freedoms and rights are extended to every citizen without consideration of his race or creed. This demands that we daily fulfill our civic duties as well as demand our civil rights, never forgetting that every freedom has its obligations.

In such a spirit of gratitude let us join the ancient Hebrew poet who sang:

"Know that the Lord is God!  
It is he that made us, and we are his;  
we are his people, and the sheep  
of his pasture.  
Enter his gates with thanksgiving, and  
his courts with praise!  
Give thanks to him, bless his name"  
(Psalm 100:3-4). □



## INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

through the

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# PERSONAL ESTATE PLANNING



**Taxes and Giving**  
by Everett A. Baker

About this time of the year, most of us have completed our 1977 income tax return. Reactions to paying taxes can vary considerably with individual attitudes, but most people have other preferences for the use of their money. It has been jokingly said, that there are only two things that are sure in life, namely, death and taxes. Some people who have limited incomes may feel that you are escaping payment of taxes, but there are many "hidden taxes" that are reflected in the purchase price of goods.

Jesus made it clear in Scripture that there is no conflict in paying taxes to Caesar and giving what belongs to God. This does not, however, mean that we are obligated to pay more taxes than necessary; in fact, Judge Learned Hand, in commenting on a tax case, said: "Anyone may so arrange his affairs that his taxes shall be as low as possible; he is not bound to choose that pattern which will best pay the Treasury; there is not even a patriotic duty to increase one's taxes." Tax avoidance is legal, but tax evasion is illegal.

I have observed that there are variations in individuals' attitudes towards the use of legitimate tax deductions. Some people interpret the law in their favor, while others are reluctant to use all possible deductions. There are areas of tax law that are explicit, but other areas are the gray sections that are difficult to apply. It is at this point that the individual Christian has to make a decision as to right and wrong. Some individuals are even willing to go to tax court to be proved right or wrong.

For the purpose of this article, I want to focus on charitable giving deductions.

*The Rev. Everett A. Barker is associate secretary for Estate Planning.*

Fortunately, at this time, the United States and Canadian Governments have been generous in allowing income tax deductions for charitable causes. Why is this so? Basically, our system of government has been built around the philosophy of encouraging religion, medicine, education and philanthropic efforts to further the common good of society. The more help the private sector of society gives, the less the government has to underwrite with taxes. In the United States, an individual can deduct up to 50 percent of the adjusted gross income, and there is even a five year carry forward for unused deductions. The government is in effect saying, if you are willing to make a gift, we are willing to help you by providing a tax deduction. This is certainly very fair.

There has been much said about tax reduction. However, if you compare your tax returns for the past ten years, you will notice that your taxes are rising, unless you have retired or have had some misfortune. Make no mistake about it, even with temporary reductions taxes will continue to rise. There is simply no other way to pay for local, State, Provincial and Federal Government services. It is, therefore, important to arrange your affairs so as to take maximum advantage of tax deductions. What are some of the ways to give to the Conference ministries and receive charitable tax deductions?

1. **Give cash**—The simplest form of giving. The use of a check with a proper receipt provides excellent proof.

2. **Give stocks**—Securities which have increased in value provide greater tax savings than giving cash.

3. **Give capital gains only**—You can give the appreciation and receive your initial investment back. This is known as a "Bargain Sale."

4. **Give real estate**—Gifts of houses, farms, business properties and undeveloped land are good ways to give. It is possible to give the property and retain a "life estate" for your use during life.

5. **Give livestock/crops**—You can only deduct your cost basis, however, gifts of agricultural products avoid income tax payment and may lower your tax bracket.

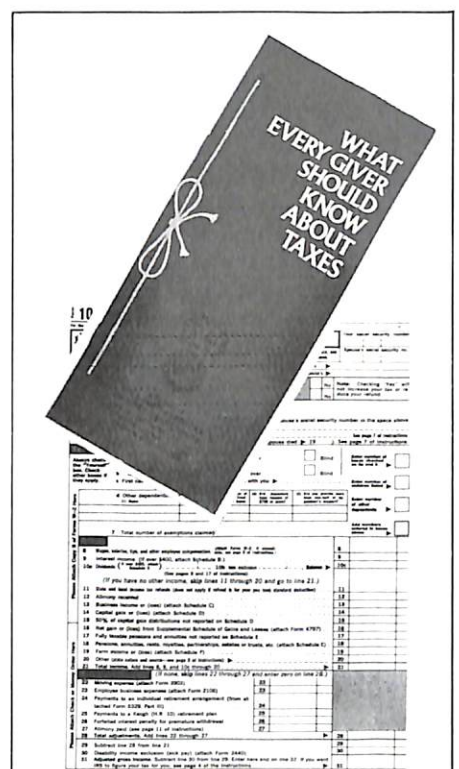
6. **Give insurance policies/dividends**—There are numerous ways to use insurance policies that are no longer needed. It is possible to take out a policy on your life, make the Conference the irrevocable beneficiary and deduct the premiums from your current income tax.

7. **Give other property**—Art, jewelry, antiques, stamps, coins, gold, etc. I recently heard of a library that received \$29,000 from the sale of small gold items that people donated.

8. **Give through your corporation**—The owners of family corporations can usually give more through their companies at no greater cost than giving lesser amounts personally.

There are many aspects to giving and the use of tax deductions. With a rising tax burden, you owe it to yourself to investigate the most advantageous ways to give. Our Personal Estate Planning Department will assist you in considering ways to give. Please contact: Rev. Everett Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. (312) 495-2000.

The above information is of a general nature. Tax laws vary in the United States and Canada. Application to specific situations requires competent tax counsel.



☐ Please send a free copy of, "What Every Giver Should Know About Taxes."

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_ State/Province \_\_\_\_\_ Zip Code \_\_\_\_\_

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

As God's Volunteers, we have the privilege of traveling to the communities of many North American Baptist churches and sharing the message of Jesus Christ with people there. Visitation or "calling" is one of the integral parts of the G.V. ministry. The team uses a brief, seven question Religious Opinion Survey to introduce the gospel message. Team members, as individuals, have had many remarkable experiences in this ministry. We share with you some of the calls which have had the greatest impact upon us and brought us joy.



Bob Walther leading a G.V. seminar in witnessing techniques.

## VISITATION: Number One Priority

by Marlene Ginter & Karen Trax

"Hi! This is Janice Streuber from Winnipeg, AB. One of the most fulfilling and inspirational calls I've experienced occurred in our crusade in Bismarck, ND. I visited with a woman who seemed only vaguely interested in sharing her opinions. However, when questioned about her assurance of eternal life, she became frightened, expressing how terrified she would be were she to find she had only months to live. This admission gave me the perfect opportunity to share how I am not afraid of death, but have conquered that fear through the death and resurrection of my Lord Jesus Christ. I explained the plan of salvation through the 'Four Spiritual Laws' booklet, continually reaffirming the assurance of eternal life through the personal acceptance of Christ. At the conclusion of the call, this woman admitted that she would like to have Jesus as her Savior and gave me

a promise to pray the prayer of acceptance and commitment that same day. Praise the Lord!"

"My name is Bruce Felten, from Sheboygan, WI. My greatest calling experience occurred at the Church Extension work in Elk Grove Village, IL, just outside Chicago. I was sharing with a Mexican girl, about 15 years of age, and was thrilled to be able to explain the plan of salvation to her and also give my testimony. Through this time of sharing, I discovered that she was a Christian. I invited her to attend our services at the Elk Grove Tri-Comm-



Bob Walther ready for calling.



Instructing youth in developing and sharing their faith.

nity Church. She didn't have a church home. I felt this was a great opportunity to minister to her and to her entire family. She came to the Sunday morning service and brought her entire family! They all loved the service and promised to be back, as she really sensed a true bond of love in the Christian fellowship there. It was a warm feeling knowing I had brought into her life just what she was searching for."

"This is Miriam Enslin from Medicine Hat, AB. My most rewarding visitation experience occurred on a Friday evening after sharing the survey with a young woman. Upon conclusion of the survey, she hesitated and asked if I could come back another time to share the 'Four Spiritual Laws' with her. I went back the following Tuesday afternoon. She told how she had been brought up in a church home and how her father had turned bitter toward God

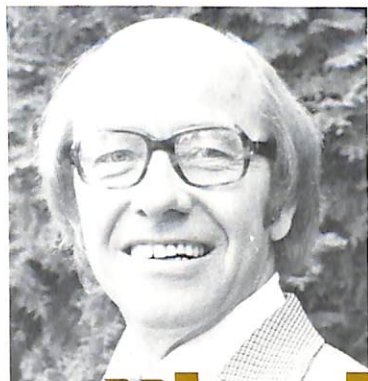
upon the death of her mother. Consequently, she endured many trials and rejection from her father, as he wanted nothing to do with the church. She was forced out of her home; her first marriage ended in divorce, and she needed something to hope in again. She had made a commitment to Christ at one time. What a thrill it was to hear that she wanted to become involved in a ladies' Bible study and in other church activities. Through this contact, a young woman felt a new desire to make Christ the center and Lord of her life!"

"I'm Bill Kosachuk from St. Joseph, MI. My greatest calling experience involved a recall on a quite cynical, former Baptist. His biggest 'hang up' concerned hypocrisy. After completing the survey, he said he didn't have time to go through the 'Four Spiritual Laws,' but Karen Trax, my calling partner and I weren't satisfied with that. We returned a few days later and found only his wife home. The Lord opened up a beautiful opportunity to share with her. We were able to share Christ's love and plan with her. She was extremely receptive. When we had finished, she desired to pray the prayer of commitment and become a part of the body of our Lord. We began a Bible study with her and discovered the concern she had for her husband. When he returned, we shared with him, but he wasn't as receptive. However, we feel that the Lord has stirred the flame in that home through his wife. We are hopeful and pray that she will continue to be an influence on her husband. What better way to reach a hardened heart than by bringing another close to him to God's saving knowledge. The Lord left a definite imprint on that home."

"My name is Brenda Moser from Medina, ND. The Lord gave me an opportunity to share with a young woman and lead her to the Lord. I would say it was a real test for me, as it occurred at the beginning of our tour in LaCrosse, WI, our first crusade. I was still very nervous, tongue-tied, literally 'shaking in my boots'! We were invited into the home right away and learned that the man of the house was a missionary in Africa. This really made me nervous, for I could foresee all types of questions being thrown at me. The pastor of the church was with me. With his help and support, I shared the 'Four Laws' and my testimony with his wife. She was very receptive. The Lord gave me boldness, and answers seemed to "pop" into my head! That night she asked the Lord into her heart for the first time. I was able to return several times for Bible study. During that brief time, I saw her grow in her faith tremendously. I, too,

(Continued on page 31)





## putting it together

by Ernie Zimbelman

"Dear Dr. Zimbelman:

In regard to your article on child management, I feel that little four-year-old could benefit from a few good spankings!

A.K."

In my mind when it comes to child management, it is not a question of "to spank or not to spank." Raising children is not all that simple. Many parents who spend up to 30 years of their life "parenting" have never worked out a "child rearing approach" for their homes.

This, of course, is not surprising, since it is likely that these same families have no investments, no educational plans, no career plans, or plans for other areas of their life. They tend to live haphazardly and may even feel that they are living "lives of faith." Personally, I cannot condone haphazard living, either in child rearing or any other way.

Whether spanking is helpful or not can be a rather fruitless argument. It depends on the goals a parent has in mind. The younger the child and the more immediate the goal, the more effective the spanking. An example of this would be a four-year-old who refuses to pick up his toys. You say to the child: "I'm giving you five minutes to pick up these toys, and then comes the paddle!"

Depending on his previous experience with the paddle he may now pick them up. But suppose he has had no previous experience with the paddle. This is a

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

new technique you, the mother, have learned from a neighbor. So you follow the child around the room whacking him in order to maintain his interest "in toy picking up." In this case I will grant you that the spanking worked in making the child achieve your goal.

How effective are spankings in achieving long-range goals? Suppose your goal is to develop a child that is a responsible adult. I think here you will find that the relationship between spankings or other forms of coercion are not very high. In fact, the relationship may be reversed.

Go into any public school classroom. Have the teacher rate the pupils into three equal groups. One group will consist of the children that the teacher feels are fine, cooperative students (Group A). Another group will be the most uncooperative and difficult students (Group C), and a middle group (Group B).

Next, you will check the family spanking patterns. If "spankings make good children" logic tells us that the children in Group A should be the ones who have received the most spankings, and those in Group C the least. I feel you will find just the opposite to be true.

Therefore it seems reasonable that we should ask: "What kind of family experiences did the A Group children have that makes them 'fine, cooperative students?'" As stated previously, "to spank or not to spank" is a fruitless discussion. The real question is how to train children to have a helpful and positive attitude towards family expectations and about life in general.

The overall home atmosphere is very important in this regard. Negatively-oriented parents tend to produce negative children. A home where there is generally a warm and supportive atmosphere tends to have children with such attitudes.

Let us take a home in which parents generally have a positive attitude. What kind of disciplinary measures can be used for changing unwanted behavior?

With very young children the first approach is usually distraction. A young child is heading for a delicate vase. Rather than shouting "No! No!", call his attention to another object, or remove the vase.

A second approach in training children is the use of words. Words need to be positive and negative. When children behave correctly we need to praise them. If much of our speaking is positive, then negative words tend to be effective.

Third on the list for training is logical and natural consequences. This depends on the age of the child. A child spills his milk. He has to clean it up or help clean it up. This approach must be used ex-

tensively and works up through the teens.

Fourth is isolation. A child is sent to his room until he decides to conform to expectations. This approach must not be overworked, especially with shy, withdrawn children.

Finally, when all the other methods have been tried and failed, and a parent still feels that more or other corrective measures are necessary, a physical application of a paddle can produce positive results. The results are the most effective if the spanking is for a direct disobedience of an understood rule.

Parents who need to resort to physical punishment or other forms of threat frequently need to reconsider their whole child-rearing policy. □

## chuckle with bruno

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

The trouble with telling a good joke is that it usually reminds the other fellow of a dull one.

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

An old timer recalls that as a child his mother's mealtime menu offered two choices, "Take it or leave it."

"Is it serious doctor?" asked the patient. "There's nothing to worry about. Everything you have is covered by medical insurance."

Teacher: "What are the people of New York noted for?"

Jimmy: "The people of New York are noted for their stupidity."

Teacher: "Where did you get that information?"

Jimmy: "Right from the textbook. It says, 'The population of New York is very dense.'"

We admire the wisdom and judgment of those who come to us for advice.

It's the little things that bother us. We can sit on a mountain, but we can't sit on a tack.

It's too bad that things aren't arranged so that an empty head, like an empty stomach, won't let a man rest until he puts something in it.



## How To Succeed By Really Trying

by Margaret Arnold

*You've decided that it's time for you to get a job. Fantastic! Just think of all the interesting opportunities and all that money! There's only one problem. How and where are you going to find a job?*

### First Things First

The first step in getting a job is to decide if you really want one or need one. If you've finished high school and must support yourself, the answer is obvious. But if you are still in school and think you need a part-time job, maybe you had better examine the idea. A job takes time and energy. Do you have time for a job? Are you willing to give up some freedom to keep one? Are you ready to take the responsibilities that come with being employed? Can you work your job around other schedules such as school and church? If your answers are all yes, then maybe it's time for you to enter the job market. Welcome aboard!

### Look at Your Product—You

An important step in finding a job, whether full or part-time, is to evaluate yourself. You are offering your talents, your experience, your mind and your time to an employer. You need to understand who you are and what kinds of jobs you can do successfully. So get a pencil and paper and let's take inventory.

### Abilities

Let's look first at your abilities. What kinds of things can you do well? It is often helpful to make a list of these things. Do you have a special talent for working with machinery? Do you meet people well? Are you talented musically? Can you cook? draw? type? Write down all the things you consider abilities even though they might not seem to fit a particular job.

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### Interests

Now make a list of the things you like to do and are interested in. Some of these things will appear on both lists, but it's important to think about your interests as well as your abilities. One does not necessarily follow the other. You might be very interested in music, but the only thing you can play might be the radio! In that case, the first is interest and the second is ability.

### Education and Training

Do you have any special training or education that might help you find a job? Think about courses you've had in school such as typing, shop, agriculture or journalism. Have you had any training outside of school in previous jobs?

### Experience

List all the jobs you have had including those for which you were not paid, such as volunteer work. List the duties and responsibilities of each job. If you find your paper blank under this heading, remember babysitting, paper routes or church camps in which you had some responsibility. List any experience that might be helpful in getting a potential job.

### Limitations

It is also important to understand your limitations or liabilities. Be very truthful with yourself in listing these things. Do you get nervous around strangers? Are you extremely shy? Do you work best alone? Are you weak in mathematics? Do you have any physical handicaps? Are you sick very often? Are you limited in transportation? Write down all the minus areas you can think of because they, too, can be important in really understanding yourself in the job market.

### Future Goals

What about your goals for the future? Into what occupation have you decided to go? What are your goals for education, marriage or financial security? Maybe you have not thought that far, but perhaps you should begin thinking about where you hope to be in a year, five years or ten years. How do you plan to get there? Can the job you have now, even a part-time one, help you with your future goals? Remember the old saying, "He who aims at nothing, hits it!" You must begin to plan some direction for your life.

### News Flash

And now for some exciting news. God has given to each of us a unique personality with our own set of abilities and interests. You are one of a kind. And as a Christian, you can be sure that God has a plan for your life. You do

not need to stumble blindly through life wondering if there is any purpose. God is interested in every area of your life, even in your finding a part-time job. Take the whole matter to him in prayer. Remember, he wants the very best for you and the best is found in doing his will. How does that really affect your finding a job? You can rely on the Lord to lead you; it might eliminate some jobs that a Christian cannot do. And, hopefully, it will teach patience.

Now, look over your lists and see what you've learned about yourself. Interesting, aren't you!

### How to Apply

Before you go to apply for a job, there are several things you will need. The first is a social security card. The card is free and your local social security office can help you get one. You will need to know information such as your mother's maiden name, where you were born, and so forth. The card will later be sent to you by mail.

In addition to a social security card, you will need some personal information for use in filling out applications. You'll be amazed at some of the questions on application forms, but you'd better be prepared to answer them. They will always want your full name, birth date, address, age, telephone number, social security number, and so on. The application may ask about schooling that you've had and any other special training. You may be asked to list all other jobs that you've had and who you worked for. Be sure to carry a list of their names and addresses for easy reference. You might be asked if you have any skills or interests that will help you in the job. You will also be asked about your general health. Finally, most employers want some references, people who know you and can recommend you. It is best to ask these people for permission to use them as references ahead of time. Be sure to have their names, addresses and telephone numbers. Relatives don't count. Try to list people who know you well and know what kind of worker you are.

In filling out an application form remember such things as to follow instructions carefully, be neat and write so it can easily be read, be complete in every question, be accurate, watch your spelling and be sure to take the necessary addresses and numbers with you.

### The Interview

The next step in applying for a job is usually an interview. It might be an informal talk with the boss or manager, or it might mean a formal meeting with a personnel director. This is a very im-

*(Continued on page 23)*





## The Miracle Of Life

by Patricia Salazar,  
Portland, OR

(Editor's note: This is a diary Patricia Salazar, assistant pastor's wife at Bethany Baptist Church, Portland, OR, kept during her recent pregnancy. Her feelings and experiences are recorded to remind us again that "The joy of the Lord is my strength.")

*Lord, my heart fears. I trust you to know the end of this long beginning moment.*

**October 6, 1977.** I had been having a bleeding problem and was being checked by my obstetrician, when he told me that my cervix was dilating and would need immediate surgery to correct it. I was only 24 weeks pregnant, so if the cervix couldn't be repaired and I went into labor, the baby would die. The chance of the surgery being a success was ten percent; and if it were successful, the chances of getting an infection, which would jeopardize the baby's life and my own, were 50 percent. I was frightened and wanted to cry but couldn't because my two-year-old son, Micah, was with me. He sensed that something was wrong and was very worried. I tried to remain calm and reassured him while we waited for Anthony, my husband, to come to take me to the hospital.

My thoughts kept going back to my frustration when I wanted to be pregnant. I kept telling myself that I shouldn't worry because God knew when our next baby would be born, and his timing is perfect. So, as I lay there, I had the deep assurance of God's perfect timing and that whatever happened tonight would be his will, and he would help us through this experience.

The surgery was a success, and now I had to concentrate on being inactive. I was to lie flat most of the time and only do what was absolutely necessary. That

was hard to do with Micah to take care of. The women from our church brought food in for two weeks while I couldn't cook and, when they could, they took Micah for a day.

Being a pastor's wife, I am alone a lot in the evening and during this time, it wasn't any different. In fact, November 3 through 6 were our Oregon-Idaho Association meeting dates. Anthony was Vice-Moderator, so he was program chairman and absolutely had to attend. We decided to have a junior high school girl come to stay with us in the evenings. The night of the 4th I started having some suspicious pains around my lower abdomen. I was in labor!

**November 5, 1977.** After 24 hours of trying to stop my labor (unsuccessfully), Miriam Ruth was born at 10:20 p.m., weighing two pounds, nine ounces and 15 inches long. She was so small, 12 weeks early, and yet we knew that if the Lord wanted her to live, she would. They let us touch her and talk to her before they took her to the University of Oregon Neonatal Intensive Care Unit.



We had a baby, but she was gone. That is a hard thing to deal with. I was starting to have a complicated case of post-partum blues.

My mother came to stay with us for ten days. We really needed her for moral support and physical help. I was very weak from lying around the month before.

Two days after my mother left, I started bleeding. When it was decided that I needed to go back to the hospital, I couldn't walk—I was so weak from the loss of blood. At the hospital, I was given two units of blood.

I was very depressed now. The feeling of wanting to give up was strong in my weakened condition. The next morning I had to get up. Remembering that the day before, when I stood, I blacked out, I wasn't sure I could do it. When I tried, I was able to stand and even felt a surge of strength. From that moment on I felt that the Lord had given me a new lease on life, and my case of post-partum blues was over.

The things which mean the most to me from this experience are:

1. The closeness and love which my husband and I shared as we prayed and shared this traumatic experience together. Anthony had a huge responsibility on his shoulders with me, Micah, Miriam, the Association and our church, but he was strong.

2. The willing families who took Micah on a minute's notice. We knew we didn't have to worry about him, because he was where he was loved and would be well taken care of. The love of our church and other Christian friends who wanted to help us and were always praying for us.

3. The prayers which all the churches of the Association offered for us and their concern.

4. Our families in Colorado; all were concerned and praying for us. The power of prayer is comforting and assuring in the time of need.

**December 23, 1977.** We brought Miriam home from the hospital at four pounds, two ounces. She is a healthy baby, a real miracle, which no one denies—not even her doctors. We praise the Lord and are thankful for what he has done for us.

"My dear friends, do not be surprised at the painful test you are suffering, as though something unusual were happening to you. Rather, be glad that you are sharing Christ's sufferings, so that you may be full of joy when his glory is revealed" (1 Peter 4:12, 13). □



by Dorene Walth,  
W.M.U. president,  
Sioux Falls, SD

When April arrives, one has the feeling that the "great divide" between winter and spring has been crossed. If a storm comes along now, it does not quite have the sting that the one in December or January had. One can look forward to melting and disappearing snow.

The sleeping earth is beginning to yawn, and one can almost feel it stretching, as buds begin to form on trees and perennials start to break through the sod.

Homemakers get the spring house cleaning "fever." The dirty windows are more noticeable as the daylight lingers longer each day.

An industrious teenager helping mother with the window-washing project worked laboriously to rub and scrub a stubborn smudge from outside the large bay window. Mother came to the rescue at the height of frustration and observed that the dirty streaks were on the *inside* of the window!

Are you climbing the stairway to heaven? Then your life is like a window representing God to passersby. Windows let the daylight in, but they also let the light of the home shine out in darkness. Someone recently said, "I missed you while you were away. I missed the light in your window."

Christ, the Light of life, has illumined the Christian's life. How tragic and disgraceful that we sometimes let the smudges on the *inside* blur the brightness that ought to shine out to those looking for the Light. Many are lonely and searching for God. Will they be thankful for the ray of Light your "window" gives forth?

One woman searching for Light said to another. "Oh, our preacher preaches a shining message all right. It sounds wonderful. He just does not live it. He has too many problems of his own. He is bitter and I am confused between the message he preaches and the life he lives." Something is obscuring the Light and someone passing by loses his way in the dark.

The facial expression, the tone of voice when answering the phone, the daily attitudes, the sincerity of a greeting or handshake on Sunday morning all reveal the cleanliness and brightness of one's soul. Even in the midst of great problems, Light should unconsciously shine out in a quality of joy. Your "window" may be the only light another person has.

It isn't enough to *appear* perfectly spotless on the outside. Others are quick to notice a tiny internal blemish, and it can blot out our entire witness for Christ.

"Then Jesus said to him, 'You Pharisees wash the outside, but inside you are still dirty—full of greed and wickedness! Fools! Didn't God make the inside as well as the outside?' " (Luke 11:39-40).

"Cleanse me from these hidden faults. And keep me from deliberate wrongs; help me to stop doing them. Only then can I be free of guilt and innocent of some great crime. May my spoken words and unspoken thoughts be pleasing even to you, O Lord, my Rock and my Redeemer" (Psalm 19:12-14). □

## An Athlete Of God

by Fran M.  
Hoogestraat,  
Brookings, SD



Jesus first—then athletics. That's the order and that is the way it will always be. Athletics has always meant a great deal to me—the mere strenuousness of it, the exhilarating feeling of pushing myself beyond what I could do a week ago or a year ago. The practice and training pays off, as my body starts to respond to what I've been trying to teach it. Athletics has opened a door for me to see life in its real vogue. To be an athlete is to be able to use my body in all the ways God has intended for me. God gave this body to me to develop. It is his temple, but I am the manager. I do the caring about what happens to my body.

I didn't always view my body as God's property, and for quite a time I felt athletics was something I had dreamed up—a pastime, since I wasn't capable of singing well or preaching up a revival. And every time I decided to give up my athletic lifestyle, God shook his head in wonder and gave it right back to me. The point driven home eventually, I saw that sports was the mission field God had given me. Why was I trying to return such a neat present that suited me?

So I worked at it—not for me, my folks or my school, but for Jesus who gave me this crazy die-hard determination. Yet I never viewed sports as hard work, but as a gift in which I could excel to God's glory.

If you tell me I've been successful athletically, I'd have to respond by crediting that to God and not to myself. He alone is the giver of all achievements. I, like you, have been chosen to receive certain of God's blessing as he sees it to be.

The biggest blessings of all are the people God has let me meet in athletics. Naturally my teammates and rivals are the people I see the most. Not only do I see them under every light, they also view *me* through that same scope. The way I conduct myself in practice and in competition is the way they accept my witness for Jesus. If I am gracious in victory as well as defeat, perhaps I can exemplify Christ's astounding humility. By putting forth my very best every day at practice, maybe I can show that Christ likewise wants my very best.

Lastly, being mild-mannered yet fiercely competitive and determined can be a template of Jesus' standard of dedication.

I can't make any sort of impression on anyone unless Christ is behind the effort. My trivial attempts remain just that without him. Instead, I lift my eyes to Christ, seeing once again that it's *me* he wants, not my gallant tries. Handing everything over to him with a willing spirit, desiring to follow and obey is the key to my success in life with Christ. Because he gave his son to die for me, giving my life back to him seems a minute request; gladly I allow him control of this temple.

(Continued on page 31)

## White Cross



by LaVerna Mehlhaff,  
women's work director

At this time of year most of you have probably completed the greater share of the White Cross quota assigned to you. There may have been difficulties in meeting because of cold weather, snow, blizzards or icy roads. The material may have been more expensive than you had thought it would be. More women are employed outside the home and, therefore, are not able to give as much time to helping with the quota which makes it more difficult for those who faithfully do the work.

Those of us who have had the privilege of visiting our medical work in Cameroon and Nigeria would say: NEVER be discouraged; there is such a need for the supplies.

If you could see the needs that are being met physically with the White Cross materials, and if you could see the spiritual needs being met as the gospel is shared with all who come to the medical centers, your heart would be filled with great joy. As I observed the use of the White Cross materials, as I visited the various medical centers, my heart rejoiced to think that we, the women of our Conference, have the rare privilege of sharing that which God has given to us in abundance. God has given us so very much. We praise him for the opportunity and privilege of sharing, caring and loving—this is joyous living. God will reward every deed done in love in his name. □



## MBEM: RURAL HEALTH CENTER

On Dec. 12, 1977 Curtis Radke drove us from Warwar, Nigeria, to the Cameroon border, where Kathy Kroll, missionary nurse at Mbem, met us. Before we proceeded to Mbem, we had lunch by the river and then continued to Mbem. Situated in a valley surrounded by mountains on every side, Mbem still impresses me, as it did on my first visit in 1954, as one of our loveliest mission stations in Cameroon. At one time it was the site of our Bible school before its relocation to Ndu in the early 1950's.

# My Fifth and Last Official Visit to Africa

Part 2 by Richard Schilke

Dr. and Mrs. Earl H. Ahrens, now missionaries in Monte Vista, CO, were directing the Bible school in those years. Following the relocation of the Bible school, Mbem became a maternity center and missionary post. It would be desirable if a missionary family would reside there at all times, in addition to a nurse. Unfortunately about half of the time, only a missionary nurse resides there. Kathy Kroll is the only missionary on this station.

Some years ago, Mbem Maternity Center was renamed Rural Health Center, because of the larger expansion plans for the area. Though several additional buildings were added, lack of funds halted further construction. At times it was hoped that a doctor could be placed there, but whether that vision will ever become a reality is very questionable due to our shortage of doctors. As we talked with the chief at Mbem before leaving, he repeated his plea for a doctor and later wrote a letter to that effect. It may be that the occasional visit by the doctor at Bansa is all that our mission society can supply. At the time of our visit, Kathy reported 452

deliveries for the year.

The primary schools located on the station still use the old grass roof chapel which graces the compound as a reminder of the years gone by. More than a decade ago, the church relocated its building to a hilltop on the other side of the town. Kathy Kroll conducted our station tour; and we committed her to the grace of God as we left the next morning.

## NDU: CENTER OF TWO COLLEGES

Kathy Kroll's motor man, Josiah, drove us from Mbem to Ndu in less than three hours. The road over Rom Hill was in the best condition that I had ever witnessed. We arrived at Ndu in time for lunch at the home of the Rev. and Mrs. Keith Eitel, the newest missionary couple at Ndu. We were their guests for the one night's lodging. Our



The author with Chief Peter at Mbem.

one day at Ndu was occupied every waking moment.

Ndu is the location of two colleges: Cameroon Baptist Theological College on one hill and Joseph Merrick Baptist College on the other hill. The students of the Theological College had already been dismissed for the Christmas vacation; therefore we could not meet with them. However, the Rev. John Nfor, principal, arranged for a meeting with the teaching staff. The situation of the college gives cause for concern to us and to the Cameroon Baptist Convention. The enrollment has dropped to 38. The teaching staff itself now has only two Cameroonians, including the principal, whereas five years ago there were four Cameroon tutors. Upgrading of the curriculum has been undertaken at a pace which disqualified these teachers and many students who would otherwise be in attendance.

A visit to Joseph Merrick Baptist College had originally not been placed on the agenda, however, the principal, Mr.

Fominyen, requested me to address the student body. I gladly spoke to almost 400 students and staff that evening, presenting Christ and challenging them to think of Christ as Savior and Lord, particularly since the season reminded us of His coming. There were many questions following the message. Presently we have no missionary on the staff at JMBC.

The remainder of the evening was spent in fellowship at the home of Tina Schmidt with our Ndu missionaries: Dr. and Mrs. Ernest Pasiciel, the Rev. and Mrs. Keith Eitel, Mr. David Steinhart, short-term missionary, and the Rev. Arthur G. Helwig and Miss Susan R. Krier, who were guests for the days.

Mr. Helwig, field coordinator, had



Dr. Dieter Lemke and staff helpers at Bansa Hospital.



Dr. and Mrs. R. Schilke visit the Fon of Nso, Bifon II. Missionary Eleanor Weisenburger was made a "Yaa," which is an extreme honor.

arranged for a retreat for the pastors from his fields. In all 104 pastors attended. "Church Growth" was the theme of the retreat. I spoke to the pastors on "Christ Builds His Church," based on Matthew 16:18. I still regret that time did not permit me to attend any of the discussion groups with these pastors. That morning hour was the only time of fellowship with them. They are all anxious to see their churches grow.

## NSO: BANSO BAPTIST HOSPITAL

Our next stop was Bansa Baptist Hospital. The Rev. and Mrs. Eitel drove us there on December 14. We arrived in time for lunch at the home of Dr. Helen Marie Schmidt. She could not join us for the table fellowship because she had the flu and was confined to bed. Bansa is always a beehive of activities. According to American standards, there would most likely be more than half a

EINER  
sorgt für dich,  
hat auf dich  
acht,  
hat schon den  
nächsten Schritt  
bedacht.  
GOTT-VATER,  
DER DICH  
LIEBET.

mg

## DER SENDBOTE

Monatsbeilage zum

baptist herald

der Nordamerikanischen  
Baptisten

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

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# PREIST DEN HERRN FUER UNSERE GEMEINDEN

Vom Schriftleiter notiert

Am 1. April sind es genau zehn Jahre her, dass ich von der Deutschen Zion Baptistengemeinde in Milwaukee, WI, zum Bundeshaus nach Forest Park, IL, zog, wo ich den Ruf als Editor fuer deutsche Literatur angenommen hatte. Zehn Jahre sind keine kurze Zeit, und doch scheinen die Jahre nur so verfliegen zu sein.

Wenn ich an all die vielen Gemeindebesuche der letzten zehn Jahre denke, so kann ich Gott nur danken und immer wieder danken. Viele unserer deutschsprachigen Gemeinden kamen in bewegtes Fahrwasser, als sie sich auf eine zweisprachige Gemeindearbeit umstellten. Oft wurde ich gefragt, wie ich das eine oder andere Problem anpacken wuerde. Meistens versuchte ich, mich aus innergemeindlichen Anliegen herauszuhalten. Gelegentlich nahm ich Stellung, wurde hinterher zitiert (oder auch falsch zitiert) und verbrannte mir manchmal die Zunge.

Die Wogen der Debatte gingen hoch her, als sich unser Bund mit dem Gedanken befasste, den SENDBOTEN zu einer Beilage im BAPTIST HERALD zu machen. Ich wurde von einigen Geschwistern beschuldigt, zum Grabschaufler der deutschen Sprache geworden zu sein, zumal gleich zu Beginn meines Dienstes als Editor der WEGWEISER sein Erscheinen eingestellt hatte.

So hatte ich mich in all den Jahren nie ueber Langeweile zu beklagen. Jeder, der im Verlagswesen zu tun hat, weiss, dass man es nie allen Lesern Recht machen kann. Trotzdem war es fuer mich immer eine besondere Freude und ein grosser Segen, unsere Bundesgeschwister zu besuchen. Die Gastfreundschaft in den Heimen, die anregenden Gespraeche im Gemeinde- oder Familienkreis und den treuen Einsatz fuer die Sache des Herrn in unseren Gemeinden zu erleben, war mir stets der hoechste Ansporn, mich ebenfalls voll der Reichsgottesarbeit zu widmen.

In den letzten paar Jahren habe ich zu meiner grossen Freude die Entdeckung gemacht, dass sich unsere rein deutschsprachigen und zweisprachigen Gemeinden voll hinter die Arbeit unseres Nordamerikanischen Baptistenbundes gestellt haben. Waehrend in fruheren Jahren oft die Haltung anzutreffen war, dass sich diese Gemeinden nicht unbedingt um das groessere Bundesprogramm zu kuemmern brauchten, sind sie jetzt eifrig dabei, ihren Beitrag an Mitarbeit und Opfern zu bringen. Waehrend fruher oft der Ausdruck gebraucht wurde: "Unser deutscher Bund versucht dies und das zu tun...", und ich dann nicht wusste, ob der Bund Evangelisch Freikirchlicher Gemeinden in Deutschland oder unser Nordamerikanische Baptistenbund gemeint war, hoert man jetzt solche Redewendungen nicht mehr. Die Mehrzahl der Geschwister unserer deutschsprachigen Gemeinden hat ihren Platz in der Gemeindarbeit auf diesem Kontinent gefunden und fuehlt ihn treu aus. Das ist ein erfreuliches Zeichen der Reife und Anpassung.

Gott gehoert alle Ehre, dass er zugesehen hat, dass sich unser Bund ueber der Sprachfrage nicht gespalten hat. Zunehmend erleben wir, wie unsere Gemeinden, gleich ob Deutsch oder Englisch, naeher zusammenruecken in dem Bewusstsein, dass Gott unseren besten Einsatz erwartet in der jeweils wirksamsten Sprache. RJK

Dr. Richard Schilke is general secretary of the North American Baptist Mission Department.





## Ein Interview mit einem Missionsarzt

von Britta Hildebrandt

Und ich hoerte die Stimme des Herrn,  
dass er sprach: Hier bin ich, sende mich!  
(Jesaja 6,8)

**Frage:** wir sind Gott dankbar, dass er Euch als Arzt-Missionsehepaar in Kamerun gebraucht, und dass Ihr dem Ruf Gottes gefolgt seid. Es ist mein Gebet, dass dieses Interview mit Dir, Dr. Dieter Lemke und Deiner Frau Marlies, uns ein Ansporn sein moege, missionsfreudiger zu werden. Was waren Deine Beweggruende, Missionar zu werden?

**Antwort:** (Dieter) Wenn Du nach Beweggrunden fragst, so glaube ich, dass es wohl hauptsaechlich das Elternhaus war, in dem ich aufwuchs, wo wir mit vielen Predigern und Jugendarbeitern zusammenkamen. Eben dadurch, dass meine Eltern Christen waren, und ich in der Gemeinde aufgewachsen bin.

Der zweite Grund, warum Mission fuer mich lebendig wurde, waren Buecher, die ich gelesen hatte: "Gluehende Retterliebe" von Oswald Smith und die "Jungle Doctor" Serie von Paul White.

Der dritte Grund war die Jugendarbeit. Es kam damals zu einer Erweckung in unserer Immanuel Baptistengemeinde in Edmonton. Durch das, was ich dort erlebt habe, fasste ich den Entschluss: "Nun werde ich das tun, was Gott von mir verlangt." Danach kam ich zur Ueberzeugung, dass die medizinische Laufbahn fuer mich die beste Ausbildung waere fuer das Missionsfeld.

**Frage:** Braucht man besondere Faehigkeiten, um ein Missionar im Ausland zu sein?

**Antwort:** (Dieter) Wie man so schoen sagt, gibt es drei charakterliche Notwendigkeiten fuer Auslandsmissionare: "Anpassungsfahigkeit, Anpassungsfahigkeit, Anpassungsfahigkeit". Man sollte ein gereifter glaeubiger Christ sein und einen Sinn fuer Humor haben. Bevor man auf das Missionsfeld geht, sollte man an dem Ort, wo Gott einen hinstellt, Menschen von der Liebe Jesu erzaehlen. Wenn es uns hier in Nordamerika schwerfaellt, ein Wegweiser fuer den Herrn zu sein, wird es uns im Ausland noch schwerer fallen.

**Frage:** Welche allgemeine Berufsausbildung ist erforderlich?

**Antwort:** Eine gute Berufsausbildung! Es gibt viele Moeglichkeiten. Die Vorstellung, dass man nur Bibelkenntnis aufzuweisen hat, ist veraltet. Heute braucht man Menschen, die eine Berufsausbildung haben, daneben auch ein Bibelschulstudium aufweisen koennen. Wenn wir die langen Listen lesen, die "Crusade for Christ" veroeffentlicht, dann sehen wir, dass nicht nur Krankenschwestern, Aerzte, Lehrer und Prediger, sondern auch Piloten, Mathematiker, Wissenschaftler, Sozialarbeiter, Wirtschaftsleiter, Techniker und Hausfrauen gebraucht werden. Es werden nicht nur ledige Mitarbeiter gebraucht, sondern auch Ehepaare mit ihren Familien. Wie sollte man zum Beispiel die christliche Ehe lehren, wo dies nicht die Norm ist?

**Frage:** Gibt es fuer Euch Entbehrungen auf dem Missionsfeld?

**Antwort:** (Marlies) Ich empfinde es nicht als eine Enbehrung, dass wir von unserer Heimat weg sind und nicht den Komfort haben, wie er hier in Nordamerika ueblich ist. Unser groesstes Opfer ist, dass die Kinder nicht bei uns sein koennen. Unsere Jungens brauchen eine Schulausbildung. Die Schule ist in Jos, Nigerien. Somit sind sie zweimal im Jahr fuer 4½ Monate von zu Hause weg. Das tut uns Eltern natuerlich weh.

**Frage:** Wie reagieren die Kinder darauf, vom Elternhaus so entfernt zu sein?

**Antwort:** (Marlies) Jedes Kind reagiert anders. Unser Markus weint bitterlich, versucht uns zu troesten, indem er uns klar macht, dass alles in bester Ordnung sein wird, sobald er dort angekommen ist. Thomas ist brav, wischt sich die Traenen heimlich ab. Aber bei ihm macht es sich auf eine andere Weise bemerkbar, indem er andere Probleme hat. Im Grunde genommen wissen sie, dass sie es fuer den Herrn tun, und Jesus gibt ihnen die Kraft, dort auszuhalten und selbst Spass zu haben, auch wenn sie von zu Hause fort sind. Wir sind besonders dankbar, dass

Markus und Thomas in Jos Jesus als ihren persoenlichen Heiland angenommen haben.

**Frage:** Welches Erlebnis oder welche Begebenheit hat Euer Familienleben bereichert?

**Antwort:** (Marlies) Als die Kinder noch in der Schule waren und wir sie besuchen wollten, um ihnen ihr sechs Wochen altes Bruederchen vorzustellen, waren einige Schwierigkeiten damit verbunden, die erst aus dem Weg geschafft wereden mussten. Wir hatten noch kein Visum und keinen Reisepass fuer Russel bekommen. Die Zeit fuer die Abreise kam naeher, aber die Papiere waren noch nicht angekommen.

(Dieter) Es waren acht grosse Hindernisse, die wir innerhalb 24 Stunden loessen mussten, und sie sind einfach ganz ploetzlich geloest worden. Die Gebeterhoehrungen kamen gerade zur rechten Zeit, nicht zu frueh und nicht zu spaet. Gott schafft, wenn die Zeit da ist, die Moeglichkeiten.

(Marlies) Manche werden sagen, es sei Zufall, aber wir haben die Erfahrungen gemacht, dass wenn wir um Anliegen beten, solche "Zufaele" wirklich zufallen. Wir spueren Eure Gebete, und sie erleichtern unseren Dienst.

**Frage:** Was macht die Frauenarbeit in Kamerun?

**Antwort:** (Marlies) Ich arbeite als Ratgeberin im Kamerun Baptisten Frauen dienst. Die Arbeit unter den Schwestern ist gruendlich organisiert. Jedes Jahr wird eine Programmappe fuer alle Gruppen zusammengestellt. Die Andachten sind zum groessten Teil von den Kamerun Schwestern oder Missionarinnen geschrieben. Die Schriftleitung uebernimmt eine

Dr. and Mrs. Dieter Lemke



Missionarin, die jedes Jahr fuer diese Arbeit gewaehlt wird. In der Orts Gemeinde werde ich oft gebeten, Bibelarbeiten abzuhalten. Ich spreche Pidgeon-Englisch, und eine Kamerun Frau uebersetzt es in ihre Stamessprache. In Banso haben wir eine englische Schwesterngruppe. Wir versuchen, den Gruppen zu helfen, wo es an Leitung fehlt. Ausserdem haben wir ein Maedlungschar-Program. Das Ziel dieser Arbeit ist, die Maedels in Gottes Wort zu gruenden.

**Frage:** Hat sich das Gemeindebild in Nordamerika verbessert oder verschlechtert?

**Antwort:** (Dieter) Mein Eindruck ist, dass es sich verbessert hat. Mein Grund dafuer ist, dass junge Menschen sich ganz fuer den Herrn entscheiden, Bibelstudium treiben und zeugen von dem, was der Herr in ihrem Leben bedeutet. Leider stellte ich aber auch fest, dass die Jugendlichen kein Enthusiasmus zeigen, in den Aussenmissionsdienst zu treten.

**Frage:** Was waren die staerksten Eindruecke nach vier Jahren Abwesenheit?

**Antwort:** (Marlies) In der "Time" Zeitschrift wurde angeprangert; "Amerika hat kein Benzin!" Wir erwarteten weniger und kleinere Autos, aber das Gegenteil war der Fall. Wir hatten davon gehoert und selbst auch etwas von der Inflationkrise gemerkt. Die meisten Preise hatten sich verdoppelt, dass musste erst verkraftet werden.

(Dieter) Ich war davon beeindruckt, dass die meisten Leute einsehen, dass es ihnen gut geht und sie alles haben, was sie brauchen. Was uns ebenfalls stark beeindruckt hat, war die junge Generation, die herangewachsen ist. Die einen, fuer welche wir grosse Hoffnungen hatten, und die sich nicht vorteilhaft entwickelt hatten. Dagegen andere, von denen wir oft nicht mal wussten, dass sie existierten, sind heute gereifte Persoenlichkeiten, Vorbil-

der und leitende Glieder in den Gemeinden.

**Frage:** Sind die Missionare in Kamerun erwuenscht?

**Antwort:** (Dieter) Diese Frage muesste am besten ein Kameruner beantworten. Man hat uns gesagt: "Kommt zurueck, wir brauchen Euch!"

**Frage:** Was war Euer Grund, auf das Missionsfeld zurueckzugehen?

**Antwort:** (Dieter) Eine Gewissensfrage, die wir beantworten mussten! Was ist Gottes Wille? Wir standen unter starkem Druck, weil wir uns innerhalb ein paar Tagen entschliessen sollten. Wir haben gefastet und gebetet. Als wir den Entschluss fassten, kam die Freude in unsere Herzen.

**Frage:** Wie koennen wir unsere Missionare unterstuetzen?

**Antwort:** (Dieter) Fuer Information offen sein. Das erfordert Arbeit, man muss Briefe schreiben, sie beantworten und Fragen stellen.

Fuer sie beten und sie unterstuetzen. Es waere gut, wenn in jeder Gemeinde eine Person waere, die im Kontakt mit den Missionaren steht. Man koennte diese Person mal aufs Missionsfeld schicken und ein Teil der Unkosten solch einer Reise als Gemeinde tragen. Das waeren die besten Reporter. Missionsgeschichten und Berichte verwenden, die in unserem Bundshaushalt erhaeltlich sind, zum Beispiel, "Contact, N.A.B. NEWS, Baptist Herald und Der Sendbote." Dieses Material kann fuer die Sonntagschule, Jugendarbeit oder Kindergottesdienst verwendet werden.

Wenn irgend geht, ladet Missionare ein. Fuer die Missionare im Gottesdienst und in den Gebetsstunden beten.

Wichtiges aus den Missionarsbriefen vorlesen waehrend eines Missionsabends oder einem Gottesdienst. □

## JESU IST KOMMEN

Jesus ist kommen, Grund ewiger Freude;  
A und O, Anfang und Ende steht da.  
Gottheit und Menschheit vereinen sich  
beide;  
Schoepfer, wie kommst du uns  
Menschen so nah!  
Himmel und Erde, erzaehlt's den Heiden:  
Jesus ist kommen, Grund ewiger Freuden!  
Johann Ludwig Konrad Allendorf  
(1693-1773)

"Geht nun hin und macht alle Nationen zu Juengern, und tauft diese auf den Namen des Vaters und des Sohnes und des Heiligen Geistes, und lehrt sie, alles zu bewahren, was ich euch geboten habe! Und siehe, ich bin bei euch alle Tage bis zur Vollendung des Zeitalters" (Mt. 28,19-20). Herr, schenke mir Kraft, ein Licht fuer dich zu sein. Ich danke dir, dass ich mit deiner Hilfe rechnen darf. Amen.  
B. Hildebrandt

## Bitte eines Missionars

1. Bete nicht, dass Gott mich einen leichten Weg fuehre, sondern dass er mir Gnade schenke, auftretende Schwierigkeiten geistlich zu ueberwinden.
2. Bete nicht so viel, dass Gott meine Gebete beantworte, sondern dass er mich befreie vom "keine Zeit haben" zum Beten.
3. Bete, dass Gott Hindernisse wegnehme oder dass er mir unueberwindliche Entschlossenheit gebe, in jedem Fall seinen Weg zu gehen trotz widriger Umstaende.
4. Es ist nicht so wichtig, Gott zu bitten, meinen Dienst zu segnen. Bete, dass Gott mein Tun pruefe und nach seinem Willen leite.
5. Bete nicht fuer mich, als lebte ich auf einem hoeheren Niveau, als waere ich schon vollkommen, weil ich Missionar bin. Ich bin ein Objekt der Versuchung. Satan ist entschlossen, meinen Dienst zu hindern, mir die Lebenskraft zu nehmen und mein Zeugnis nutzlos zu machen. Bete, dass Gott mir Gnade und Kraft gebe, der Versuchung jederzeit zu widerstehen.
6. Bedenke, dass ich auch einsam, entmutigt, nervoes, gereizt und ungeduldig werden kann. Viel Missionsarbeit kann getan werden, ohne dass man ein brennendes Herz fuer den Herrn hat. Darum bitte ich dich, bete fuer mich, dass ich mit brennendem Herzen, erfuehrt mit Liebe und Erbarmen zu den Verlorenen, meinen Dienst ausuebe.

aus "Junge Mannschaft"



## IN DER BILDERGALERIE DES NEUEN TESTAMENTS

### “Ich bin der Weg”

Johannes 14, 1-6

von Annemarie Oesterle

Es sieht fast so aus, als sei das Schlagwort in unserer Zeit abgelöst worden durch das Schlag-Bild. Ueberall begegnet es uns, auf dem Bildschirm, in der Zeitschrift, auf der Reklametafel. Mit einer geheimnisvollen Maechtigkeit draengt es an unserem Verstand vorbei und setzt unsere Phantasie in Bewegung. Das kann man bedauern, und die Seufzer der Frommen — sofern sie ihre Zeit kritisch beobachten und sich nicht allzu fromm um die Verantwortung druecken — sind vielerorts zu hoeren. Aber zugleich scheinen wir auch als Gemeinde zu begreifen, dass das Bild selbst kein Boesewicht, gute und boese Geister marschieren koennen.

Manchmal hat es den Anschein, als ob dem Wort eine Konkurrenz entstueende. Der wortmuede Mensch, der in einer 40 Minuten-Predigt einschlafen kann, sitzt stundenlang vor einem Fernsehprogramm, das ihn im Grunde nicht einmal interessiert. Verleger sehen sich gezwungen, Erhebungen ueber die Kurve der Lesefreudigkeit im Verhaeltnis zum Fernsehkonsum anzustellen und sind zu beunruhigenden Ergebnissen gekommen. Das koennte eine heilsame Beunruhigung sein. Vielleicht zwingt uns die Maechtigkeit des Bildes zu einer Besinnung ueber die

neben Unbekanntem, Klares neben Raetselhaftem, Beglueckendes neben Unruhigem und Alarmierendem finden. Und wenn er einmal angefangen hat, recht zu schauen, mit dem Herzen zu schauen, werden ihn die Bilder nicht mehr loslassen, er wird wiederkommen muessen, und je besser er sie kennt, desto mehr werden ihm die Bilder zu sagen haben. Weil es Gottes Bilder sind, haben sie eine Botschaft fuer jeden einzelnen, aber zugleich eine Botschaft, die uns als Gemeinde meint. Vor den Bildern stehend, duerfen wir deshalb nicht nur fragen: “Herr, wo bin ich auf diesem Bild, und was willst Du, dass ich tun soll?”, sondern gleich hinterher: “Herr, welche Seite der Gemeinschaft untereinander und mit dir laesst dieses Bild aufleuchten, und wie korrigiert es die Gemeindewirklichkeit, die wir kennen?”

Es wird sich vielleicht als nuetzlich erweisen, zunaechst einmal eine Fuehrung durch die Galerie mitzumachen. Aber wenn der grosse Haufe sich dann verlaufen hat, muss man unbedingt allein, vielleicht mit einem guten Freund und Bruder zurueckgehen und die Bilder reden lassen. Die folgenden Meditationen sind ein solches erstes Zurueckgehen, das wir viele Male wiederholen muessen, ehe wir alles zu hoeren bekommen, was uns die Bilder ueber unser Leben und unsere Aufgabe als Gemeinde zu sagen haben.

*Euer Herz erschrecke nicht! Glaubet an Gott und glaubet an mich! In meines Vaters Hause sind viele Wohnungen. Wo nicht, wuerde ich euch dann gesagt haben dass ich hingehe, um euch eine Staette zu bereiten? Und wenn ich hingegangen bin und euch eine Staette bereitet habe, kommen ich wieder und werde euch zu mir nehmen, damit auch ihr seid, wo ich bin. Und wohin ich gehe, dahin wisst ihr den Weg. Thomas sagt zu ihm: Herr, wir wissen nicht, wohin du gehst; wie koennen wir den Weg wissen? Jesus sagt zu ihm: ich bin der Weg und die Wahrheit und das Leben; niemand kommt zum Vater ausser durch mich.*

Das sind gute, troestliche Worte. Und es ist eigentlich gar nicht einzusehen, warum Thomas mit seiner Zweifelsfrage dazwischenkommt. Oder ist dieser Zweifel doch redlicher als die zufriedene Sicherheit des Glaubens, die sich auf dem schmalen Wege waehnt und damit die Tuerklinke zum Himmel schon in der Hand zu haben meint? Schliesslich hat Thomas nicht die Gemeinde mit ihren geistlichen Fuehrern und theologischen Sachverstaendigen, keinen Buecherschrank mit Werken christlicher Denker aus vielen Jahrhunderten, ja, nicht einmal ein Neues Testament oder ein Gesangbuch zur Verfuegung. Er hat nur Jesus selbst. Und der geht jetzt weg. Ist es ein Wunder, dass ihm bange wird?

Wissen wir wirklich soviel besser als Thomas, was es mit diesem Weg zum Vater auf sich hat? Das unscheinbare Bild, das wir zunaechst gar nicht mehr als Bild empfinden, gewinnt erst bei naeherem Hinschauen Leben. Da ist zunaechst das troestliche “Ich bin”. In Christus geborgen, gehen wir auf eine Heimat zu. Aber es ist hier nicht nur vom Gehen, sondern auch vom Kommen die Rede, das unseren Blick in die andere Richtung lenkt. Und damit wird der grosse Spannungsbogen sichtbar, der mit diesem “Ich bin” gemeint ist, der Weg vom Woher zum Wohin. Das Bild ist kein Stilleben. Die Bewegung, in die Jesus uns hineinnimmt, reicht von Weihnachten bis Himmelfahrt. Und sie ist keine Fahrt auf glatten Wassern. Wir kennen das Neue Testament zu gut, um das nicht zu wissen. Aber sehen manche von uns diesen Weg nicht sozusagen aus der Flugzeugperspektive? Wir erkennen wohl das Gestruepp und die Steine, die auf dem Christenwege liegen, aber wir laufen uns nicht die Fuesse wund. Wir haetten Grund, beunruhigt zu fragen, ob wir wirklich auf diesem einen dramatischen Wege sind.

Dieser Weg beginnt mit einer jaehen Abwaertsbewegung, so steil, dass wir sie uns kaum vorstellen koennen (Philipper 2). Was mag es bedeuten, dass der Gottessohn “sich entaessert”? Welche Macht, welches Ansehen, welche Freiheit des Willens und der Entscheidung laesst er bei seinem Vater zurueck? Wir begreifen ja erst das, was seine Armut auf der menschlichen Ebene ausmacht. Wir sehen das im Stall geborene Kind, das in einem unscheinbaren Handwerkerhaus aufwaechst, den jungen Mann, der sich nicht im Hoersaal unter die Elite seines Volkes mischte, dem kein Titel, kein Amt verliehen wird, den keine Lizenz, kein oeffentlich rechtlicher Status den weltlichen Behoerden gegenueber ausweist. Wir sehen den Wanderprediger, dem man schliesslich den Prozess macht und dem man nicht einmal den Verteidiger zugeht, auf den jeder Verbrecher Anspruch hat.

Merken wir nicht deutlich, wie gern wir uns um diesen Weg druecken? Nichts geben wir so ungern her wie das durch Energie und Fleiss erworbene Ansehen. Nirgends sind wir so leicht zu verletzen wie da, wo es um unseren Ehrgeiz, unser Prestige geht. Und wo wir als Gemeinde etwas zu spueren bekommen von der Niedrigkeit des Christusweges, kehren wir da nicht heimlich die Vorzeichen immer wieder um und machen aus der Not eine Tugend? Wir bekennen stolz, die kleine Herde zu sein — und waeren ach so gern ein wenig groesser. Wir kennen keine Aemter — und verleihen heimlich den Diensten Prestige. Wo immer wir hergeben, tun wir es sozusagen notgedrungen und kleben das theologische Trostpflaster

auf die Wunde. Bei Jesus ist das ganz anders. Was er loslaesst, laesst er freiwillig los. Er macht sich arm und. er sucht das Niedrige. Wer moechte von sich behaupten, dass er seine Schritte diesen Schritten anzupassen vermag?

Der Weg fuehrt in die Auseinandersetzung mit denen, die “von unten sind”, die den breiten Weg gehen, ja, mit ihrem Vater, dem Teufel. Das ist kein passiver Kampf, nicht Verteidigung, sondern Angriff. Wo immer Jesus auftritt, provoziert er. Das Merkwuerdige daran ist, dass das so ganz ohne Aufwand, so sehr still vor sich geht. Jesus kaempft ohne “Feldzuege”, ohne Massenversammlungen, ohne Plakate, er arbeitet ohne Pressedienst und public relations. Er kennt keine Rastlosigkeit und weicht dem Betrieb aus. Dieser Mann, der nur drei Jahre Zeit hat, laesst sich einfach nicht hetzen. Er sagt nicht: Meine Zeit reicht kaum noch zum persoentlichen Bibellesen und zum Gebet. Er widmet viele Stunden den wenigen, die ihm anvertraut sind, und sagt nicht: Meine Familie und meine Freunde muessen zurueckstehen. Man kann wirklich Gespraechе mit ihm fuehren, ohne dass er auf die Uhr oder auf den Terminkalender schaut. Als gaebe es nichts Wichtigeres als den jeweiligen Menschen, der ihm auf diesem Wege begegnet.

Am Ende des Weges steht das Kreuz. Nicht als Moeglichkeit oder Risiko — es kann und wird hoffentlich nicht schiefehen! —, sondern als Gewissheit. Als Ziel, auf das hin alles angelegt ist. Das Verlieren in dieser Welt ist das Normale und das zu Erwartende. Das Behalten-duerfen ist die Ausnahme, ist Geschenk. Weder der einzelne Christ noch die Gemeinde hat Anrecht auf Besitz und Sicherungen in dieser Welt. Dass vor unseren Kirchen Autoschlängen stehen, ist gewiss kein Grund zum Jammern, aber es ist nicht selbstverstaendlich, dass wir Christen Anteil am Wirtschaftswunder haben. Das Normale ist das Armsein in der Welt. Reichtum ist geliehenes Pfund, das Gott dienen muss. Dass man beginnt, uns Baptisten ernstzunehmen, dass man den bescheidenen theologischen Beitrag, den wir leisten, bedenkt und verarbeitet, dass man mit Interesse auf unsere Gemeindepraxis schaut — all das darf kein Wasser auf den Muehlen unseres Selbstbewusstseins werden. Es muss uns veranlassen, die Frage nach dem Dienst erneut zu stellen, den wir um der anderen willen zu tun haben und in dem die Hingabe des eigenen Lebens, der eigenen Existenz, die Moeglichkeit, dass wir als konkreter Bund von Gemeinden gefordert sein koennten, ans Kreuz zu verweigern. Es geht in der Nachfolge, auf dem Weg Jesu immer darum, sich als Diener zu bewahren, die bereit sind, einander die Fuesse zu waschen und ihr Leben fuereinander zu lassen.

Wie kommt es, dass bei all den ernsten und dunklen Zuegen dieses Bild des Weges doch so voller Leuchtkraft ist? Dieser Weg ist zugleich und in erster Linie das Kraftfeld Gottes. Auf diesem Weg geschieht das, was das Reich Gottes herauffuehrt. Wer vom Bild des Weges her, wie es in unserem Johannestext gebraucht wird, einmal die drei ersten Evangelien liest, wird erstaunt sein, wie dieses zunaechst wie eine blasse Ortsangabe wirkende Bild lebendig wird. “Auf dem Weg” (nach Jerusalem!) offenbart sich die heilende, befreiende, rettende Kraft Jesu; auf dem Weg stellt er Menschen in die Entscheidung (Lukas 9,57f); auf dem Weg muessen die Juenger Jesu Frage beantworten: “Wer glaubt ihr, dass ich sei?” Auf dem Weg oeffnet der auferstandene Jesus den Juengern die Schriften und zeigt ihnen, dass sich die goettlichen Verheissungen in seinem Tod erfuehrt haben; auf dem Weg erfahren es Petrus, Jakobus, Johannes und der reiche Juengling, was es kostet, ein Juenger Jesu zu sein. Kein Wunder, dass die junge Gemeinde in der Apostelgeschichte beginnt, das Bild des Weges fuer die ganze eigene Wirklichkeit zu gebrauchen (Apostelgeschichte 9,2; 19,9; 19,23; 22,4; 24,14.22).

Der Weg ist gleichbedeutend geworden mit dem Hoheitsbereich Gottes. Und nun wird deutlich, dass Jesu Verzicht auf irdische Macht und Einflussmittel nur den einen Sinn hatte, die Bahn freizumachen fuer die Kraft Gottes; dass die Preisgabe des eigenen Willens, der eigenen Entscheidung und des eigenen Urteils Voraussetzung war fuer den unbedingten Gehorsam des Sohnes, durch den die ganze Absicht des Vaters zur Ausfuehrung kommen kann.

Wir duerfen sicher kein falsches Entweder-Oder schaffen. Wir wissen nicht, welche Mittel und Methoden Jesus in unserer Zeit gebrauchen wuerde. Der Gehorsam gegenueber Gott schliesst den Gebrauch des Lautsprechers nicht aus. Aber wir werden uns durch dieses unscheinbare Bild vom Weg daran erinnern lassen muessen, dass alle Mittel und Methoden fuer die Gemeinde zweitrangig bleiben und dass sie, weil wir Menschen sind, uns gefaehrlich werden koennen, wenn sie Ersatz zu werden drohen. Jeder Schritt des Weges, jede Situation und Entscheidung kann nur recht bewaeltigt werden, wenn wir den ganzen Weg, das Woher und das Wohin, im Auge behalten. Durch Anteilhaben an Jesu Selbstentaeusserung und Lebenshingabe geht der Weg zum Vater, zum Sieg, zum Erfolg. Das Leuchten der Ewigkeit ueber der irdischen Landschaft der Erniedrigung kann uns helfen, kritisch zu bleiben gegenueber Masstaeben und Werten, die immer wieder “von unten” beeinflusst werden. □



## aus dem bundeswerk

° **Rev. Edgar Wesner**, seit 1967 Prediger der Calvary Baptist Church in Tacoma, WA, dient seit dem 19. März 1978 der Trinity Baptist Church in Portland, OR.

° **Rev. Lester Buening**, seit 1973 Prediger der Strassburg Baptist Church in Marion, KS, hat der Gemeinde seinen Dienst gekündigt. Er wird ab 1. Juni 1978 der Grace Baptist Church in West Fargo, ND, dienen.

° **Rev. Herbert J. Freeman**, seit 1974 Prediger der First Baptist Church of Wilmington, DE, hat Ende März seinen Dienst dort beendet. Gleichzeitig löste sich auch die Gemeinde auf, die im Jahr 1856 gegründet worden war, jetzt aber nur noch 43 Mitglieder hatte. Rev. Freeman wird als Chaplain in einem Hospital seinen Dienst als Seelsorger fortsetzen.

° **Family Baptist Church** ist der neue Name, den sich die ehemalige Southwood Park Baptist Church in Tigard, OR, gegeben hat.

° **Rev. Jerry Edinger**, seit 1973 Prediger der Meridian Woods Baptist Church in Indianapolis, IN, wird ab April der

Southdale Community Neulandmissions-gemeinde in Winnipeg, MB, dienen.

° **Rev. Alvin Auch**, seit 1975 Prediger der Calvary Baptist Church in Billings, MT, hat am 15. März dort seinen Dienst beendet. Seine Zukunftspläne sind nicht bekannt.

° **Rev. Waldemar Ertis**, seit 1974 Prediger der Gnaden Baptistengemeinde in Kelowna, BC, hat zum 15. April der Gemeinde seinen Dienst gekündigt.

° **Miss Ruth Platz** hat die Stelle als Direktor fuer christliche Erziehung in der Grosse Pointe Baptist Church in Grosse Pointe Woods, MI, angenommen.

° **Dan Kiblin** ist seit dem 12. Febr. 1978 Prediger der Twin Grove Baptist Church in Buffalo Grove, IL.

° **Rev. Arthur Schlak**, seit 1972 Prediger der Victoria Avenue Baptist Church in Chilliwack, BC, beendet am 30. April seinen Dienst in der dortigen Gemeinde. Seine Zukunftspläne sind nicht bekannt.

° **Rev. Byron Ling**, seit 1975 Prediger der Grace Baptist Church in Bison, SD, hat seinen Dienst dort beendet.

° **Rev. David Chase** ist seit dem 15. Januar zweiter Prediger der First Baptist Church in Elk Grove, CA; Rev. Merle E. Brenner ist der Gemeindeprediger.

° **Rev. John R. Martens** ist seit dem 6. Febr. 1978 der neue Prediger der Temple Baptist Church in Leduc, AB.

° **Hubert Resler** ist seit dem 1. Febr. 1978 zweiter Prediger der Ebenezer Baptist Church in Detroit, MI; Rev. William Cummins ist der Gemeindeprediger.

° **Rev. Oliver Bender**, seit 1975 Prediger der West Center Street Baptist Church, in Madison, SD, ist seit dem 1. März der Chaplain des North American Baptist Nursing Home in Bismarck, ND.

° **Rev. Erich O. Gutsche**, 80, ist am 31. Jan. 1978 heimgegangen. Er starb in Bismarck, ND. Bis zu seiner Pensionierung diente er den folgenden Bundesgemeinden: Plum Creek, Emery, SD; Leduc, AB; Benton Harbor, MI; Corona, SD; Hettinger, ND, und Medicine Hat, AB.

° **Treschwig Baptist Church** heisst die Neulandmissionsgemeinde in Spring, TX. Rev. Ronald Miller ist Prediger dieser neuen Gemeinde.

° **Rev. Wilhelm Glesmann** starb am 3. Febr. 1978 im Alter von 74 Jahren in Winnipeg, AB. Bis zu seiner Pensionierung im Jahr 1974 diente er der Ellice Avenue Baptistengemeinde als Prediger. (Mehr Information enthaelt die Todesanzeige auf Seite 8.) □

## Christus, Sohn des Allerhoechsten

Du bist Heimat allen Herzen,  
die sich sehnen nach ewger Ruh.  
Du gibst Trost und stillst die Schmerzen,  
alles Bangen deckst Du zu.

Du bist Kraft den Mued-Verzagten,  
bist ihr Stecken und ihr Stab.  
Du bist Antwort, die einst fragten:  
"Wer errettet uns vom Suendengrab?"

Du bist Hoffnung allen Schwachen,  
bist ihr Halt im bittren Streit.  
Du tust ueber alle wachen,  
haelst fuer alle Gnad' bereit.

Du bist Frieden all den Deinen  
in des Kampfes Mueh' und Not.  
Du bist Heiland all den Reinen,  
die das Blut befreit vom ewgen Tod.

Du bist Freude den Erloesten,  
die laut ruehmen Deine Gnad'.  
Du alleine bist der Groesste,  
der am Kreuz vollbracht die Tat.

Du bist Sohn des Allerhoechsten,  
der von Ewigkeit her war.  
Du bist Haupt der Suend-Erloesten,  
bist der Held der selgen Schar.

Eugen Ristau

## DER SPRECHENDE AFFE

Der alte Linne, der uns den Namen Homo sapiens gab, meinte noch, Affen koennten sprechen wie der Mensch. Das war eine verwirrende zoologische Situation fuer menschliches Selbstverstaendnis. Spaeter stellte sich dann bald heraus, dass Linne sich geirrt hatte, und nun war alles wieder ganz einfach: Moegen sie verwandt sein mit uns, jedenfalls haben wir ihnen den Geist, die Sprache, das Denken voraus!

Heute ist die Wissenschaft wieder vorsichtig geworden mit solchen Behauptungen. Zwar koennen Affen wirklich nicht sprechen, aber das liegt, wie man weiss, am ungeeigneten Kehlkopf und nicht an mangelnder Intelligenz. Seit man dem Schimpansenweibchen Washoe in Nevada/U.S.A. die Taubstummen-sprache beibrachte, seht die Sache anders aus. 20 Zeichen hatte Washoe bis 1974 schon gelernt, nach neuesten Meldungen aber sind es inzwischen 150 Zeichen, die sie beherrscht. Sie kann sich verstaendigen, sie signalisiert nicht nur "Washoe will Apfel haben!", sondern sie kombiniert auch neue Begriffe. Als sie zum ersten Mal eine Ente sah, zeigte sie mit den Fingern "Vogel" und "Wasser", fuer einen Eisschrank fand sie das Doppelzeichen "Kalt und Schrank". Als sie sich selbst im Spiegel erblickte, meinte sie "Ich, Washoe!", — und einen Rhesusaffen nannte sie herablassend "dreckiger Affe!".

Da gibt es also hinter der haarigen Stirne der Affen die Intelligenz eines etwa dreijaehrigen Kindes, mehr aber nicht. Darum brauchen wir auch nicht zu erschrecken, sondern koennen eine wichtige Einsicht gewinnen: Wie sehr wir uns vom Affen unterscheiden, das liegt an uns selbst! Naemlich daran, wie weit wir unser Gehirn bemuehen, um selbst ueber das Stadium eines Dreijaehrigen hinauszuwachsen. Die Chance ist gross — doch nicht alle von uns nutzen sie.

Prof. Dr. Joachim Illies

## EINLADUNG

Als Tempel Baptistengemeinde, Calgary, AB, duerfen wir auf 20 segensreiche Jahre zurueckschauen. Daher ergeht eine herzliche Einladung an alle ehemaligen Glieder dieser Gemeinde, mit uns am 17. und 18. Juni 1978 mit dankbaren Herzen diesen Jubilaeumstag zu feiern.

Fuer eine rechtzeitige Anmeldung bei Prediger Franz Schmidt waeren wir sehr dankbar.

I.A. Helene Klippe

Temple Baptist Church  
1204 Renfrew Dr. NE  
Calgary, AB

*Wie die Liebe zu Gott damit beginnt,  
dass wir sein Wort hoeren, so ist der  
Anfang der Liebe zum Bruder, dass  
wir lernen, auf ihn zu hoeren*

## gemeindenachrichten

**HAMILTON, ON.** Die Tendenz zeigt nach oben! In der Sprache der Welt wuerden wir sagen: "Es tut sich etwas bei uns in der Deutschen Baptisten Missions-gemeinde! Unser treuer Gott hat auf seine Weise "Bestandaufnahme" in Hamilton durchgefuehrt. Wir haben uns bemueht, umzudenken und auch neue Wege zu gehen. Harte Herzen wurden weich, und Neuanfaenge fanden statt. Es entwickelte sich eine gesunde, demuetige Atmosphaere des Beugens, des Insichgehens, der Vergebung und der Bereitwilligkeit zur Mitarbeit. Unter diesen Voraussetzungen war es dann nicht verwunderlich, dass alle Gemeindeglieder, und nicht zuletzt unser Sorgenkind die Jugend, einen geistlichen Aufschwung erlebten.

Unsere jungen Menschen sind bei allen Gottesdiensten stark vertreten, selbst bei den Gebetsstunden. Letztere haben sich zu wahren Familienveranstaltungen entwickelt, wo Eltern mit Kindern, Jung und Alt, Brueder und Schwestern mit Freude dabei sind.

Wir liessen uns als Gemeinde von unserem Gott neu motivieren und inspirieren, und wir verspuehren folgedessen neue Impulse, Erkenntnisse und Freude mit der Gemeinschaft.

Die erste Ernte konnte daher nicht ausbleiben. Am 15. Januar erlebten wir die Taufe von 14 lieben Menschen, die in



Prediger H. Goliath (links) mit Taeuflingen



einer erhebenden Gemeindestunde und dann erneut beim Tauffest bekannten: "Jesus ist mein Gewinn."

Gott kann auch heute noch Erweckungen schaffen! Hans Murk

**KITCHENER, ON.** In der Central Baptistengemeinde, Kitchener, wurden am 26. Nov. 1977 zwölf Personen von



Prediger John Goetze getauft. Es war fuer die Gemeinde ein grosser Freudentag, nachdem am vorhergehenden Mittwoch klare und ueberzeugende Zeugnisse der Taufbewerber gegeben wurden. Wir beten, dass der Herr unsere neuen Mitglieder reichlich segnen und aus ihnen brauchbare Werkzeuge werden lassen moege. Jakob Sander.

**BENTON HARBOR, MI.** Die Napier Parkview Baptist Church freute sich am 5. Februar, den neuen Jugendprediger James A. Calkins mit Familie begruessen zu duerfen. Verschiedene Gruppenleiter brachten Grussworte. Der Gemeindeprediger Herman Effa verlas Gottes Wort aus 1. Kor. 1, 21-23: "Predige, lebe und lehre Christus!"

Die Gemeinde und besonders die Jugend blicken erwartungsvoll und zuversichtlich in die Zukunft. Wir erbitten Gottes Segen fuer die gemeinsame Zusammenarbeit im Herrn. Kaethe Hartung.

Nach russischer Gefangenschaft von 1945-50, in der er hauptsaechlich in Kohlengruben arbeiten musste, kehrte er nach Westdeutschland zu seiner Familie zurueck, wo er in der Gemeinde Koeln tatkraeftig am Evangelium diente bis zu seiner Auswanderung nach Kanada im Jahre 1952. In Winnipeg, MB, fand Bruder Glesmann eine neue Heimat.

Er diente zuerst als Gemeindeleiter in der Baptisten Missionsgemeinde und dann als Gemeindeprediger in der Ellice Baptistengemeinde bis Februar 1974. Im Jahre 1973 durfte Bruder Glesmann auf eine 50 jaehrige Dienstzeit im Weinberg seines Herrn zurueckschauen und dankbar seinen Herrn preisen fuer grosse Gnade. Er war ein treuer Beter, und die Gemeinde Jesu war ihm ein und alles.

Bruder Wilhelm Glesmann erlag am 3. Februar 1978 einem schweren Herzanfall. Er wurde am 7. Februar auf dem Glen Eden Memorial Friedhof in Winnipeg beerdigt. Der Text bei der Trauerfeier war aus 2. Tim. 4, 7-8.

Er wird von seiner Ehefrau Hilde Glesmann betrauert wie auch von seinen Soehnen Willi und Harry und Schwiagertochtern, Betty und Sieglinde und 5 Enkelkindern. Ebenso trauern um ihn seine Brueder Reinhold, Otto und Albert, seine Schwestern Berta, Lydia, Holdine und Else, sowie weitere Verwandten und die Ellice Baptistengemeinde.

Siegbert Zukowski, Prediger Ellice Baptistengemeinde Winnipeg, Manitoba

## INHALTSVERZEICHNIS

- 1 Vom Schriftleiter notiert:  
Preist den Herrn fuer unsere Gemeinden . . . RJK
- 2 Ich bin der Weg . . . . . A. Oesterle
- 4 Die Seite der Frau  
Ein Interview mit einem Missionsarzt . . . . . B. Hildebrandt  
Bitte eines Missionars . . . . . J. Mannschaft
- 6 Aus dem Bundeswerk
- 6 Christus, Sohn des Allerhoechsten . . . . E. Ristau
- 7 Der sprechende Affe . . . . . J. Illies
- 7 Gemeindenachrichten
- 8 Todesanzeigen

## DER SENDBOTE

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

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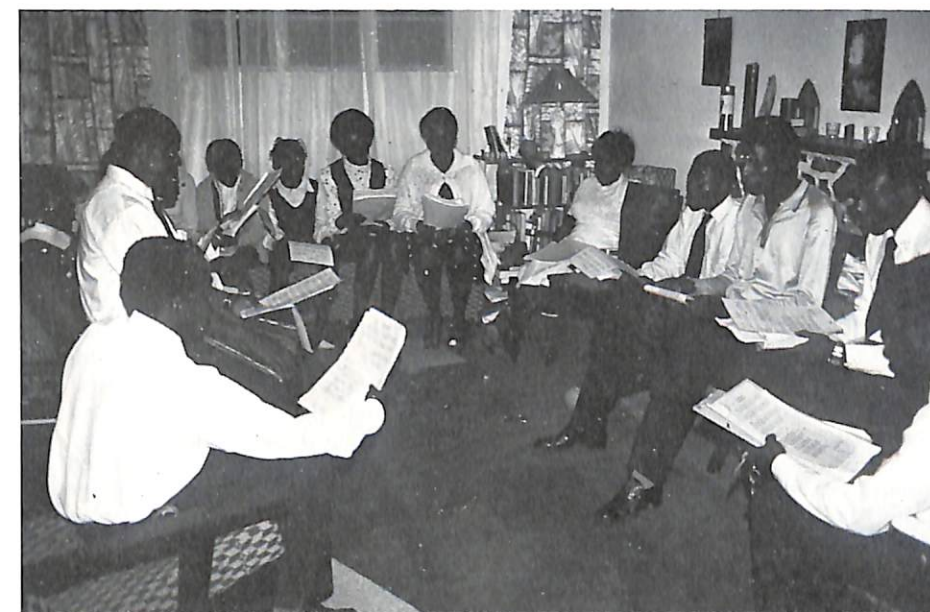
### EINLADUNG ZUM GEMEINDEJUBILAEUM

*Alle ehemaligen Glieder der DEUTSCHEN BAPTISTEN GEMEINDE [jetzt Thornhill Baptist Church] in Calgary, Alberta, sind herzlich eingeladen zum 25-JAEHRIGEN GEMEINDEJUBILAEUM am 9. Juli 1978.*

dozen hospital doctors. We are very fortunate, if we have two at any one time. All too often, Banso Hospital is left with one doctor. Dr. and Mrs. Dieter W. Lemke returned to Banso in mid-summer of 1977 for their third term of service in Cameroon. Presently Banso has two doctors; but unless we can supply adequate furlough replacement at Mbingo, it could very well be that Banso may again be left with one doctor. We pray that some here at home may hear the call of God to go and serve.

The Banso staff had arranged for a greeting and welcome that afternoon. We enjoyed the hour of fellowship with them. The tour of the wards gave us a better insight into the work load. There

the headquarters of our Cameroon Baptist Mission and for this past decade also the headquarters of the Cameroon Baptist Convention. The field secretary of our Mission, the Rev. Oryn G. Meinerts, and the executive secretary of the Convention, the Rev. Samson E. Khama, reside here. Rev. Khama had already come to Ndu to greet us; now he greeted and welcomed us at Bamenda. The Meinerts had driven to Jos, Nigeria, to bring home the children of our missionaries for the Christmas vacation. At Bamenda we stayed at the Rest House, but we were mainly guests of the Rev. and Mrs. Fred Holzimmer. Other missionaries on this station were Ruby Salzman and Susan R. Krier.



Fellowship at William Tayui's home in Victoria.

was great concern about the future shortage of nurses, when three of the present nurses will leave on furlough: Daphne Dunger and Pennie Jucht in May and Eleanor Weisenburger later in the summer. All of the missionaries at Banso gathered at the home of the Helwigs for the evening meal and fellowship. Art Helwig could not be present because of his responsibilities at the pastor's retreat at Ndu.

Miss Eleanor Weisenburger, who had recently been honored by the Fon of Nso, Bifon II, with the distinguished honor of being made a "Yah," arranged for a visit to the Fon the following morning. The hour-long visit ended with prayer.

Dr. and Mrs. Lemke, whose guests we were for breakfast, then drove us to Bamenda, after we had lunch with Eleanor Weisenburger.

### BAMENDA: CAMEROON BAPTIST CONVENTION CENTER

For many years, Bamenda has been

peared at the funeral service which had already begun at the house where the body was laid out. After a brief house service, the funeral procession moved several blocks to the church which was filled with about 800 people with as many or more outside who could not get in. Among the participants to express words of sympathy, commendation and encouragement were the executive secretary, the field secretary, the writer on behalf of our Conference and others. The pastor of the church, Rev. Williams, brought the main message from the word of God. At the graveside, to the back of the church, the governor of the Southwest province was



The Schilkes had dinner at Kumba in the home of the Rev. and Mrs. Ken Priebe, along with Fred Bartel and the Schlafmanns.



In Bamenda Schilkes dined in the Meinerts home Ruby Salzman, Dr. Bob Sandiland and son Philip (center) present.

among those who expressed the great loss which the family, the Convention and the country sustained in the death of Flavius Kum Martin. The loss will be felt for a long time to come.

Flavius was the first Cameroonian whom our Mission brought to America on a scholarship to study for two years at Sioux Falls College and for three years at our N.A.B. Seminary at Sioux Falls, SD, 1959-64. This was a good investment. Flavius' influence will be long felt in Cameroon, perhaps mostly because he was known in the country as the Baptist Radio Voice over Radio Buea. He leaves to mourn his widow Elizabeth and three preschool daughters as well as a host of other relatives and friends.

### VICTORIA: SAKER BAPTIST COLLEGE

We stayed at Victoria over Sunday, December 18, and participated at the Mizpah Baptist Church in the morning



**GLESMANN**—Prediger Wilhelm Glesmann wurde am 29. Juni 1903 in Sergejowka, Wolhynien, geboren. Waehrend des 1. Weltkrieges wurde er mit seinen Eltern nach Sibirien verschleppt, wo er an Typhus und Malaria schwer erkrankte.

In die alte Heimat Wolhynien zurueckgekehrt, heiratete Wilhelm Glesmann 1930 Hilde Buech. Aus dieser Ehe gingen drei Soehne und zwei Toechter hervor, von denen die Soehne Willi und Harry am Leben sind.

Im Alter von 20 Jahren kam er zum persoenlichen Glauben an Jesus Christus und wurde von Prediger Jeske getauft und in die Gemeinde Lucynow, Wolhynien, aufgenommen. Kurz darauf rief ihn der Herr Jesus in den Dienst der Verkuendigung. Er arbeitete fleissig als Bibelkolporteur und Reiseprediger in den Ortschaften Wolhyniens und zeichnete sich als Gemeindeleiter der Gemeinde Stradzew, Wartegau, durch seine treue und friedliche Art aus.



service, where we brought greetings. The Rev. Stean Eko is the pastor of this church. We met with the field council following the morning service. At our mission station we were guests of the Rev. and Mrs. Raymond Hoffman and Eunice Kern. Mr. Hoffman is the area coordinator of Victoria and Soppo fields. Eunice Kern teaches at Saker Baptist College and was acting vice principal for the furlough year of Wilma Binder.

The College had been dismissed for Christmas vacation, therefore we could not meet with the students. However, the principal, Mr. William Tayui, arranged for a college staff dinner at his house for Sunday evening. This afforded us some fellowship with those responsible for the college, which has an enrollment of more than 300 girls.

Following the dinner, we met for an hour or more with Mr. Tayui, with the education secretary of the Education Authority, Mr. Yonkuma, and with Mr. Haddison, one of the teachers, to discuss the problems which they face, particularly in staffing. Government grants were reduced this year from 12,000,000 CFA to 9,500,000 CFA without any consideration as to whether cost of administering the college can be met. Teachers must be paid on a salary scale set by government. The salary scale in government colleges is higher than in private colleges, which is an added temptation for teachers to seek employment in government schools, and this must especially be understood in Cameroon culture. However, all this adds to the problems at Saker, for there is no commitment on the part of many to stay on if a better paying opportunity presents itself. The result is a shortage of teachers, particularly those on the graduate level. The brethren pleaded for short-term missionaries, for then there would at least be a two-year commitment in line with our two-year short-term program. This appeal goes to our young people here at home, college graduates. We are presently in the process of working out a new agreement as to monthly allowances for short-term missionaries.

#### SOPPO: BAPTIST BOYS SECONDARY SCHOOL

Rev. Hoffman drove us to Soppo on Monday, December 19, where we met with the field council at the Soppo church. Soppo is one of our older mission stations. It is here where Carl Jacob Bender lived and is buried. The church he built still stands. The old two-story Bender House still stands.

In 1955 our first Baptist Teacher Training College was started here at Soppo and continued for almost 20 years, when it then was changed to the

Baptist Boys Secondary School, under the administration of the late Flavius Kum Martin as principal. Presently, our missionaries, the Rev. and Mrs. Larry J. Scheffler and Miss Berneice Westerman are involved in the school. We were their guests and lodged in Bee's home.

Due to the sudden death of Flavius Martin, the General Council, meeting on December 22, appointed Mr. Scheffler as acting principal of the school as well as acting radio programmer for the Baptist Voice. Mr. Scheffler had been vice principal of the school and had assisted in the arrangement for the radio broadcasts before. However, he is due for furlough this coming summer, and there was, at the time, no one in sight to fill the vacancy caused by Mr. Martin's death. The school had also been dismissed for Christmas vacation.

#### KUMBA: CONVENTION AND MISSION TREASURY

On December 20 we were driven by Mr. Scheffler to Kumba, for many years the seat of our treasury for both Mission and now Convention. Here at Kumba, Mr. and Mrs. Jarvis D. Schlafmann, the Rev. and Mrs. Ken Priebe and Mr. Fred Bartel, short-term missionary, reside. Mr. Schlafmann is acting treasurer for the furlough year of Mr. George E. Baab. Mr. Bartel is assisting in the treasury office. Mr. Priebe is the area coordinator of Kumba field.

Mr. Priebe had arranged for a field meeting of churches an hour's drive from Kumba at Mofako-Bakondo. Here we greeted the Christians as we shared in the fellowship of the service, followed by lunch with the pastors in one of the homes. The evening was spent together with all missionaries at Kumba around the dinner table in the Priebe home. In Kumba we have the Bethel Baptist Church, and a second church is presently under construction on the mission compound. The treasury office will be relocated from Kumba to Bamenda. The General Council, meeting on December 22, gave its final approval. The Board of Missions will act on the recommendation in April if all plans regarding facilities at Bamenda will be on hand.

#### CHRISTMAS AT BAMENDA

Mr. Schlafmann drove us back to Bamenda on December 21. We were to spend Christmas at Bamenda. My wife expressed our feelings, that since we could not be home for Christmas, we could think of no other place where we would enjoy it more than here at Bamenda, particularly since Fred and Dorothy Holzimmer reside here. We have been closely associated with them since 1945 during the days of our pastorate in Edmonton, AB. Dot was then the new bride of Fred who was sta-

tioned with the U.S. forces in Edmonton and Joy, their first child, was born in Edmonton.

The days just before Christmas were filled with strenuous business meetings. On the evening of December 21, the Executive Council of the Convention's General Council met for a long session to discuss many problems and issues. The following forenoon, the General Council met in a four-hour prayer session, half of which was given to messages from God's Word. I had been asked to bring one of three Bible studies. The afternoon and evening were given to business matters, at which time important issues affecting the future of the work were discussed and debated. Another Executive Council meeting became a necessity due to some matters resulting from the General Council Session. Even the next forenoon was occupied in an executive meeting of the Medical Authority and in private discussions. Following those sessions, a day of rest was most welcome.

On Christmas eve we attended the Musang Baptist Church, several miles away from Bamenda station but still part of Bamenda town. The Holzimmers are active in this church. The ladies and the children of the church presented the program which was largely a Christmas dramatization. I brought a brief message and the pastor interpreted the message into Pidgin English.

Sunday forenoon we attended the Kwen Baptist Church on the compound. Here I brought the main message on "What Think Ye of Christ?" and Pastor Bangsi, who several years ago studied at our N.A.B. Seminary on a one-year Schroeder Memorial Scholarship, interpreted the message into Pidgin English, which is a necessity for all to understand. We had Christmas dinners with the Rev. and Mrs. Oryn G. Meinerts on Saturday and with all our Bamenda missionaries in the Holzimmer home on Sunday. Dr. Bob Sandiland and his son, Philip, from Yaounde spent Christmas with us. Dr. Sandiland has been a Presbyterian medical missionary in Yaounde for many years. In fact, he was instrumental in stirring up the interest of the late Dr. Leslie M. Chaffee to go to Cameroon in 1948; though, as he said, he hoped to have him come as a Presbyterian. Dr. Chaffee, however, became a North American Baptist before going to Cameroon. God works mysteriously, at least so it seems to us. The fellowship was most delightful and blessed.

#### MBINGO: MBINGO BAPTIST HOSPITAL

On Monday, December 26, Rev.

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## insight into christian education

### A Matter Of Caring

*The story of the young married couples' class at Trinity Baptist Church, Sioux Falls, SD.*

by Leon Bill

Many an adult Sunday school teacher knows the discouragement of spending hours preparing a lesson and then having only three or four persons present for the class. Our teacher had experienced that in the past, yet he and his wife dedicated themselves to begin a class for young married couples. They have since had the job of seeing this class outgrow the available room and, along with another class, divide to form a third class.

What has been the dynamic behind this growth? Many factors have determined the ministry of this class. Some are facility, relevance, caring, relationships, acceptance, sharing, visitation, follow-up, fellowship, modeling and involvement. These concepts relate not only to the young married couples' class but also to the growth that all of our adult classes have experienced.

A new mood was experienced by the congregation, and teachers in particular, when an educational unit was added, providing much needed classroom space. Here good teaching could be conducted. Teachers no longer had to feel embarrassed or apologetic for inadequate facilities. The growth in numbers and stewardship since that addition has more than taken care of the construction and maintenance costs.

The material used in our teaching ministries is relevant to the needs of the students. All of the adult classes are given the liberty to select their curriculum. The selections made relate to their particular needs and interests. The

*The Rev. Leon Bill is the pastor of Trinity Baptist Church, Sioux Falls, SD. Photos by Jerry Weimer.*



subject matter includes topical studies as well as Bible studies. While the teaching styles vary from week to week and from class to class, there is always an openness for sharing and discussion.

Several years ago Trinity Baptist adopted an over-all objective. We said we wanted "to be a worshipping and caring community of Christian disciples seeking to lead persons into the abundant life in Christ." A strength of the young married couples' class has been a growing conformity to this objective, as evidenced in the caring nature of its members. This principle is a growing force in the entire church.

While both the proposition (material taught) and relationships are important, it is the strong relationships between teacher and students and student with student that have made the difference. It is this relationship of persons that gives relevance to the lesson on Sunday and binds the members together in "congregation" throughout the week.

This caring relationship has been demonstrated in a number of ways. When a young mother needed support and help following childbirth, there

were people available to supply meals and give an assisting hand. The grandchild of the teacher was involved in an accident. Within moments of receiving the information, the telephone prayer chain had the entire class informed and praying. When deaths have occurred in the families of members, there was the unfailing support of prayer and words of sympathy and encouragement.

The strength of relationships is also evidenced in acceptance of new members. Newcomers to any of the adult classes have been gladly received. What a joy to see a couple attend class and immediately be received not only into the class, but into smaller circles of friendships. It's hard not to return to a group of people who make you feel they always knew you.

Members are encouraged to share their problems and hurts. Any fear of rejection is soon dispelled. The one who shares will find, if not immediately at least after class, a hand on the shoulder with a faithful promise for prayer support and words of encouragement. This may well be followed with a phone call during the week inquiring in regard to the individual's well-being.

There is no way the hours of visitation and follow-up can be calculated. Not every person contacted or nurtured has stayed with the class. Some have gone elsewhere or dropped out completely. However, if someone is missing from the class, a phone call will inquire about illness, problems or needs. Absentees will be missed, not only by the teacher but also class members.

Fun and fellowship are a part of any wholesome Christian life. My wife and I have been privileged to join in on a number of occasions when the class got together to relax—whether it was a pot luck dinner at church or the park or an evening in someone's home. Recently five couples went to a musical at Sioux Falls College.

The class has excellent models. Floyd and Arta Mae Moore have been the leaders of this class. Persons who have been touched by their witness and example have discovered this class to be a cooperative venture. In response to this model, a new cycle of outreach is effected. This involvement of the members has further strengthened the principle of a caring relationship.

The young married couples' class has affected other classes. Another adult class has been inspired and grown. As a result of growth in these classes, a third class has been organized. Parallel to this development was the organization of a singles' class. In all of these classes, the prevailing principle has been meaningful relationships that prepare growing persons for sound teaching. □



## MY FIFTH AND LAST . . .

(Continued from page 18)

Meinerts drove us to Mbingo where we were greeted by our missionaries, Dr. and Mrs. J. C. Fluth, Dr. Laura E. Reddig, Betty Mantay, Pat Lenz and Dr. and Mrs. Kenneth W. Jones. We stayed for two nights with Dr. and Mrs. Jones.

Mbingo is known as the place of our leprosy mission which began in 1952. Dr. Jones was our first doctor in 1954 and filled in until Dr. Eugene R. Stock-



Missionary Pat Lenz, Mbingo, checks the healing process of crippled hands.



At Mbingo a constant stream of people came to say farewell to Dr. and Mrs. Jones, leaving the mission field.

dale could succeed him, more than two years later. Ken and Frances Jones had recently been appointed on a short-term basis of six months (all they could give this time) and were there since July. They were busy packing for their return home to Portland. They are open for longer service, if they can free them-

selves from home responsibilities. We join them in prayer that God's will be done. The need is great.

Meals were enjoyed in the various homes of our missionaries. Monday noon brought us all together at the home of Pat Lenz for dinner with a birthday surprise for Mrs. Fluth. The occasion was also a farewell for Dr. and Mrs. Jones. Monday evening was de-



Dr. J. Fluth removing a large tumor at Mbingo Baptist Hospital.

ing, while I took pictures of the area. Mbingo staff arranged for a get-together of greetings, fellowship and refreshment on Wednesday noon, and I responded with a Christmas message. Would we know of any compassion without Christ's coming? Here at Mbingo, compassion is perhaps more evident than in many other places, as we see so many crippled people due to

leprosy. Yet the joy of Christ is seen in them once they respond to the message of eternal hope.

## BELO: KOM BAPTIST TECHNICAL COLLEGE

Tuesday morning, December 27, Mr. Berndt Lemke took us to Belo for the day. He and his family live at Belo. Along with them is Mr. Carl R. Deblitz, short-term missionary, who teaches at the Kom Baptist Technical College. Mr. Lemke also teaches, but his main responsibility is to supervise the present construction of the Gary Schroeder Memorial Chapel, the walls of which were up. In addition, he also helps at Mbingo, as much as his time permits, to fill the vacancy caused by the furlough year of Mr. Ed Hoepner as manager at Mbingo. The Maternity Center at Belo continues but has been fully Cameroonized. A missionary nurse has not been there for several years, but instead two Cameroon midwives carry on.

We toured the Belo compound—maternity area and college area. We had lunch with the college staff at the home of the principal, Mr. Jeremiah Waindum. This was followed by a meeting of the church, where the Rev. Stephen Nteff is again the pastor and the Rev. Peter Jam the field pastor. Christian greetings were exchanged. The women

of the church had something special for Mrs. Schilke. All too soon the day was over. We enjoyed the evening meal with our missionaries in the Lemke home after which Mr. Lemke took us back to Mbingo for our night's lodging.

## CAMEROON MISSIONARY FELLOWSHIP AT BAMENDA

On the afternoon of December 28, we

ble teacher and I gladly accepted the invitation. This was the third time that I could serve our missionaries with spiritual messages from God's precious Word. Usually, it is mostly business in my capacity as general secretary. Also, others brought messages, led discussions, shared in testimonies. Together we had a spiritual feast.

On Saturday evening was the mission-

governor mentioned to us that the people who had had the greatest influence in his life, as he grew up in French-speaking Cameroon, were Presbyterian missionaries. We felt a kinship of spirit in Christ and invoked God's blessing and wisdom for leadership to his people.

The CMF concluded on Sunday evening, January 1, with a communion service and testimonial hour under the leadership of the Rev. R. Neuman. We were greatly blessed of God and drawn together beneath the cross of Jesus. Even tables were set and decorated in the form of a cross. It was a good beginning of a New Year.

## FAREWELL

The morning service of January 1 was spent in fellowship with the Christians at the Kwen Baptist Church and at the Musang Baptist Church. About half of the missionaries went to each. We stayed at Kwen, Bamenda. The church had a baptismal service that morning. The people marched out to the stream about a mile away. There Rev. Bangsi baptized 33 persons. Indeed, this was a fitting closing of our visit in Cameroon, and we praised God for the outpouring of his Spirit in such manifestations as adding to the church those who professed his name.

On Monday we drove along with the



Rev. Bangsi baptizing one of the 33 candidates at Bamenda.



Construction of the Schroeder Memorial Chapel at Belo.



Baptismal service at Bamenda, with missionary Oryn Meinerts bringing the message.

were back at Bamenda. Our missionaries in Cameroon and Nigeria traditionally get together once a year for fellowship, Bible study and prayer. December 28 to January 2 were the days set aside. All missionaries could be present. The program, under the chairmanship of Jarvis Schlafmann, was conducted under the theme, "Seeking Spiritual Maturity." I had been invited to be the Bi-

ary banquet from which we were absent but could take in the program following. We had been invited to have dinner that evening with the governor of the Northwest Province, Governor and Madam Abouem a Tchoyi. We considered this a great honor and had the most delightful Christian fellowship in their home and around their table. The

Schefflers to Soppo where we stayed overnight. Then early Tuesday, January 3, Mr. Scheffler took us to Douala, where we boarded our Cameroon flight to Paris, France. In Paris we stayed overnight. Mrs. Schilke left for home the next day, while I flew to Spain for

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# CHURCH EXTENSION BUILDERS REPORT

## FARGO, ND, CHURCH EXTENSION PROJECT

by Ted Keck

April 1978

Forty-three coats, along with hats and scarfs, piled high on a table decorate the "sanctuary" of the Metropolitan Baptist Church at Oak Manor Motel in Fargo, ND. Four tables, one in each corner, make up the Children's and Youth Departments of our Sunday school, where around five children and 11 young people meet. Eighteen to 25 adults crowd into another room.

The church meets in homes for their Sunday and Wednesday evening meetings. Sunday evening in the basement of Pastor Ted Keck's home, we have a lively song service and plenty of good fellowship. When it is time for the message, the children move upstairs for a story time taught by Janet Stading, one of our high school students. On Wednesdays the church still meets in the home of Mr. and Mrs. Wesley Kahler, where it was started by a group of Christians from Grace Baptist Church.

At a meeting on Oct. 7, 1976, the Grace Baptist Church voted unanimously to pursue Church Extension in Fargo, and in January 1977, a Bible study was started. Ted Keck was called to be the pastor. On August 5 he, his wife, Lorena, and ten-year-old Joyce arrived in Fargo. After some resting, unpacking, getting organized, building bookshelves for an office, and lots of advertising, and planning, the church met for its first Sunday service on September 11, with 43 in attendance. In September we had our first baptismal service, baptizing three adults.

Mr. and Mrs. Nick Geffre, two of those baptized, expressed how they were helped to find the Lord and how they found a desire to help others through Church Extension: "There was a closeness with the people we had never felt before. We started searching through the Bible and found things we needed to hear and feel in our lives. They help us understand just what the Savior means, which we did not understand before. This is a group of people who really want to do the Lord's work. We like the idea of being able to have a part in it, bringing the message of salvation to other people who need it."

The city of Fargo has a population of 55,000 and by 1985 expects to have 79,000. There are around 100,000 people in the metropolitan area with only one other North American Baptist church. The greatest population growth has happened in South Fargo where our church has purchased property. A new development of 500

*The Rev. Ted Keck is the pastor of the Metropolitan Baptist Church, Fargo, ND.*

homes is planned for the near future in the neighborhood of our property. They have already started building homes.

The people of Metropolitan Baptist have been faithful in giving for the work, but the cost of building is enormous. We greatly appreciate your gifts. Send them designated for Metropolitan Baptist, Fargo, ND, to North American Baptist Conference, 1 South 210 Summit Ave., Oakbrook Terrace, IL 60181. □



Pastor Ted Keck and Deacons George Stading, Elmer Ackerman and Wesley Kahler.



Pastor Ted Keck.



Jr. Sunday School class, Ruth Ackerman, teacher.



Congregation of Metropolitan Baptist Church meeting in Oak Manor Motel.

### WEDDING ANNIVERSARIES

Mr. and Mrs. Otto Nitschke of Temple Baptist Church, Jamestown, ND, celebrated their 50th wedding anniversary on Oct. 13, 1977. A program



was presented by the members of their family, with open house attended by about 275 friends and relatives.

Mr. and Mrs. Gustav Rinas celebrated their 65th wedding anniversary



### YOUTH SCENE

(Continued from page 13)

portant time. Here you can find out more about the job and tell more about yourself than the application form allowed. First impressions are very important, so be prepared for the interview. A few suggestions would include: (1) Be sure that you have a neat, clean appearance and dress properly. The latest clothes fad at school might not be accepted in a business office. (2) Be early. Leave in plenty of time to find the location of the interview. This way you won't have to rush in nervous, and it is always better to be early than late. (3) Be ready to talk about yourself and tell the interviewer what you see as your abilities for the job. Let him know why you think you can do the job. (4) Try to get some information about the plant or business where you are applying before you go for the interview. (5) Be ready to ask the interviewer questions about the job including hours, skills required, availability of training, opportunities for advancement and salary. (6) Plan to go alone to the interview. Don't take a

sary on Dec. 26, 1977. To this happy occasion the congregation of the Victoria Avenue Baptist Church was invited. Following the dinner, the Rev. Robert Jaster, master of ceremonies, introduced a program including musical selections, poems, and reading of the telegrams and congratulations from Queen Elizabeth as well as from Prime Minister Trudeau and other leaders.

Mr. Rinas recalled some highlights of their lives: one of which was the construction of this church here on Victoria Avenue, another church here in Chilliwick, and the Bethel Baptist Church in Prince George. The Rinases still attend the services of the church as often as possible. We enjoy their generosity and fellowship.

Mr. and Mrs. Max Erbach celebrated their 60th anniversary on Dec. 6, 1977. They were married in Sheboygan, WI, in 1917. They have been



friend along or it might appear that you can't handle the situation alone. (7) Be friendly and look the interviewer in the eye while talking to him. Remember, he needs good employees as much as you need a job. (8) When the interview ends, express your appreciation for the time the interviewer spent with you. It is also a good idea to drop him a note a couple of days later thanking him for talking with you. This will also make the interviewer remember you when the final hiring is done.

### You're On Your Way

Finding and getting a job requires work and careful planning, but the rewards are great. Every job you have, even part-time ones, can help prepare you for the future. Even if the job is not what you want to spend your life doing, you can gain valuable experience and skills. Every job, whether custodian or chairman of the board, requires responsibility, dedication, faithfulness and cooperation. These skills are necessary for all successful job holders. So think of your job not only as a source of income but as training ground for the future. □

members of Immanuel Baptist Church, Milwaukee, for more than 30 years. They have two sons active in church work and five grandchildren.

**GEORGE, IA.** On Jan. 22, 1978, First Baptist Church had the privilege of meeting our new minister, the Rev. Helmut Strauss, his wife, Jean and children, Charlene, Denise, Wendy, Timothy and Randy. A reception for them was held January 29. Carlo Walth gave the welcome. A response was given by Rev. Strauss, thanking the church for the many kindnesses shown to them. (Jo Anna Schneiderman, reporter.)

**KELOWNA, BC.** The Trinity Baptist Church celebrated the birth of Christ in several unique and meaningful ways in December 1977. The Ladies' Missionary Guild hosted a banquet for our adults. The devotional was a multi-media presentation of Christ's service symbolized by objects in the nativity story.

The mixed choir performed the cantata, "His Love Reaching," accented with slides during the narration. Just prior to Christmas, the Sunday school, grades 3-8, delighted the capacity audience with the musical, "Sunshine and Snowflakes." The vocalists were backed up by an ensemble of church musicians, and the choreography and eye-catching snowflakes and snowman added to the pleasurable effect. Throughout all these activities, praise to our Lord for coming to earth was the predominant theme. (Magdalene Spletzer, reporter.)

**BROOKFIELD, WI.** At the annual meeting of Immanuel Baptist Church, the members rejoiced over their achievements of 1977. The most outstanding one was exceeding their goal of giving 30% of their income to missions. Including their gifts to Fund of Renewal and the special offerings, they gave 37% of their budget to the mission work of their two denominations. In dollars this totaled \$24,852.00, which equals \$92.00 per member. We have set for ourselves a like goal for 1978. The Rev. Jack E. Jones is pastor.

**OAKBANK, MB.** Evangelistic meetings were held Nov. 16-20, 1977, with the Rev. and Mrs. Herman Effa and family of Benton Harbor, MI. There was special music by the Effa family and a continued story for the children each evening. A few deci-



sions and rededications were made during the week.

Our Sunday school Christmas program, "Bethlehem Treasures," was held on Christmas Eve. A New Year's Eve watchnight service was held, and the film, "Just Last Summer," was shown. A time of fellowship and refreshments, followed by testimonies, prayertime and the Lord's Supper brought us into a new year. (Sharon Bredin, reporter.)

**VERNON, BC.** New Year's Eve was a time of fellowship, joy and tears as the members and friends of Faith Baptist Church gathered for the final service of 1977, as well as a farewell for our pastor, the Rev. S. Hoppe, and family. He had served for six and one half years. They will long be remembered for their faithfulness, patience and friendliness. Leaders of the various church groups gave testimonies of their help and leadership. A number of books and sketches of the Vernon area were presented to them. The church wishes the Lord's blessing for the pastor and his family as they minister to the German Baptist Mission Church in Winnipeg. The Rev. R. Jaster will serve as interim pastor. (Karen Gellert, reporter.)

**ELGIN, IA.** At the watchnight service at the Elgin Baptist Church, interim pastor, the Rev. Walter Damrau, baptized seven converts on profession of faith in Jesus Christ as Savior. At the communion service following, these were extended the right hand of fellowship.

Also at the watchnight service, the members had a farewell for Rev. and Mrs. Damrau, who had been with us for several months. (Mrs. Leon L. Jacob, clerk.)

**MORRIS, MB.** Six young people were received through baptism on Dec. 4, 1977, at Emmanuel Baptist Church.

Three of our young people completed nine years of Scripture Memory and were awarded trophies for their accomplishment: Randy Voss, Lisa Snyder and Alison Bergstresser. The pastor of the church is the Rev. Bruno Voss. (Mrs. C. Bergstresser, reporter.)

**WINNIPEG, MB.** The Baptist Brethren Church has started children's meetings on Wednesday nights. These are attended by 20 to 30 children from the community. Some of these children are attending Sunday School. This brings an

encouraging growth to our rather small Sunday school. Films and the Christmas program gave opportunities to meet with some parents.

Outreach for us means change from mostly German to more En-



glish. It calls for openness to people of other cultural backgrounds. We are thankful for more awareness of the need for changes, realizing also that we need spiritual renewal.

The baptism of four believers on Nov. 13, 1977, was a day of rejoicing and rededication. Pictured are the new church members with Pastors A. Bettig (left) and G. Schalm. (G. Schalm, reporter.)

**MERCER, ND.** Our hearts were blessed at a very impressive baptismal service on Sept. 4, 1977, at Postel's Lake, north of Mercer. Two converts were baptized. A communion service was held on Oct. 2, 1977, at which time our pastor, Perry Schnabel, gave them the hand of fellowship. (Sam Rust, Jr., reporter.)

**FESSENDEN, ND.** First Baptist Church had the pleasure of having Pat Lenz, missionary to Cameroon, home with us. We held a recognition dinner and farewell for her. A quartet from Harvey brought us a message in song. Some other highlights of our church program were Joann Derman telling us of her experiences in Africa this summer; the film, "Corrie," being shown in September; the Rev. and Mrs. Rubin Grueneich, Rock Rapids, IA, leading evangelistic meetings here; the Blaine Fluth family, Minneapolis, MN, speaking at our Harvest and Mission Festival; and in December, our young people presented the play, "Born in a Barn," in a barn, reminding us of Christ's birth. (Mrs. Adolph Pepple, reporter.)

**WINNIPEG, MB.** "No building, church there." This is how a community newspaper headlined an article about the Southdale Community Baptist Church, Winnipeg's newest

Church Extension work.

Last September, the work was begun in Southdale, a new and fast-growing suburb of Winnipeg. A committed staff of eight people plus two pastors and their families from the parent churches, started a Sunday school in the local elementary school. Attendance grew, and after four months there is an average attendance of 35 children, with classes ranging from pre-school to adult.

Soon after the Sunday school, a ladies' afternoon Bible study and an adult evening Bible study were established in homes there. Both are flourishing. On Nov. 27, 1977, worship services were begun, in which members from the parent churches also participate.

In the first four months of existence, several highlights were experienced. In October, we were privileged to have an evening with the God's Volunteers, in which a slide-tape presentation was given, and the staff introduced. The following Sunday morning, the Volunteers sang for us.

On December 18, the children presented a Christmas program, with recitations and a pageant, "Celebration of Joy." A special invitation to the community was issued. We had an attendance of 88.

We, as staff, are encouraged by how the Lord has blessed our endeavors for him. Our prayers now are for a pastor to shepherd us, as we in turn share the Good News with those around us. (Debbie Trittmacher, secretary.)

**KYLE, TX.** The 80th anniversary of the Woman's Missionary Society of the Immanuel Baptist Church, Kyle, TX, was held on Sunday, November 13, 1977, with LaVerna Mehlhaff, women's work director, bringing messages at the morning and afternoon services. At noon a Thanksgiving dinner was served. The president, Meta Schmeltekopf, presided in the afternoon at the program recognizing the years of service. The history was given by Ruby Wiegand and drew attention to the changes in ways of service during the past eighty years. An offering for missions was ingathered. Miss Mehlhaff's messages challenged all to do greater things for the Lord in the years to come. (C. Barsh, reporter.)

**WINNIPEG, MB.** The beautiful month of December was filled with activities at McDermot Ave. Baptist Church. The first of the highlights was a baptismal service on Dec. 4,

1977 when three young girls declared they would follow Christ and were accepted into the fellowship at the Communion supper which followed. The fathers of two of the candidates were called upon to give a special prayer for their children.

On December 18 the Sunday school children showed us the wealth of vocal and instrumental talent which we have in our church, including trumpets, accordion and flutes. A very fine pageant, "Prelude to Christmas," was presented under the direction of the superintendent, Mrs. Lori Oelke.

The deacons, pastors, Richard Goetze and Robert Orr, and their wives and deaconesses (about 35 in number) gave our elderly members a night to remember on December 19. About 56 guests came to a supper and a program in their honor.

An excellent evening of beautiful singing of selections from "The Messiah" by our choirs was presented on Christmas Eve. It was good to have our N.A.B. College students and two members from our God's Volunteers home to join in praise to God with the choir.

The year was brought to a close with a beautiful Communion service on New Year's Eve. (Alice Parr, reporter.)

**DALLAS, TX.** We started the year with a special communion service at the North Highlands Baptist Church. It was a service without a sermon, but with significant periods of silent meditation during which the pastor, Dr. Robert Schreiber, asked us to pray about various problems, experiences and commitments of life. Scripture reading and singing were also a part of this unusual and impressive service. We rejoiced as the pastor extended the hand of fellowship to a new family. (Rudolph Woyke, reporter.)

**HEBRON, ND.** The First Baptist Church held a baptismal service on New Year's Day in the afternoon. Six persons were baptized. They, and one received by testimony, were accepted into the church membership and participated in the Lord's Supper that same afternoon. We thank God for this growth in our church. The Rev. Herbert Schauer is the pastor. (Sandi Kitzen, reporter.)

**GOODRICH, ND.** The Rev. Bruce Rich led a week of spiritual growth meetings at the First Baptist Church. The God's Volunteers' musical team ministered to us for five evenings in December. Several deci-

sions for Christ were made during this time.

During the morning worship service on January 1, 1978, Mrs. Walter Kiest was presented with a plaque



honoring her for teaching in our Sunday school for over thirty-three years. Mr. Sidney Berreth, a former pupil of Mrs. Kiest, and Sunday school superintendent, made the presentation. Pictured are Mr. Berreth, Mrs. Kiest, and Pastor Daniel Heringer. (Mrs. Paul Stober, reporter.)

**LEDUC, AB.** On Nov. 13, 1977, the area churches of Leduc: First Baptist, Wiesenthal, Rabbit Hill, Telfordville and Temple, had a joint service honoring Dr. and Mrs. E. P. Wahl on their sixtieth wedding anniversary. Dr. and Mrs. Wahl were escorted to the platform by Mr. and Mrs. Bohlman. Mr. Art Smith from the Wiesenthal Church was chairman for the afternoon. Fitting numbers in songs and congratulatory speeches made up the program. A reading on the life of the Wahls was written and read by Margaret Jabs. Mr. Ernest Kern reflected on their coming to the Leduc area in 1922, their pioneering experiences and the joy of the first car in the community to take him to his many duties. Their love was always with the young people. In 1940 the Christian Training Institute (now North American Baptist College) was opened. This was started and built by them as a place for young people to prepare themselves for Christian service. The Wahls are very busy now with Salem Manor Goldage Apartments. This also was a great challenge for them. Our hope and prayer is that soon the nursing home and senior citizens lodge will be erected.

Rev. Bushkowsky presented them with a large painting on behalf of all the churches represented and a promise for a further tribute which will be made when the nursing home is built. Rev. B. Milner, interim pastor of the Telfordville church and missionary-elect to Africa, spoke of the years spent at C.T.I. and his experiences with the Wahls.

Dr. Joe Sonnenberg, president of N.A.B.C., brought the message of the afternoon. He spoke of the work the Wahls had put into C.T.I. in the 17 years he was president.

Of the students, who at one time or another attended the college, there are now 107 pastors in active duty, 73 pastors' wives and 29 missionaries in our own fellowship and many others active in other fellowships. Mrs. Wahl expressed gratitude for the love shown to them. Dr. Wahl expressed the fact that the Lord always has an interesting program for his life and how God led them most wonderfully.

The Wahls have a daughter, Inez, and a son, Wallace, a daughter-in-law, Marilyn, and two grandsons. The Lord blessed them and their work in many years of service.

A time of fellowship, which included a delicious lunch, and a beautiful wedding cake, followed. (Vi Fleck, reporter.)

**TROCHU, AB.** To put us all in the spirit and true meaning of Christmas, a candlelight service, "The Birth of Christ," portrayed through Scripture, poems and song, was presented by the Junior Choir of our church. The young people also presented a play entitled, "Come to the Stable," which was enjoyed by all on Christmas Eve.

New Year's Eve saw members and friends gathered together to hear the Braleys give testimonies in word and song. The film, "The Revelation," was also shown, after which a time of fellowship was enjoyed. A short message and partaking of the Lord's Supper ended our Watchnight Service.

On Jan. 15, 1978, loving parents dedicated their children to the Lord.

Our children, ages two to six, have the opportunity of participating in Junior Church, which is held during the morning worship service. Plans are being made to include grades 1-3 in the near future. (Mrs. Marjorie Haller, reporter.)

**RIDGEWOOD, NY.** At our 123rd anniversary on Jan. 29, 1978, at the Ridgewood Baptist Church, our guest speaker was Dr. Frank Woyke, former Executive Secretary of N.A.B. Conference and former Associate Secretary of the Baptist World Alliance. Dr. Woyke, who is presently writing a history of our Conference, reminisced about the work of our forefathers in building our churches and reminded us that they emphasized deep faith in a



great God, a Christlike life, and true doctrine.

Following the service a dinner was served. We were then privileged to see a film about N.A.B. White Cross work. Our pastor and moderator, the Rev. A. Lamprecht, conducted the annual reports meeting.

Although our anniversary celebration had been postponed because of the weather, our spirits were raised in thanksgiving. (Marion von Ahnen, reporter.)

**BROOKFIELD, WI.** At a recent meeting of one of our evening circles of Immanuel Baptist Church and also at our daytime Women's Missionary Society, Lynn Pokonny presented pictures with interesting comments of her trip to the Holy Land.

On Jan. 29, 1978, the young people held a talent and stunt night. There was good participation from the different organizations and families.

Special pre-Easter services were held on Wednesday evenings with music and pictures, "Looking at Jesus through the Eyes of the Artist," presented by our pastor, the Rev. Jack E. Jones. (Gladys Roth, reporter.)

**AVON, SD.** At the morning worship service on Jan. 15, 1978, a baptismal service was conducted by the Rev. Henry Lang, who baptized five candidates. On February 5, at the communion service, the five candidates were received into the church membership. (Estie Betz, reporter.)

**VENTURIA ND.** The Rev. and Mrs. Vernon Schneider were honored at a farewell service at the Venturia Baptist Church. Church officers took part in the program as well as various groups who presented musical selections. A time of fellowship followed the service.

Our love and prayers go with the Schneiders as they accept the challenge of teaching. (MyLetta Heupel, reporter.)

**ST. CATHARINES, ON.** We had the joy of adding 16 new members to our church family at Lakeshore Baptist Church on Dec. 18, 1977.

In the morning worship service, 12 of the group (pictured) followed the Lord in believer's baptism. Following the baptismal service, we observed the Lord's Supper. The new members were extended a warm welcome by the deacons and

pastor. Following the evening service, a time of fellowship was provided to give everyone an opportunity to become better acquainted



with the new members. (George E. Engle, pastor.)

**GEORGE, IA.** An ordination council composed of delegates from churches in the Iowa Association of N.A.B. churches was convened at First Baptist Church on Jan. 6, 1978, to consider Mr. Anthony (Tony) Arends for ordination into the Christian ministry. This council recommended that the church proceed with the ordination.

The ordination service for Mr. Arends was held on Jan. 6 at 7:30 p.m. at First Baptist Church. Carlo Walth presided. The Rev. and Mrs. Bert Itterman sang. The Rev. Milton Zeeb read Scripture and gave the charge to the candidate. Minutes were read by the church secretary, Linda Christians, and council minutes were read by the Rev. Raymond Boleyn, Buffalo Center. Rev. Itterman gave the ordination prayer. Musical selections were provided by Mr. and Mrs. Tony Arends, Mrs. Lemoyne Bleeker, the Rev. and Mrs. Bert Itterman, and Mrs. Paul Reemt-sma. Mr. John H. DeBoer, father-in-law of the candidate, closed in prayer. The Rev. and Mrs. Arends are now serving the Immanuel Baptist Church, Loyal, OK. (Jo Ann Schneiderman, reporter.)

**COSTA MESA, CA.** An "olympic gold medal" was recently received by Ernest Crain, a charter member of Harbor Trinity Baptist Church. The medal was presented by a



grateful Women's Missionary Society at their annual installation of officers.

Ernie's olympic achievements include quilt-making, kilo package wrapping, providing moral support for wife, Minnie (retiring W.M.S. president), and praying for the work of the group every day during Minnie's term. His outstanding hand-shaking ability is unchallenged and has left many a younger man wishing he had trained more vigorously. No one was ever more deserving of a gold medal!

**EDMONTON, AB.** The congregation of the Northgate Baptist Church celebrated the 10th anniversary of the founding on Jan. 8, 1978. As a congregation, we received many blessings and challenges during this weekend celebration.

Former pastors and their wives were invited to participate. The Rev. H. Hiller, Warren, MI, spoke at the Friday evening banquet, focusing on the past years. The Rev. N. Dreger, Medicine Hat, AB, spoke at the morning worship service, challenging us to look inwardly. The Rev. R. Hohensee, Kelowna, BC, spoke at the closing afternoon service encouraging us to be obedient to the faith and press forward. To end the service and the weekend, the combined youth and senior choirs sang Handel's "Hallelujah Chorus."

These events only culminated a month of many blessings received. The youth choir ministered faithfully every other Sunday. The senior choir sang the cantata, "When Love Was Born." On Christmas Eve a Christmas musical, "Mary Had a Little Lamb," was presented. Watch-night Service is always a highlight. During the Week of Prayer, 1978, it was a joy and blessing to become quiet and offer thanksgiving and praise to God and seek his guidance for the future. The pastor is the Rev. S. H. Schuster. (Mrs. H. G. Eggert, reporter.)

**MERCER, ND.** Our hearts were blessed at a very impressive baptismal service on Sept. 4, 1977, at Postel's Lake, north of Mercer. Two converts were baptized. A communion service was held on Oct. 2, 1977, at which time our pastor, Perry Schnabel, gave them the hand of fellowship. (Sam Rust, Jr., reporter.)

## in memoriam

JACOB P. SCHNABEL was born May 12, 1899, near Venturia, ND, to Peter Schnabel and Sophia Sattler Schnabel. He farmed for most of his life in the Venturia area. For the past four years, he resided in a rest home at LaMoure, ND. He accepted Christ as Savior and was baptized in 1925. He died Jan. 31, 1978, at the age of 78 years and eight months. He was preceded in death by his parents, one sister and one brother. He is survived by one brother, Roy; two sisters, Mrs. Ella Ernst and Mrs. Margaret Strobel; six aunts and other relatives. The Rev. W. Ronald Dalzell officiated at the funeral service.

RUDOLPH BERTSCH was born Sept. 26, 1910, in Greenway, SD, and died Dec. 31, 1977. He accepted Jesus Christ as personal Savior at the age of 14. In 1929 the family moved to Carbon, AB. He married Rose Schmidt in 1934. They were members of Zion Baptist Church. In 1966 they moved to Drumheller, AB, and joined Parkdale Baptist Church. Rudolph held positions such as deacon, moderator, and S.S. teacher for many years. Survivors include his widow, Rose; three children: Quinton, Warren, and Lavern Buhler; five grandchildren; two brothers: Emmanuel and Otto; eight sisters: Emma Schmidt, Ella Schmidt, Lea Forsch, Esther Bertsch, Laurene Black, Martha Seibel, Tillie Seibel, and Irene Bertsch. He was preceded in death by his parents, two brothers, and one sister. The Rev. Sieg Koslowski officiated at the service, assisted by the Rev. R. Parrott.

ROLAND JOHN ROLFS, son of John F. and Margaret Kaiser Rolfs, was born Dec. 29, 1915, at Lorraine, KS, and died Jan. 11, 1978, at Ellsworth, at the age of 62 years and 12 days. He married Violet Wuthnow on Aug. 5, 1936. To this union, one son, Rodney, was born. He was a farmer and a lifetime resident of the area. He accepted the Lord Jesus Christ as Savior, was baptized and joined First Baptist Church of Lorraine. He is survived by his widow, Violet; his son, Rodney, Los Angeles, CA; two sisters: Miss Gertrude Rolfs and Mrs. Louis Kottman, and other relatives. The Rev. Herbert Vetter officiated at the funeral service.

PETER DE NEUI, 88, of Chancellor, SD, was born June 1, 1889, and died Jan. 28, 1978. He accepted Christ as Savior, was baptized and joined First Baptist Church of Chancellor in 1944. He served as a trustee and remained a faithful member until his death. He married Gertrude Iben on March 17, 1915. He is survived by his wife, one son, Raymond, and one daughter, (Tressa) Mrs. R. A. Burfeindt, all of Chancellor. The Rev. Steven Corum officiated at the memorial service.

REUBEN EVERETT HOLZER, son of Stephan and Louisa Bossing Holzer, was born Aug. 7, 1897, in Russell County, KS. He died Jan. 26, 1978, at the age of 80 years, five months, and 19 days. He married Elizabeth Major Sept. 15, 1922. To this union one son, Vernon, was born. Survivors include his widow; one son, Vernon, Fort Stockton, TX; three grandchildren; four brothers: Herman, Nelson, Simon, and Bill; six sisters: Mrs. Joe Marsh, Mrs. Alice Miller, Alma Holzer, Mrs. Ethel Dobrinski, Mrs. Lena Weeks, and Mrs. Bertha Weeks. He was a member of First Baptist Church, Lorraine. The Rev. Herbert Vetter officiated at the funeral service.

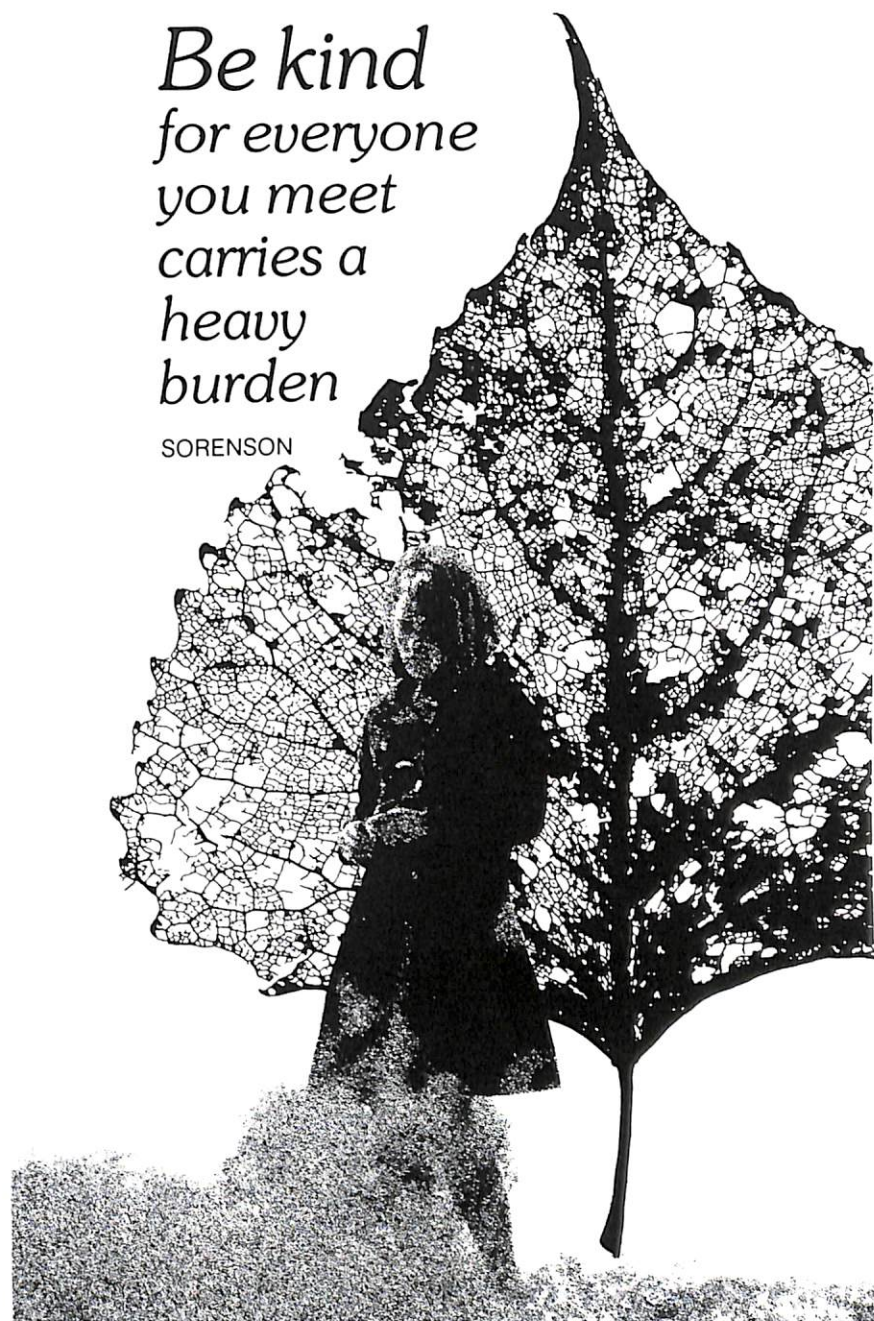
JULIUS EDINGER, 81, son of Heinrich and Elizabeth Edinger was born Oct. 6, 1896, at Cathay, ND, and died Feb. 6, 1978. On Oct. 17, 1920, he married Christina Schaffer. He was baptized June 6, 1909, and had been a member of Calvary Baptist Church, Carrington, ND since 1939. Survivors include two daughters: Mrs. Martin (Marcella) Edinger, Grand Forks, ND; Mrs. Peter (Viola) Kelly, Oroville, CA; one son: the Rev. Jerry Edinger, Indianapolis, IN; seven grandchildren; one great-grandchild; one brother, Edward, and two sisters: Mrs. Emmanuel Engel and Mrs. Rosie Helm. The Rev. Frank Unruh, the Rev. Orville Meth and the Rev. N.E. McCoy were the officiating ministers at the funeral service.

## Heavy Thinking

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Be kind  
for everyone  
you meet  
carries a  
heavy  
burden

SORENSEN



First Baptist Church  
Minitonas, Manitoba,  
is celebrating  
its  
50th Anniversary

June 30—July 2, 1978

The invitation to  
all former members and  
friends is "to come home."



## SIX HELD BY POLICE

Reports reaching Keston College in London say that six Romanian evangelicals, including Baptist Pastor Josif Ton, were arrested for distributing a document allegedly protesting violation of human rights in that country.

Ton, the first of six signatories of the paper, was arrested by the Romanian secret police during a church service he was conducting in the Baptist church of Iasi, in northern Romania.

Later reports indicate that the men were released from jail after about 48 hours, but continued to be subjected to heavy questioning.

It was explained that the men were charged not for their part in writing and signing the document, but for violation of a law that forbids distribution of such materials outside of Romania.

## 100-YEAR-OLD INDIAN BAPTIZED

FORTY-MILE-BEND, Florida—Mrs. Martha Willie, a Miccosukee Indian widow, is somewhere around 100 years old. She is thought to be the oldest Indian—by at least 30 years—ever to be immersed in Christian baptism in the United States, according to Baptist Press (BP).

She recently made a profession of faith in Jesus Christ as her Saviour on the final night of a revival meeting in the Indian Trail Baptist Church, one of two churches on the Miccosukee reservation, off the Tamiami Trail at a bend in the road 40 miles west of Miami.

She became convinced that Christianity is not just a "white man's religion" while listening to Navajo Baptist Evangelist Russell Begaye. A week later, wearing a white robe over her colorful Seminole dress and stacks of beads, she was baptized.

Mrs. Willie is the mother of 10 (only two living), grandmother of 20 and great-grandmother of 10. She was born deep in the Everglades and still refuses to move from her palm-thatched "chickee" home.

## STAMP SERIES TO FEATURE FREE CHURCHES

STOCKHOLM—The Swedish postal administration has announced a series of stamps with different free church motifs, according to "Veckoposten," the Swedish Baptist weekly.

The stamp featuring the Baptists will show a baptismal service. It will be

based on a recent photo taken during an actual baptism in the Sodertalje Baptist Church.

Other motifs in the series, whose first-day covers are to appear April 11, 1978, will include, for Pentecostals, Camp-meetings; for the Swedish Free Mission, a pastor with youth; for the Evangelical Free Church, a Communion service; and for the Salvation Army, a brass band.

## BAPTIST SCHOOLS MAY CONTINUE

UGANDA—Tentative approval has been received from the chief education officer of Uganda for 22 local primary schools started by Baptist churches to continue operation. Baptist churches however, have not been meeting since a ban placed on Baptists and 26 other religious groups last September.

## CAMPAIGN GAINS SUPPORT

WASHINGTON—An ambitious programme voted last July by the Baptist World Alliance (BWA) to rid the world of poliomyelitis promises to become a worldwide crusade against six major childhood diseases.

The Geneva-based World Health Organization (WHO), has suggested that the BWA plan, developed with Dr. Robert A. Hingson of Pittsburgh, become part of WHO's already-announced objective of worldwide immunizations against measles, whooping cough, tetanus, diphtheria and tuberculosis as well as polio by 1990. The project also includes protection against leprosy and parasitosis (worms). □

## UNION PLANS MADE

ZAIRE—Delegates representing most of Zaire's twelve Baptist bodies met in December for the first inter-Convention Baptist Conference ever held.

The Conference made plans to form the Baptist Union of Zaire. It will bring together all the Zaire Baptist conventions, and with some 250,000 members, will form the largest national Baptist group on the African continent.

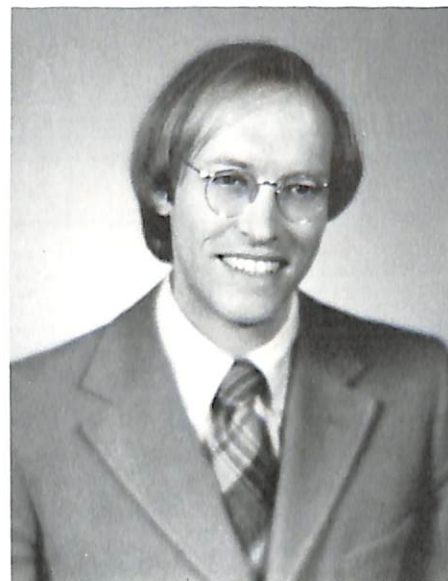
The conference was led by the Rev. Sanza N'Ongon, general secretary of the Baptist Convention of Bandundu.

Principal guest speaker was the Rev. Sven Ohm, Foreign Mission Secretary for the Baptist Union of Sweden, whose work in the area dates from the year 1892.

Some 5,000 persons took part in a closing Thanksgiving rally at the Dendale Baptist Church. Rev. Ohm preached and brought greetings from the Baptist World Alliance. The rally also featured singing by 27 choirs, accompanied by two brass bands. □

# BRACHLOW JOINS FACULTY AT SEMINARY

North American Baptist Seminary at Sioux Falls, SD, is pleased to welcome Mr. Stephen J. Brachlow to the faculty as assistant professor of Church Heri-



tage and Historical Theology.

Brachlow has been a doctoral student at Oxford, England, since 1974 and has now completed his work on the Ph.D. His Ph.D. dissertation is "Puritan Theology and the Visible Church in Pre-Revolutionary England."

Brachlow comes to the Seminary with roots in the N.A.B. Conference. He writes, "Because I came to receive my own faith within a N.A.B. church and because that faith was nurtured both there and in a wider experience of N.A.B. denominational life, I feel that a commitment to teaching at NABS will be in some ways a natural one—certainly a happy one." Stephen at one time held membership in Faith Baptist Church, Minneapolis, MN.

He and his wife, Dixie, have two children, Andrew and Allison.

The Brachlows relocated from England to Sioux Falls during the month of January. □

## what's happening

■ *The Rev. Edgar Wesner* began his ministry as pastor of Trinity Baptist Church, Portland, OR, on March 19, 1978. He has been pastor of Calvary Baptist Church, Tacoma, WA, since 1967.

■ *The Rev. Lester Buenning* has accepted the call to become pastor of Grace Baptist Church, West Fargo, ND, effective June 1, 1978. He has served as pastor of Strassburg Baptist Church, Marion, KS, since 1973.

■ *The Rev. and Mrs. Dennis Hoffman* have begun a concert program, Butterfly Ministries, with Sacramento, CA, as their base. They will not be moving to Sioux Falls, SD, as was stated in the BAPTIST HERALD previously.

■ *The Rev. Herbert Freeman* resigned as pastor of First Baptist Church of Elsmere, DE, effective March 31, 1978. He will be in chaplaincy work in a veterans' hospital in the area. The church has voted to disband and will hold its last service on March 26, 1978.

■ *Treschwig Baptist Church* is the name chosen for the new Church Extension project in Spring, TX, of which the Rev. Ronald Miller is pastor.

■ *Mr. Wilhelm Glesmann* of Winnipeg, MB, died Feb. 3, 1978. He served as pastor of Ellice Avenue Baptist Church, Winnipeg, MB, until 1974. He was a Bible colporteur and lay preacher in Poland and Germany before coming to Canada in 1952.

■ *The Rev. Alvin Auch* resigned as pastor of Calvary Baptist Church, Billings, MT, effective March 15, 1978, where he has served since 1975. His future plans are unknown.

■ *The Rev. Waldemar Ertis* resigned as pastor of Grace Baptist Church of Kelowna, BC, effective April 15, 1978. He has served as pastor there since 1974. His future plans are unknown.

■ *Miss Ruth Platz* is the new director of Christian education at Grosse Pointe Baptist Church, Grosse Pointe Woods, MI.

■ *Southwood Park Baptist Church*, Tigard, OR, has changed its name to *Family Baptist Church*.

■ *The Rev. Ron Mayforth's* new address as North-Central Area Secretary is 429 East Interstate Ave., Bismarck, ND 58501.

■ *The Rev. Arthur Schlak* resigned as pastor of Victoria Avenue Baptist Church, Chilliwack, BC, effective April 30, 1978. His future plans are unknown.

■ *The Rev. Byron Ling* has resigned as pastor of Grace Baptist Church, Bison, SD, where he has served since 1975.

■ *The Rev. David Chase* became associate pastor of First Baptist Church, Elk Grove, CA, on Jan. 15, 1978.

■ *The Rev. John R. Martens* became the pastor of Temple Baptist Church, Leduc, AB, on Feb. 6, 1978.

■ *The Rev. Gary Neilson*, associate pastor, Salt Creek Baptist Church, Dallas, OR, resigned effective March 31, 1978.

■ *The Rev. Anthony Arends* was ordained Jan. 6, 1978, by First Baptist Church, George, IA. He is pastor of Immanuel Baptist Church, Loyal, OK.

■ *Mr. Hubert Resler* assumed the position of pastoral associate at Ebenezer Baptist Church, Detroit, MI, on Feb. 1, 1978.

■ *The Rev. Oliver Bender* accepted the call to become chaplain and assistant activities director at the North American Baptist Nursing Home, Madison, SD, effective March 1, 1978. He had served as pastor of West Center Street Baptist Church, Madison, since 1975.

■ *The Rev. Erich O. Gutsche*, of Bismarck, ND, died on Jan. 31, 1978. He and his wife, Ruby, had served N.A.B. Conference churches in the following areas before retirement: Plum Creek, Emery, SD; Leduc, AB; Benton Harbor, MI; Corona, SD; Hettinger, ND, and Medicine Hat, AB.

■ *Dan Kiblin* became the pastor of Twin Grove Baptist Church, Buffalo Grove, IL, on Feb. 12, 1978.

■ *The Rev. Jerry Edinger* has accepted the call to the new Church Extension project, Southdale Community Baptist Church, Winnipeg, MB, in April 1978. He has been pastor of Meridian Woods Baptist Church, Indianapolis, IN, since 1973.

# Peterson Joins Faculty



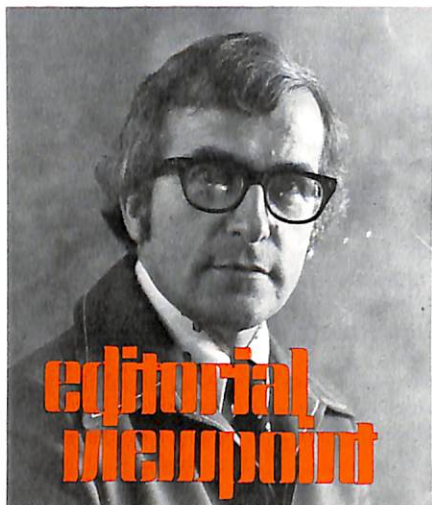
North American Baptist Seminary, Sioux Falls, SD, is pleased to announce the appointment of Dr. Wayne Peterson, Milford, MA, as Academic Vice President and Dean. In this capacity Dr. Peterson is also serving as professor of Biblical Theology.

Dr. Peterson has been the pastor of Pine Street Baptist Church of Milford since 1974. He has served as associate professor of Old Testament at Golden Gate Baptist Theological Seminary, Mill Valley, CA; associate professor of Religion, Louisiana College, Pineville, LA; and associate professor of Quachita Baptist University, Arkadelphia, AR.

Dr. Peterson earned the Doctor of Theology degree from Southwestern Baptist Theological Seminary. He has done post doctoral studies at University of Basel, Switzerland, Harvard University and Case Study Seminar, Westboro State Hospital, Westboro, MA.

Dr. Peterson is married to the former Gladys Nelson. The Petersons now live in Sioux Falls.





## A Dangerous Law

"Sadat Visits Jerusalem," "Arabs Confer With Jews," "Ishmael Meets Isaac in Jerusalem." These headlines and similar news shook up the world a few months ago. Most Arab nations were upset; the Russians were furious; many Americans were taken by surprise. The old question popped up again: Will peace come to the Mideast? The very fact that the leaders of the two hostile nations were ready to meet and willing to talk with each other, was universally interpreted as a good sign.

For some time another dialogue has been going on which did not get the same press attention. Representatives of the Southern Baptist Convention and Jews have met at various occasions to discover what religious convictions and interests they have in common.

Recently, Jimmy R. Allen, president of the SBC, and Rabbi Marc Tannenbaum, national director of interreligious affairs for the American Jewish Committee, appeared on the ABC show "Discussions."

It was interesting to witness, how these two men agreed on the need for ethical evangelism, but disagreed for instance on the "Jews for Jesus" movement.

Tannenbaum expressed the concern of the Jewish community for the tactics used by the Jews for Jesus. "There's a genuine sense of moral offense at the methods and tactics used by many in the Jews for Jesus movement," Tannenbaum said. "They present themselves to Jewish young people as another sect of Judaism . . . That's a deception and a fraud."

Allen agreed with Tannenbaum that deception in evangelism is immoral. "I don't think we would dissent about the matter of packaging truthfully who you are," Allen responded.

"But to announce that you, out of

your Jewish understandings, have come to accept Jesus as Messiah is really in time with the stream of who we think Jesus is, as the Promised One and as the Returning One."

Jimmy R. Allen, who is also pastor of First Baptist Church, San Antonio, TX, distinguished between witnessing and proselytizing. "Witnessing is coming to say, 'This is my experience with the Father.' To proselytize is to pick you out and try to manipulate you in some way to be in my organization or to adopt my language," he explained.

The two leaders discussed among other topics also the responsibility of Jews and Christians to be involved in the social issues of our day, such as racial attitudes and the Christian basis for recognition of the state of Israel.

I saw a positive sign in this dialogue between Jews and Christians. Even when we disagree, we need to listen to the partner and try to understand him. Can you therefore imagine my disappointing surprise when I read a few weeks ago of a new Israeli law which makes it a criminal offence "to offer money or other material benefits for conversion to another religious belief." This law, passed by the Israeli Parliament, is based on the wrong notion that Christians bribe Jews to accept their religious beliefs. (see also News and Views article, page 28). It is the "or other material benefits" that should have us concerned, in as much as I firmly believe that no person sincerely comes to faith in Christ because of "material benefits" offered him.

As the law is now written, should one of the missionaries offer someone a New Testament or Christian book, it could be considered a material benefit; and the missionary could be jailed for five years and fined as much as 50,000 Israeli Pounds. Any person who accepts the "bribe" can be jailed for three years and fined 30,000 Israeli Pounds. Rabbi Abramowitz, the member of the Parliament (Knesset) who sponsored the law, makes his intentions very plain: "There are hundreds of missionaries operating here and it has to stop." If strictly applied, this law could put a stop to all evangelistic activities in Israel.

Political negotiations and peace talks may be fruitful. Religious dialogues may help to understand each other's position. But when a law is passed, like the one mentioned above, the true demarcation lines become visible. Neither the Jewish-Baptist nor any other dialogue should lead us to believe that Jews and Christians are in agreement religiously. We Christians accept Jesus as the Messiah, whereas the Jews would under no circumstances accept that claim.

In his ABC dialogue, Allen also said:

"When you feel insecure, you have to hammer somebody into silence who objects to what you're saying." There may be a place for dialogues between Jews and Arabs, between Baptists and Jews; but as long as one side attempts to "hammer somebody into silence," be it with weapons or laws, there will be a lack of confidence and mutual trust. Besides, peace, the true peace of God, will come only when Jews and gentiles alike acknowledge Jesus as Lord.

Let us be in prayer for the Christians in Israel, both nationals and foreign missionaries, that their witness would not be hindered. And let us also pray for the Jews, that they would not close their minds and borders to the Good News, which 2,000 years ago started its victorious run in their very own country. RJK □



## letters to the editor

Dear Editor:

My 15-year-old granddaughter at school in Manila, (only (!) 2,000 miles from where her missionary parents serve in Indonesia) has recently sold four poems. Thinking to make the lass as proud of her grandmother as I am of her, I am sending a few of my own efforts to market. Enclosed is one entitled "Love is the world's lovely flower."

Trusting this will be worthy of your reading and perhaps publication, I am, sincerely yours, Mrs. Helen G. Barnett, Spokane, WA.

## Love is the World's Lovely Flower

Love is the world's lovely flower,  
But yet the most maligned,  
Its stem of high ideals holds leaves  
of purest joy.  
Shaded by trees of remembrance,  
Touched by rains of gentleness  
And kissed by tranquil sunbeams,  
Blossoms of happiness will cover it.  
Winds of adversity may blow,  
Giving it strength to stand the  
frosts of later years,  
But its roots will never die. □

Dear Editor:

More than a decade ago, Billy Graham asked Karl Barth: "What will be the great theological theme of the later half of our century?" Without hesitation Barth replied: "The Holy Spirit." It takes little discernment to see that he was right. It's true, the Holy Spirit was always at work in the Church, but we must also admit that we, the Church, were not always conscious enough of him.

Certainly every believer rejoices of this new interest in questions like: Do I walk in the fulness of the Spirit? What is my spiritual gift? Do I allow the Fruit of the Spirit to grow within me? However, we would be naive, indeed, to think that everything that passes today under the name of the Holy Spirit is divine. But we would be even more glib to think that true revival will not bring with it re-orientation, and even a measure of disturbance into our lives.

I am greatly committed to the local church, with all its imperfections (which of course includes my own). But I see that the Holy Spirit seems to move through other than established "church channels." Could it be that the "memorial society type" atmosphere in our churches is not allowing him free reign? And even where churches had to deal with these new trends, they seemed ill-prepared theologically. Out of this concern grows my request:

Could the BAPTIST HERALD not begin a column that would reflect some of these trends, as well as bring a sound exegetical evaluation to the sometimes muddled waters of popular charismaticism? H. R. Goliath, pastor, Hamilton, ON.

Dear Editor:

God's Volunteers were recently in our community and through their leading I, at last, after many years, opened my blind eyes and could see!

Yes, for years Jesus was knocking at my door, but I kept it closed to him. Praise the Lord for God's Volunteers and their ministry, for they led me to Jesus! When I let him into my life on November 21, a whole new world was opened to me.

I can't thank Jesus enough for coming into my life! I pray in his name that I might spiritually grow stronger and stronger daily and that I shall bear innumerable fruits for him. Love, Sue Jones, Spearfish, SD.

P.S. Oh, I almost forgot what I was going to write you about. I saw an advertisement of your magazine, the BAPTIST HERALD, and like the looks of it. Please enter my subscription right away. Thank you. God bless you and your work.

LAST VISIT . . .

(Continued from page 21)

four more days, visiting Madrid, Alicante and Barcelona, with reference to other mission business similar to that on our stop in Belgium on the way to Africa.

I returned on Sunday evening, Jan. 8, 1978. Thus concluded what I consider my last official visit to Africa, since I cannot foresee another visit before retirement. God was with us, and we praise him for the bonds which tie us together with our missionaries and our national brethren in Cameroon and Nigeria. □

GOD'S VOLUNTEERS . . .

(Continued from page 11)

was strengthened. What a great joy it was to be used in this way!"

These are only a few of the exceptional experiences the Lord has given us as God's Volunteers, as we obey his command in Matt. 28:19-20. The Lord is with us wherever we go. He is our most important calling partner. Truly, visitation is on top of the list of the many important G.V. ministries. The privilege of telling others about Christ becomes a lifestyle, a part of us. Giving Christ to others brings joy beyond compare. We are happy and honored to serve the Lord in this way! □

With apologies to the Ellice Ave. Baptist Church in Winnipeg I would like to correct an error which appears in my book, THEY CAME FROM EAST AND WEST. On page 224 please delete lines 4-6. Instead it should read: "Because this location did not seem expedient to the group, the offer was not accepted. They organized into the Ellice Avenue Baptist Church, purchased a lot and erected a functional edifice on Ellice Avenue. Mr. Wm. Glesmann etc. . . ."

Wm. Sturhahn, Winnipeg, MB

## Found In Old Bible

The following was found in the Bible of the Rev. E. E. Shelhamer, after his death, Jan. 21, 1947.

"Forget the things that are behind; forget injuries, slights, unkind words; be too big to be hurt; be too great to be unkind; be too busy to quarrel; too strong to permit little annoyances to turn you from life's big road; too clean to stain your character with any kind of impurity."—Source Unknown.

ATHLETE OF GOD

(Continued from page 15)

I've loved being an athlete, but to be an athlete of God's is a glorious privilege in which every day of training becomes a special dedication to him. Daily practice becomes a physical expenditure of my love for Jesus Christ. Being able to use my body in sports as God intended is like nurturing a seed and seeing it gradually sprout forth and blossom. The mere joy of sport becomes so much more when Jesus is in control. He makes athletics a continual delight we work on everyday—together. □

(Editor's note) Fran Hoogstraet is a Junior at South Dakota State University majoring in Speech and minoring in Recreation. Her athletic interest is track and field, with the area of shot put and discus as her emphasis. She hopes to have a career in public relations dealing with consumer or company relations.

NEWS FLASH

(Continued from page 3)

pastors marched to the Irrawaddy River in procession carrying banners of the Cross."

Worship service on Christmas day lasted from 11 a.m. to 3 p.m., followed by the Lord's Supper. More than 35,000 people reverently sat at the Lord's table and were in communion with Him.

But the occasion did not end with celebration. They made plans for a 3-year evangelistic outreach and further decided to open two new mission fields—one among the Kadu-Ga-Nan tribe and the other in the northernmost part of Burma.

The convention called for 300 volunteers to implement the 3-year program. "Six hundred people enlisted," San Lone reported. "Of course some had to be sent home, but great care was taken not to hurt their feelings. The people selected are now undergoing 40 days of intensive training to serve as a task force for evangelistic outreach. Praise God." □

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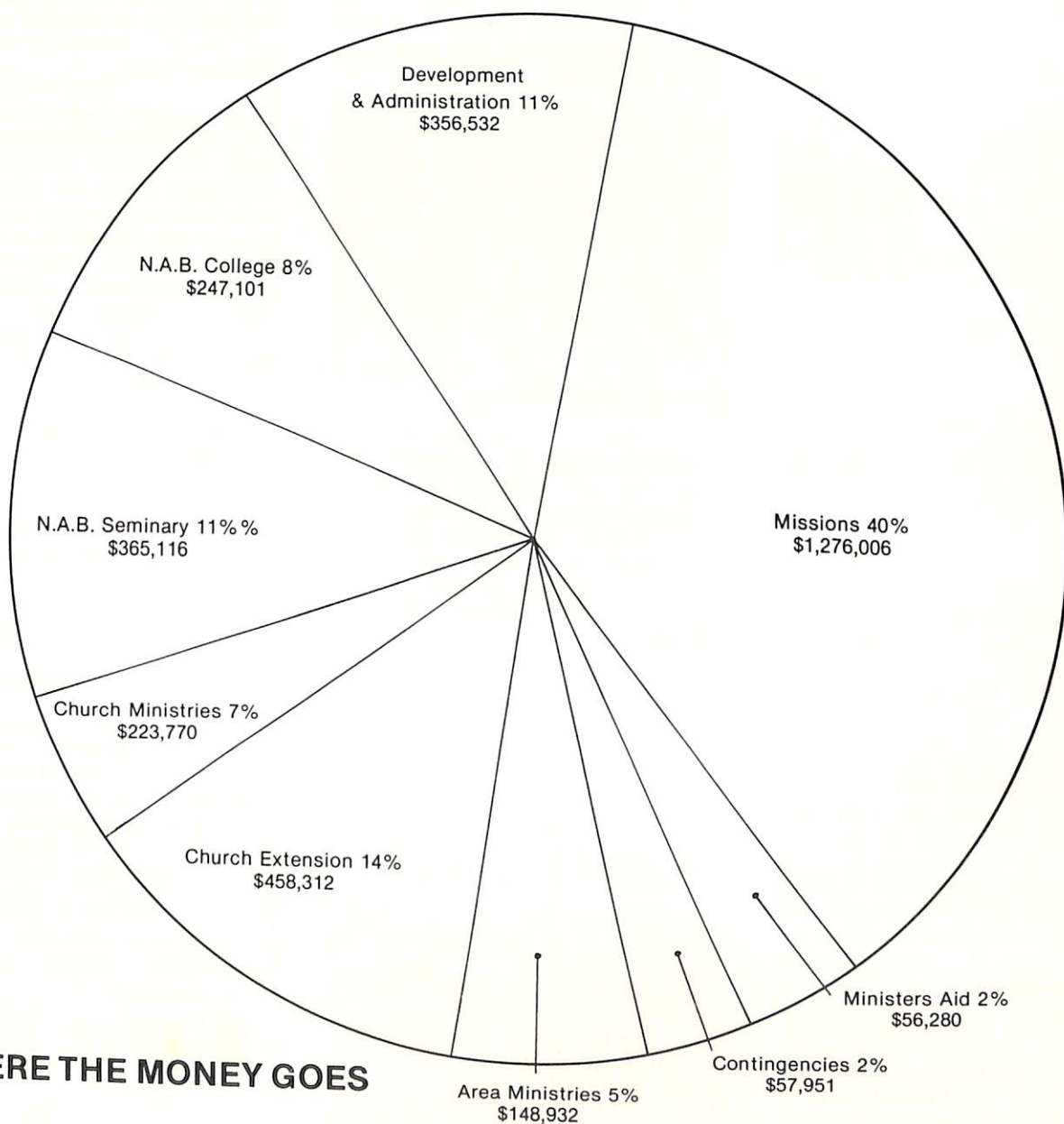
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# *1978 Mission & Ministry Budget*

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