

Baptist Herald

July/August 1978

**Dare to
REACH OUT!..**

TRAVEL ITINERARY FOR "EVEN SONG"

North American Baptist Seminary Summer Team

DATE	CHURCH	LOCATION	DATE	CHURCH	LOCATION
July 28	First Baptist,	Emery, SD	August 13	Sunshine Ridge Baptist,	Surrey, BC
July 30	First Baptist,	George, I	(A.M. Worship)		
August 1	Mountain View Baptist,	Spearfish, SD	August 13	Ebenezer Baptist,	Vancouver, BC
August 2	First Baptist,	Plevna, MT	(P.M. Worship)		
August 3	Bethel Baptist,	Missoula, MT	August 14		
August 4	First Baptist,	Paul, ID	August 15	Grace Baptist Church,	Kelowna, BC
August 5	Salt Creek Baptist,	Travel	August 16	Trinity Baptist Church,	Kelowna, BC
August 6	Salt Creek Baptist,	Dallas, OR	August 17	Open	
(A.M. Worship)			August 18	Green Bay Camp,	BC
August 6	Riviera Baptist,	Salem, OR	August 19	Green Bay Camp,	BC
(P.M. Worship)			August 20	Green Bay Camp,	BC
August 7	Camp Tapawingo,	Oregon	August 21	Travel	
August 8	Camp Tapawingo,	Oregon	August 22	Travel	
August 9	Open		August 23	Zion Baptist Church,	Drumheller, AB
August 10	Travel to Tacoma—	Tacoma, WA	August 24	Camp Caroline,	Alberta
August 11	Calvary Baptist,		August 25	Camp Caroline,	Alberta
August 12	Sierra Heights Baptist	Renton, WA	August 26	Camp Caroline,	Alberta
Travel to Vancouver,			August 27	Grace Baptist,	Calgary, AB
Youth Retreat,			(A.M. Worship)		
Rose of Sharon Baptist,			August 27	Brentview Baptist,	Calgary, AB
			(P.M. Worship)		
			August 28	Travel	
			August 29	Immanuel Baptist,	Beulah, ND
			August 30	Bismarck Baptist,	Bismarck, ND
			August 31	Metropolitan Baptist,	Fargo, ND



Men (left to right):
Carlo Walth, Jim Schneider, Marvin Dewey

Ladies (left to right):
Dixie Potratz, Jean Ann Walth, Becky Heerts

baptist herald

Volume 56

July/August 1978

No. 7/8

Cover Art: Dare to Reach Out Richard Gorsuch ("Heavy Thinking")	
I am Glad to Go to Church.....	4
Ruby M. Forsberg	
The Fellowship of Christ	5
David T. Priestly	
A Chaplain's Ministry to a Combat Unit	7
Tommy L. Oswald	
The Ministry Has Made Me Rich.....	7
Rubin Kern	
Initial Impressions of Our Ministry in Cameroon.....	9
Berthold and Eleanor Milner	
Prayer—Key to Success in God's Volunteers Crusades.....	11
Marlene Ginter and Karen Trax	
Putting It Together	12
Ernie Zimbelman	
Book Reviews.....	12
B. C. Schreiber	
Youth Scene: Common Commitment Goals	13
John McGarvey	
Woman's World	14
God's Care, Gerda Schmidt	
Up the Stairway, Dorene Walth	
Financial Goal Report, La Verna Mehlhaff	
Loving People, Lilli Albert	
Crisis Ministry Established in Detroit	16
Ted Winters	
A Visit to the N.A.B. Conference International Office.....	17
Gertrude Powell	
Students, Sail On.....	18
Loretta Janzen	
Insight Into Christian Education: Music for the Small Church	19
Ted Faszer and Laundra Carroll	
The Deferred Payment Gift and Annuity	20
Everett A. Barker	
What's It Like to be Dead?.....	21
Bill Loge	
Coral Springs, FL, Church Extension Project.....	22
Victor J. Gunst	
Bensalem, PA, Church Extension Project	23
Dennis Kee	
Our Conference in Action	24
Leisure Ethic	26
Arthur Bell	
In Memoriam	27
News and Views	28
Chuckle With Bruno	28
What's Happening.....	29
Editorial Viewpoint: With Liberty and Justice for All.....	30
Open Dialogue.....	31

Monthly Publication
of the
North American Baptist
Conference
1 So. 210 Summit Ave.,
Oakbrook Terrace,
Villa Park, IL. 60181

Editor: Dr. R. J. Kerstan
Editorial Assistants: Mrs. Barbara J.
Binder, Rev. B. C. Schreiber
Contributing Editors:
Mrs. Dorothy Ganoung, Mrs. Bernietta
Graf, Dr. Ernie Zimbelman

news Flash

Youth Sentenced For Church Fires

WASHINGTON, GA. (BP)—Roy K. Palmer, 17-year-old Lincoln, GA, youth has been sentenced to two six-year prison terms for his part in the burning of two churches in Wilkes County in December, 1977.

Palmer pled guilty to the charges and was awarded the terms, to run concurrently. Charges on the burning of two churches in Lincoln County during the same spree with two other juveniles, are pending. The other two boys have been given maximum two year terms which they are now serving at the Augusta Youth and Development Center.

During the court sessions Washington First Baptist Church pastor Albert W. Huyck Jr., and several other pastors pleaded for leniency on Palmer's behalf.

In church conference, Mulberry Baptist Church which had been totally destroyed by the boys, who admitted they had been drinking and smoking marijuana, voted to forgive them and ask the judge for leniency. The white youths denied having any racial motives in the destruction of the predominantly black churches.

Ten Baptist churches have burned in Georgia since July 4, 1977. □

The Baptist Herald is a member of Associated Church Press and Evangelical Press Association. Subscription Price: \$5.50 per year in the United States or Canada (\$6.00 in foreign countries)—\$5.00 per year for "Church Family Subscription Plan" (at least 50% of church households have to be subscribers), and for ministers and missionaries—\$4.00 per year for students, servicemen and residents in homes for the aging—60 cents for single copies. Introductory offer for new subscribers—\$4.50 per year. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL. 60181. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$8.00 per inch single column, 2 1/4 inches wide. Obituaries are to be limited to 100 words. A charge of \$4.00 is to be paid when the item is sent in for publication. All editorial and business correspondence is to be addressed to Dr. R. J. Kerstan, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL. 60181. Second class postage paid at Villa Park, IL. 60181 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist Conference. (Printed in U.S.A.)

I Am Glad To Go To Church

by Ruby M. Forsberg

"I was glad when they said unto me, let us go into the house of the Lord" (Psalm 122:1). Why am I glad to go to church?

I go to the house of God as I go to the house of a loved friend. Christ is my friend above all other friends. I love him because of all he has done for me, and I desire to feel him near.

I go to the house of God because it is a place of instruction and spiritual growth. Through the preached Word of God's messenger, my pastor, I learn more about Jesus. I have pledged myself to follow Jesus Christ; I have given my heart to him in love; therefore, I greatly desire to know him better and to learn to serve him more effectively. Because others will look to me for conduct worthy of my Master, I must understand his way and will for my life.

I go to the house of God because I know my happiness depends upon my obedience to God, and he has commanded me in his Word, "Let us not neglect our church meetings, as some people do, but encourage and warn each other, especially now that the day of his coming back again is drawing near" (Hebrews 10:25 LB). I must be prepared for his coming.

I go to the house of God because there I find myself in the company of others who share my faith in God and my love for Jesus Christ. We help one another as we unite in worship and renew our covenant with God. Our presence is a witness to our faith, summoning others to come and share in the enrichment that comes to our lives in learning to know Jesus Christ as Savior and Lord, and how to serve him through the fellowship of his church.

I go to the house of God because Jesus Christ has set the example for me to follow, "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day. . . ." (Luke 4:16).

I go to the house of God because I consider it a great privilege to have freedom of worship. "The one thing I want from God, the thing I seek most of all, is the privilege of meditating in his Temple, living in his presence every day of my life, delighting in his incomparable perfections and glory" (Psalm 27:4 LB).

I go to the house of God because it is there that I find more joy and delight than any other place. He pours out his blessings upon me, as I faithfully attend his services. "A single day spent in your Temple is better than a thousand anywhere else! I would rather be a doorman of the Temple of my God than live in palaces of wickedness. For Jehovah God is our Light and our Protector. He gives us grace and glory. No good thing will he withhold from those who walk along his paths" (Psalm 84:10 LB).

Our Father: We thank you for our pastors who have consecrated their lives to the furtherance of your Kingdom in the preaching and teaching of your Word and in the leadership of our churches.

We thank you for our churches which are dedicated to worshipping and glorifying you.

We thank you for the high privilege of worship. May we honor this privilege by our faithfulness in church attendance.

Grant that in the hour of worship our hearts may be so attuned to you that we will worship you in spirit, in truth and in the beauty of holiness.

I pray in the name of my Lord Jesus, our Savior, Amen. □

Mrs. Ruby M. Forsberg is a member of Temple Baptist Church, Lodi, CA. Dr. Kenneth L. Fischer is the pastor of that church.

Several years ago when the North American Baptist Seminary named the former dining hall the "Koinonia Center," I thought it was cute. It sounded so "New Testament Greek," so seminarian, so appropriate for a place to fellowship over beverages, snacks and lunches (or even an empty stomach). *Koinonia* (coy-no-NEE-uh) means "fellowship."

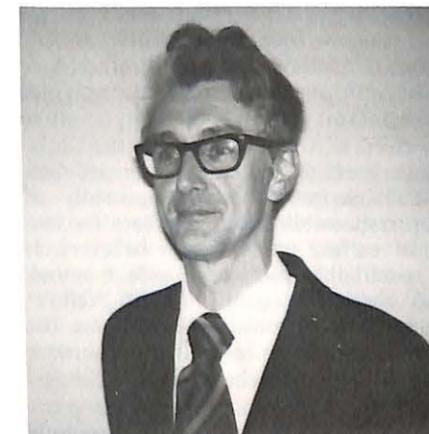
Everyone knows, of course, that fellowship is more than coffee and doughnuts. However, Christians in America normally use the word for their get-

together words. In general, they all mean "to have in common." Christians have a *common share* in God (I Cor. 1:9; Phil. 2:1; I John 1:3). They have faith (Tit. 1:4) and salvation (Jude 3) *in common*; so they *pass it on* to others (Phm. 6) and *welcome* new believers (Gal. 2:9). As Christ *shared* our humanity (Heb. 2:14), we *participate* in his sufferings (Phil. 3:10) and the sufferings of our brethren (II Cor. 1:7). All of us will *have a part* in future glory with Christ (I Pet. 4:13), even as we already now *take part* in the divine glory (II Pet.

would help meet essential needs of their fellow Christians. Barnabas sold his property to help relieve needs of his brethren (Ananias and Sapphira died, not because they didn't give everything, but because their generosity was a pretense—Acts 5:4). Antioch's Christians naturally sent relief to Jerusalem when they heard of an impending need there (Acts 11:29), long before the apostles asked Paul to remember the poor (Gal. 2:10). In those early decades of the church age, the Holy Spirit guided the new people of God to practice what

the Fellowship of Christ

by David T. Priestley



Rev. David T. Priestley

God had tried to teach Israel in the Law: The widow, orphan, poor and weak are the special care of those who have what others lack (see Ex. 22:22-27; Lev. 25:25-46).

Generosity was not just the spontaneous practice of the early churches; it is the conscious teaching of the Scriptures. II Cor. 8 and 9 discuss in length the collection Paul was making for the Jerusalem church. Commitment to Christ includes concern for relief (8:1-5); personal wealth is beside the point. The wealthy are particularly reminded of their responsibility to share (I Tim. 6:17-19); but every Christian has the same duty (Rom. 12:13; Heb. 13:16). Poverty itself is no excuse: "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints" (II Cor. 8:2-4 NIV). God asks Christians to share only what they can spare; and love and joy move believers to "spare" more than an observer might expect.

The key idea in fellowship is that Christian generosity equalizes resources (8:13f). Earning power and productivity are not the same even within the same society, and circumstances change in time. So help is not one-way traffic;

togethers and conversations. "Fellowship" has become the religious word for Christian meetings for fun or worship; it's a sort of churchly camaraderie. (After all, what is a "fellowship hall" for?) We have difficulty thinking of *koinonia*-fellowship in any other way, even though we hear or suspect that it is much more than cozy facilities and activities.

In fact, New Testament teaching and practice is far different and far costlier than simply gathering Christians together for their enjoyment or benefit.

The Bible uses words like "common," "distribute," "partake," "give," "communion," "partnership," "contributions," "share," "communicate" as well as "fellowship" to translate *koinonia* and its related Greek

1:4). That is why we should have nothing *in common* with sin (II Cor. 6:14; I Tim. 5:22), idolatry (I Cor. 10:18, 20) and heresy (II John 11).

This idea of sharing and mutuality leads to another specific application of the *koinonia*-words which contrasts strikingly with our common usage and which must be recovered for the health of God's people. Rom. 12:13; 15:25-28; II Cor. 8:4; 9:13; Phil. 1:5; 4:15; I Tim. 6:18; Heb. 13:16 and, above all, Acts 2:42, 44 and 4:32 tell us that Christian fellowship is *active involvement in relieving the needs of our brother in Christ*, particularly his *material* needs. Because we have Christ in common with him, we cannot ignore our brother's sickness, hunger, poverty or ignorance. Scripture challenges and corrects our "social hour" definition and practice of fellowship.

The first Christians took it for granted that as they were able they

The Rev. David T. Priestley is pastor of North Sheridan Baptist Church, Peoria, IL.

neither is our present assistance insurance against some possible future need of our own. The believer trusts that as God has relieved a brother's suffering through him, a brother will make up what he may someday lack. The Lord reminds us that we can hope for no more than the measure of our own generosity (Luke 6:38). God gives us what we have to share (Eph. 4:28), providing the example of his own son for us to follow (II Cor. 8:9).

Christians in Rome at that time were told that the Grecians *owed* such help to the Jerusalem Christians in appreciation of the gospel which the Jewish believers had shared with them (Rom. 15:27). Every Christian owes his brother love (13:8, 10) and that is more than good wishes (Jas. 2:15f). Generosity itself is an effect of God's grace upon the Christian's heart (Rom. 15:28; compare Gal. 5:22f). Scripture speaks repeatedly of our responsibility to care for the material welfare of our fellow believers. It is remarkable that we so easily overlook this charitable significance of "fellowship." Our unconscious selfishness has not only made us insensitive to need; it has falsified and cheapened our understanding of a word-group rich in practical meaning. By precept and example the Bible insists that having Christ in common with others obligates us to contribute to their physical well-being. That is Christian partnership, Christian fellowship, *koinonia*.

Since the Bible defines "fellowship" as practical aid to our Christian brothers, how do we "enjoy fellowship" of this kind with them? There are many plausible reasons to be cautious (stingy?): inflation, dollar drain, economic uncertainty, unscrupulous fundraisers, mismanaged missions—all seem to justify saving rather than sharing. But our Lord's teaching (Acts 20:35; consider Matt. 6:19-34), the example of the early Christians, and the Holy Spirit's instructions through the apostles challenge our hesitance to share. Ignoring that teaching is sin (Jas. 4:17).

Our natural inclination and the values of our society are focused on our personal enjoyment and advancement. We can easily insulate ourselves from misery and remain unconscious of the practical needs of others in the world. Even though it may be hard to balance our family budget, most of us cannot really conceive of the trap of poverty, disease and ignorance in which some Americans and most of the Third World live. Yet books, articles and news reports from secular and Christian sources try to publicize the shortages in our world. Existing inequities of food, medicine and

technology seem beyond the capacity of even the most generous and wealthy. But our responsibility is to share, not to think we will in fact relieve the need of every underprivileged Christian. Who imagined the boy's lunch would feed everyone (John 6:9)? We can share what we have, not what we don't have (II Cor. 8:12). If we cannot do everything, we can do something, and we must.

1. We can responsibly inform ourselves of existing needs. Carefully read and listen to reports of needs and remedial efforts in the *Baptist Herald*, *NAB News*, *Baptist World*, other Christian periodicals, mail campaigns, public news and opinion sources, books. The scope of the shortages can overwhelm, but we need to learn what help our brothers need.

2. We can responsibly evaluate our own expenditures. A recent magazine article sensibly advised that savings can be increased without a payraise just by reducing expenses. If you control spending, you will also have more to give your brothers (see Eph. 4:28 again). Inflation itself is forcing many to adopt a simpler life style without changing their basic selfishness. Love for your brother is a more imperative motive for simplicity involving essential changes of heart.

3. We can responsibly examine our church budget and program. Probably the greatest waste of God's money is what Christians spend on constructing and maintaining their buildings. A Presbyterian church, when it heard of the devastation of a tropical storm in Mexico, reduced its own building plans in order to rebuild ten churches which would have taken the Christians of that country years to replace. Perhaps we can reduce program costs as well. We need to emphasize fellowship in the true material sharing and provide added opportunities and goals for giving. If local expenditures increase, let us resolve that it will never be at the expense of our brothers' needs. We must use God's money responsibly as a congregation.

4. We can responsibly select the agencies through which our personal and church mission giving will be channeled. Begin by informing yourself of the home and foreign ministries of our own missionary society. Unfortunately, large-scale publicity by non-denomi-

national missions may tempt us to think our own missions are insignificant. But every mission deals with needy people in specific localities. Our missionaries are just as alone, just as dependent upon the strength and wisdom of God, just as frustrated by needs they are helpless to meet as any missionary acclaimed by magazine, book or film. Don't overlook the familiar when you seek to use your newly-discovered money for God; get to know the ministries with which you have a natural relationship before you seek other outlets for your gifts.

You and your church have natural contacts in your community with local Christian "helping hand" ministries. A third possible outlet for our obedient generosity is a non-denominational agency which provides food and healing for body, mind and spirit, either here or overseas. In every case, however, we should learn how the mission we support is actually using our gifts. We are irresponsible stewards if we have no idea how much of our dollar actually helps the needy rather than "running the machinery."

5. We can responsibly consider whether we personally are needed even more than any money we might be able to contribute. Among the underprivileged and underdeveloped nations medical personnel and vocational and professional education are in even shorter supply than food, clothing, housing, sanitation and the like. Our brothers in Christ need the benefits of our skills and the technical knowledge we take for granted. God needs special people, perhaps you, to meet basic needs where life isn't so cozy as we have it.

Christian fellowship, *koinonia*, is sharing our plenty (even sharing out of our shortages) with those brothers who may not have even essential personal and family support. The early Christians contributed to the relief of the needy because the apostles taught and the Spirit directed them to do so. We have the same tutors and the high example of our early predecessors in the faith. Let your *koinonia* be the generous helpfulness which the Bible portrays and teaches.

If you must have a Greek word for your "meet and munch" times, try *philoxenia* (fill-ox-eh-NEE-uh); it means "hospitality." "Share with God's people who are in need. Practice hospitality (*philoxenia*)" (Rom. 12:13 NIV). Both are Christian qualities to be cultivated. But use the right word for the activity you mean! □

A CHAPLAIN'S MINISTRY TO A COMBAT UNIT

by Tommy L. Oswald

I am Chaplain Oswald, and this article represents my views of my present ministry. I am an army chaplain representing our North American Baptist Conference by serving a battalion which has 1300 people including dependents. My responsibility is for their spiritual well-being, which has come to include every facet of their lives. The key to this is Christ. They need to know his saving grace and how it can affect their marriages, attitudes and lifestyles. A marriage, a job, or a lifestyle is not lived to its ultimate until it has been surrendered to Christ. Only then can real joy, contentment and fulfillment be found.

If they are to see Christ as their answer, they must see it in their chaplain. He must forget about selfish pride, greed and prestige to become a servant willing to sacrifice even his life for his men as Christ, the Good Shepherd, gave his life for the Church. Only then will they see the love of God taking on flesh and bone. The chaplain in a combat unit serves the men on the front line. Every time the chaplain risks his life in the performance of his job as his men risk theirs, they realize that someone

Tommy L. Oswald is a Conference endorsed chaplain (CPT) in the U.S. Army.



Chaplain Tommy L. Oswald

cares about them. The chaplain must translate this realization into God's love, showing itself through him.

In peace time men's lives are not at stake; and it becomes easier for them to ignore Christ's resounding knocks on the door of their hearts. It can be very discouraging to work the fields reaping such a small yield. Despite this, the chaplain must continue serving by al-

ways being with his men wherever they may go, should they need him in a crisis situation.

My training excursions have been typical for a chaplain serving a combat unit for three years. We have gone to Alaska in January for cold weather training; Panama for jungle warfare training; Coronado, CA, for amphibious training; Yakima, WA, for desert training; and Fort Lewis and Germany for training in forested terrain. It's a rather "earthy" experience which can be miserable in foul weather. But not all is as bad as it sounds. Most of the training is very enjoyable in nice weather. My assistant and I have done everything from being in a situation where real bullets were used, to sliding down a rope from a helicopter hovering 80 feet above the ground.

I have enjoyed serving a combat unit, and hope to spend most of my career with troops. This is the ministry God has given me, and the way I see that ministry. The work of a chaplain is unclear to many. It is therefore my hope that this article has helped enlighten the matter of a chaplain's ministry to a combat unit. □

The Ministry Has Made Me Rich

by Rubin Kern

Prior to retirement, more than two years ago, Dr. G. K. Zimmerman, our N.A.B. Conference executive secretary, asked me to give my "swan song" at the fall workshop sessions. So, I gave it to the tune of and under the heading, "I Am Happy to HAVE BEEN in the Ministry;" supposing at that time to be through and bowing out. If I were given that opportunity today, after several years of retirement experience, I would sing that same tune even more joyfully, but under the slightly altered theme; "I Am Happy TO BE in the Ministry;" for the ministry in the service of the Lord continues.

Reflecting upon the years of ministry, I clearly

The Rev. Rubin Kern retired from the ministry as area secretary in 1975. He lives in Burlington, ON.

discover that the ministry has made and kept me rich. What a switch! I have heard it said many times: "The ministry will keep you poor." Even though I myself never said it, I am quite sure to have thought it during the early, struggling years in the ministry. I recognize now how those struggling, difficult times led to sources of wealth in a number of areas.

Let me come to the point by suggesting a few of the many areas of rich deposits from the ministry:

I was made rich through service opportunities. Often I became weary and sometimes disgruntled because of the many demands of the ministry. At times there seemed no end to Bible study and sermon preparation, counselling in pleasant and problem areas, pastoral calls, sick-bed and death-bed sadness, board, committee and business sessions. These demands were increased in that I served

bi-lingually throughout the years of my ministry. Today I look upon these demands as service opportunities through which my life was enriched. This is a true source of wealth from which I continue to draw benefits.

I was made rich in lasting friendships. There are those

thirty-five years of active ministry I was never unemployed nor was it ever necessary to look for work. Because of being employed and having good health, there was rarely a day when I could not do my work. I always received my salary check.



The Rev. Rubin Kern (l) receiving an honoring plaque by Penn-Ohio Association representative, Carl Guenther, in 1975.

who prefer to restrict their friendship circle. In the ministry that should never be permitted. Having served a number of churches as pastor and having had contact with many churches as area secretary, friendships span this continent and even reach to other lands. As an example: Some years ago the Rev. Lyle Wacker, Church Extension secretary, the Rev. Herbert Freeman, Church Extension chairman of the Atlantic Association, and I were in Florida in the interest of Church Extension. The Rev. A. Hussmann, a retired pastor, had arranged a fellowship gathering at a large condominium complex in Boca Raton, attended by approximately seventy-five retired people coming from N.A.B. churches across the country. It was a most delightful evening. I discovered, to my own surprise, that I knew all but four of those present and considered them dear Christian friends. As I greeted them and called each by name, one brother said to me, "With all these friends, you are a rich man." I thought, if I would have some of their money, I would indeed be rich. Today I recognize and cherish those and many other friends as true and abiding riches.

My wife and I started in the ministry with practically no material assets. We had each other. We had the essential home furnishings and a monthly payment car. We do not have much money and material assets today, but **the ministry has made us rich through careful planning and accepting God's guidance concerning financial matters.** The ministry taught us to discipline ourselves to live within the borders of limited income. We were always able to promptly pay our bills. In more than

Becoming aware earlier in the ministry of the rapidly passing years of life, it occurred to me that one should prepare for retirement. I now consider this prompting of the Lord, as I did and do other promptings in the course of my life. Today I am thankful for this.

Some ministers have said to me, "God has always provided during the active years of ministry and he will provide when I retire. Why should I be concerned about retirement savings?" Yes, I too believe that God provides, but he provides more adequately when we do our part.

The ministry has made me rich in that I belong to and work within the framework of a denominational fellowship concerned about and providing for retirement through a pension plan. I am thankful to those who wisely administer this plan each time my monthly check arrives.

These are merely a few areas in which I see that the ministry has made me rich. You may say, "That retired minister is either boasting, begging or he is 'loaded.'" I say "no" to all three counts. We do not have much money and material assets in terms of today's high cost of living and inflationary trends. We cannot have everything we want, but we do have all we need. In addition to continuing good health, a comfortable home, sufficient food and clothing, Christian service opportunities and hobby interests, we have the wonderful reflection of a happy and enriching ministry in the service of a great God in whom we trust, for he "gives richly all things to enjoy" (1 Tim. 6:17). □

Following is a brief biographical sketch on the Rev. and Mrs. Milner:

Berthold E. Milner was born on Aug. 8, 1922, at Edenwold, SK, to the Rev. and Mrs. Adolph J. Milner. He has five sisters and two brothers. Early in his life he accepted Christ as his Savior and was baptized in 1937 by the Rev. H. Bexton, who was then pastor of the First Baptist Church in Swan River, MB, a church of the Baptist Union. The Milner family at that time was living near Swan River. Bert attended the Christian Training Institute in Edmonton for one year, 1945-46. In 1950 he graduated with a B.A. degree from

United College in Winnipeg, MB, and in 1953 he received a B.D. degree from Northern Baptist Theological Seminary, then located in Chicago.

Eleanor Milner nee Zilkie was born on May 19, 1925, at Overstone, MB, to Mr. and Mrs. Julius Zilkie. She has one sister and nine brothers. Early in life she accepted Christ as her Savior and was baptized in 1937 by the Rev. E. Mittelstedt, who was then pastor of the N.A.B. churches in Morris and Overstone. Eleanor took one year of Teacher's College in Winnipeg and also at-

tended Northern Baptist Theological Seminary in 1951-53. During 1969-71 she also continued part-time studies at Calgary University and has her permanent Teaching Certificate.

Berthold and Eleanor were married on July 12, 1951. They have five sons: Theodore, born Aug. 31, 1953; Philip, born Jan. 13, 1955; Gerald, born Sept. 10, 1956; Richard, born Aug. 9, 1959; and David, born Nov. 12, 1962. Theodore is presently in Nigeria under a teaching contract with the government. David was a senior in high school and graduated in June, 1978. The other three are in college and university.

Initial Impressions Of Our Ministry In Cameroon

by Berthold and
Eleanor Milner

Why ministry in Cameroon after 25 years of serving the Lord in churches of Western Canada? It could well be that the need which our missionaries had defined and portrayed in our churches for more workers in Cameroon and elsewhere through the years had finally reached its mark. Their visual presentations and their dedication had encouraged us to share in the ministry overseas through prayer and with our offerings. We had some part in directing young people to respond to the Lord's call for overseas service, and the personal contacts with our missionaries through the years kept us awake to the needs. Our ministry in the churches was of a missionary nature, as churches responded with prayer, money and supplies. Perhaps in this kind of ministry through the local church our part in missionary ministry was being fulfilled, and that could have been the extent of overseas missions for us. Certainly a sense of fulfillment comes when churches joyfully support missions.

A new opportunity came our way. A rather unexpected opportunity to become directly involved on the field overseas was presented to us. There had been no indication whatsoever a year and a half ago that we would arrive in Cameroon in January 1978. If someone would have suggested it, our response would have been—impossible! But here we are.

Our ministry with the Meadowlark Baptist Church in Edmonton concluded April 1977. For several months we

The Rev. Bert and Mrs. Eleanor Milner are missionaries serving as teachers at Cameroon Baptist Theological College, Ndu, Cameroon, and as general missionaries in the Ndu field.



served in an interim ministry with Onoway and Telfordville Baptist Churches and assisted to some extent the Sturgeon Valley Baptist Church of St. Albert with Pastor Kujat. During this interim service, Rev. Folkerts of our Conference Missions Department approached us with the need for workers in Cameroon. Would we be available for ministry in Cameroon? Would we consider serving there? This was a totally unexpected request. One of the first thoughts which broke through was, "Lord, is this what you have planned for us at this particular time? Are you opening a door of opportunity for service to us overseas? Are we really qualified for whatever you direct us to do?" We also asked questions of ourselves, such as, "Will we be able to cope with a tropical climate? Will we adjust to a new culture? At our age, will we stand up physically? Will we meet the demands on the fields? And finally, "How will our sons be affected when we are no longer able to be with them during service overseas?" As we prayerfully considered the issues, the Lord gave us confidence that he was directing us to Cameroon. We knew that his grace would sustain us. And if we responded positively to his "Go ye," then his "Lo, I am with you" was just as certain. We responded to the call of the Lord and our Mission Board to serve in Cameroon.

Now the stages of preparation were upon us. What would our ministry chiefly be? What would we pack in the way of supplies, food, clothing, and books that would serve our needs and assist us in the field? Would we be in an isolated area, where supplies are not easily available, or would we have ready access to them? Several members of Meadowlark Baptist Church had served in Cameroon, and they greatly assisted us in preparing for the field through the information which they shared with us. In addition, Edmonton was blessed with missionaries on furlough and with an annual Missionary Conference. All of this provided us with information, answers and encouragement. We were told that our experiences, training and qualifications would be great assets for future ministry in Cameroon. We have discovered this to be true already in the short time we are in the field.

God through the presence of the Holy Spirit and in the teaching ministry with the students of Cameroon Baptist Theological College has confirmed the call to be where we now are. This is God's appointed place of ministry for us at this time. There has been a definite confirmation as to why we were directed to select as our theme for ministry in Cameroon, "TOUCH—TEACH—TRAIN IN JESUS' NAME," combining this with "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). At the time when we pondered what verse and theme would apply, we had no definite direction as to where we would be serving. In fact, it was not until the last second, when we boarded the mission Land Rover, on the last leg of our journey to the destination, Ndu, that Brother Meinerts handed us a letter. And on opening the letter we discovered that he was giving the principal of C.B.T.C. definite information as to what we would be doing. We were leaving Bamenda for Ndu at that time. Without notebooks and textbooks, we arrived Friday

night to begin teaching Monday morning. Fortunately the library here is serving us fairly well.

One other person had a share in further confirming us in our ministry in Cameroon—our son, Ted. He has been serving with the Canadian University Service Organization (CUSO) in Nigeria since August of 1976. Being acquainted with the needs, he indicated that we were qualified to minister in Africa. He took the time to visit our mission stations in the summer of 1977. This to us was also the Lord's doing.

Here are some initial impressions of the work in Cameroon. The missionaries have done great things in Christ's name. Christ has done great things through them. The missionaries are greatly overloaded in every field we visited during the journey from Victoria to Ndu. More workers are desperately needed if we are to be effective. There is a great need for mature, experienced workers. And we pray that the Lord of the harvest will find responsive workers for Cameroon in Canada and United States NOW.

These workers must be qualified, patient and able to persevere. They must have a definite sense of divine call and a real sense of urgency, "For the night cometh when no man can work." Night comes quickly in Cameroon. The coastal climate wears down God's servants. Travel to the interior is rough and dusty during dry season, and during rainy season it is even harder. Trekking is a must, and it can be very enjoyable as you shake hands along the entire journey. Missionary Aviation Fellowship has shortened and eased some of the travel at times. But the cost of transport by any means is expensive. We had the privilege of a MAF plane from Kumba to Bamenda along with two MAF directors from California, who were visiting the fields for information and planning purposes. This gave us the opportunity of viewing the country with its beautiful mountains, trees, many villages, and compounds. It raised the question in our minds, "How many have heard that God sent his only begotten Son that whosoever believeth in him hath eternal life?"

The Cameroonian people are very friendly. We have not felt strange in this land. The missionaries, the Rev. J. Nfor, principal, Keith and Glenda Eitel (young couple from Texas), Dave Steinhart (now in Buea), and Tina Schmidt (our pioneer missionary here), have been very good to us in supplying us with the necessities, as we have begun work in Cameroon.

In concluding this first chapter of our new area of ministry, we would be remiss if we neglected to urge you to pray for the Cameroon Baptist Convention churches, leaders and pastors. Pray that God would bring healing and restoration to the churches in Ndu area. Pray for the students at our College in Ndu. Many find it very difficult to raise the money for their fees. They are willing to work, but wages are low. Many are here with families to support. The need for books for graduating pastors is urgent—a concordance, a Bible dictionary, a book of evangelical theology, a book on preparing sermons are a necessity. These men often have to serve without tools.

We could tell you more. Let this suffice for now. What will you do with what the Lord has given you to help in building his church in Cameroon? □

Prayer-Key to Success in God's Volunteers Crusades

by Marlene Ginter & Karen Trax

We as God's Volunteers believe firmly that prayer is the basis for an effective crusade in any community. The importance of prayer cannot be over-emphasized. We believe that prayer is one of the key prerequisites in pre-crusade planning.

The First Baptist Church in Arnprior, ON, is an example of the many churches that believed prayer was an essential part of its crusade with God's Volunteers. Les Kauffeldt, prayer committee chairman at First Baptist, was very concerned to have the upcoming crusade be a successful one. In thinking of his responsibilities as prayer chairman, he mentioned, "I wanted to involve the whole church body in an individual way to become personally involved in praying for the crusade." In determining how he could involve the people of the church in a personal way, the idea of a prayer pyramid came to mind.

"A prayer pyramid," explained Mr. Kauffeldt, "shows one person beginning and committed to praying for the crusade and then the pyramid goes on to show the multiplication principle." Mr. Kauffeldt went on to say that he started with himself. Then he approached and asked others to write their names on the pyramid, and by so doing, committing themselves to pray for the specific needs and goals of the crusade.

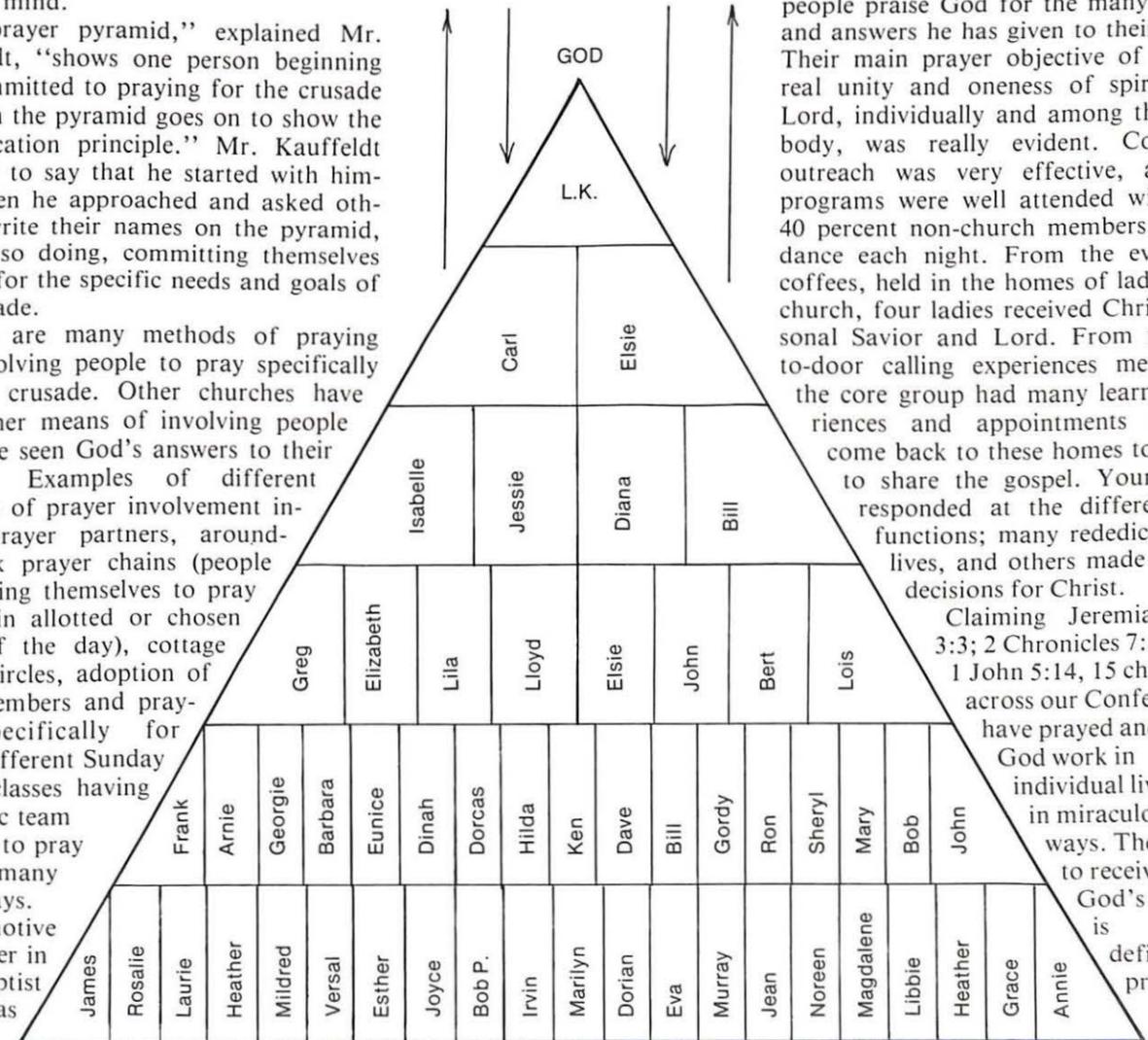
There are many methods of praying and involving people to pray specifically for the crusade. Other churches have used other means of involving people and have seen God's answers to their prayers. Examples of different methods of prayer involvement include prayer partners, around-the-clock prayer chains (people committing themselves to pray at certain allotted or chosen times of the day), cottage prayer circles, adoption of team members and praying specifically for them, different Sunday school classes having a specific team member to pray for and many other ways.

The motive for prayer in First Baptist Church as in many

other churches was basically that of James 5:16b, "The effective prayer of a righteous man can accomplish much." With the leadership of the prayer chairman, pastor and people met to define *specific* goals and objectives for their prayers so that they could be "praying in one accord" (Matt. 18:19). Specific needs were mentioned and sheets of paper with these prayer concerns were given to those who had committed themselves to pray by participating in the prayer pyramid. An actual pyramid was drawn on a big sheet of paper for those interested to sign their names on it. By signing their names they were showing their commitment to God to pray for the specific goals and requests of the church body before and during the crusade, and also to enlist one other person to pray.

Reflecting on the crusade in their church, pastor and people praise God for the many blessings and answers he has given to their prayers. Their main prayer objective of having a real unity and oneness of spirit in the Lord, individually and among the church body, was really evident. Community outreach was very effective, as public programs were well attended with up to 40 percent non-church members in attendance each night. From the evangelistic coffees, held in the homes of ladies of the church, four ladies received Christ as personal Savior and Lord. From the door-to-door calling experiences members of the core group had many learning experiences and appointments made to come back to these homes to continue to share the gospel. Young people responded at the different youth functions; many rededicated their lives, and others made first-time decisions for Christ.

Claiming Jeremiah 29:12; 3:3; 2 Chronicles 7:14 and 1 John 5:14, 15 churches across our Conference have prayed and seen God work in individual lives in miraculous ways. The key to receiving God's blessings is definitely prayer!



The Prayer Pyramid at First Baptist Church, Arnprior, ON.

Over 57 people praying specifically for needs of community and Volunteers before and during crusades



Putting it together

by Ernie Zimbelman

APPROPRIATE RESPONSES TO STRESS

In my latest column I wrote about "Stress and Distress." I stated that although stress and tension may produce some immediate good results, nonetheless stress is a negative emotion or factor and consequently it ultimately will produce destructive consequences. Therefore, if my life is consistently motivated through stress and tension, this means that I am not approaching life in the best way I could.

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.

I know that in this life we will always have some stress and tension. Jesus said: "In the world you have tribulation" (John 16:33), and there are many other passages of Scripture which speak of special times of stress and suffering, and prescriptions are given on how to handle these special times. Also, we may have circumstances beyond our personal control that may make life very difficult. I'm talking about such factors as long-range illness of self or a family member, personal handicaps (whether physical, emotional, or mental), poverty, or a repressive government. Those are special cases, and the Bible speaks directly to such circumstances.

In this column I want to speak about the stress we suffer of "general" circumstances of modern life. I find many intelligent, gifted, individuals who seem to have "the world by the tail on a downhill pull," but they just cannot get "their act together." They can constantly find excuses as to why things do not work out for them. Many of these individuals spend much time in prayer, Bible reading and other religious activities. Others are anti-religious because of bad past experiences with Christians. A third group consists of those who have had little contact with God or God's people.

As a counselor, I find it easiest to help the last group. To tell the message of Jesus Christ to these individuals: "Be of good cheer, I have overcome the world" (John 16:33), is truly good news, and they accept it and are ready to learn a new lifestyle patterned on Christ.

My model for helping people organize their lives into a meaningful lifestyle is based on three factors. I find that people who live fulfilling lives function well in three areas: the economic, the spiritual and the social.

A person's economic life relates to his job, education and other roles, such as

homemaker or retirement. I find people in all of these areas who are delightfully happy and enjoying every day they live. I also find people in all these areas who find every day miserable. We must discover our God-given gifts, talents and abilities and use them effectively, or we will live under stress (I Corinthians 12:4-11).

A person's spiritual life consists in his ability to fulfill godly principles. This relates to our personal experience with Christ. It depends on our biblical knowledge and how we have been able to integrate this effectively into a value system that is useful to us on a day-to-day basis. For many individuals their religion is a constant source of stress. There are many circumstances where this may be justified, but if we are living in Christ under the guidance of the Holy Spirit, our religious life will be a life of joy and fruitfulness (Galatians 5:22-23). If you are working hard at being religious and it does not pay off according to this promise, re-examine the way you practice your Christianity.

The third area of life that can give us joy or tension is our social life. My social life refers to the way I relate to myself, my family, friends and others around me. The key to a good social life is relating well to yourself. This is the meaning of the second commandment: "You shall love your neighbor as yourself" (Matthew 22:39). Many Christians somehow have interpreted this verse to read, "You shall love your neighbor *instead* of yourself." I feel that this commandment must be obeyed fully and completely in all of its facets, just as it was given.

If we want a life that is balanced and full of joy, we must harmonize each of these areas internally and also harmonize with each other. I hope and pray that you do not suffer too much stress *as you* do this. □

believes that a concordance should be challenging by bringing all the references of a word into focus so that they appeal to the intellect, to right living, and to the knowledge of God.

For example, under *Church* the author includes the people of God, Israel, brotherhood, Christian brother, the local church as a brotherhood, the brother by name, how to act and not to act toward the brethren, and Christ our brother.

Under such an arrangement Bible study and sermon preparation could be made much more meaningful and inspiring.

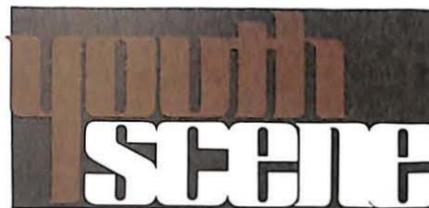
Moulton was a student, teacher and missionary in India for many years, and for fourteen years he served in the

Translation Department of the British and Foreign Bible Society.

Galatians, Gospel of Freedom. By David A. Hubbard, Waco, TX. Word Books. \$3.50.

Romans, a Verse by Verse Study. By Herschel Hobbs. Waco, TX. Word Books. \$5.95. The authors of these two volumes need no introduction to the student of the Bible. Both are excellent Bible studies on two very important Pauline epistles. Some prefer a verse by verse study such as Mr. Hobbs presents, while others may be more favorably impressed by Mr. Hubbard's exposition. Both fill a need for a better understanding of God's Word.

(Continued on page 31)



COMMON COMMITMENT GOALS

by G. John McGarvey

Have you ever noticed that a large percentage of church youth parties are a real drag? Maybe your group is different than mine when I was growing up, but it seemed that most of the parties we planned never reached our expectations. Many times very few of the group even showed up, and those that did just stood around looking at their shoes. We would try to plan games and other types of mixers, but when it came to doing them, they never seemed to work. We invariably wound up playing rhythm or some other "exciting" game. It always seemed that the sharp girls and the good-looking guys would go somewhere else for their entertainment. The worst thing in the world on those occasions was to be an officer. They always got blamed for the bomb.

But was it really their fault? Were the officers to blame for the bad party? Was it bad planning or lack of work on their part that caused the party to bomb? It was convenient to have someone to blame, but was it all their fault? I do not think so.

I have learned something in the last couple years that has changed my thinking about the success of our youth group parties. You see, the success of a party is, at least in part, a reflection of how well the people know each other. What does that mean? Simply this: you can have the best planned party ever, but if the people do not really know each other well, you will have enormous obstacles when it comes time for the actual event. A good party requires people who know each other well enough to feel comfortable laughing at themselves.

Let me give you an example. Not long ago a friend was telling me about a party he had attended. As he told me of the things that happened, I was amazed. People were so relaxed they were joining in on games that would have astounded other people with the average package

The Rev. John McGarvey was minister of Christian education at the Village Green Baptist Church, Glen Ellyn, IL.

of inhibitions. But they let down their hair and really went crazy. I could not believe what I was hearing. We had tried to plan that kind of party many times but it always failed. How did this other group do it?

You must understand that my friend was describing a particular kind of party—a cast party. Everyone there had been a part of a play production, and that made a big difference. Those people were able to have such a good party for two reasons: first, they had been working very hard on that production for a number of weeks, and the party was an opportunity to release tension. This is important. The time we spend playing together will only reach its fullest capacity if it is in contrast to the times we spend working together. Unless play is in contrast to work, it soon becomes pointless and boring. Those people enjoyed themselves because they had earned the right and they knew it. The second reason is that as they worked together they came to know each other very well, and thus they were less inhibited at the party. That group of people was free to do things they would never have done in other settings partly because of the close relationship that had developed among them. It struck me that these kinds of parties ought to be happening among our youth groups. We ought to be able to let our guard down and enjoy ourselves.

I am reminded by the New Testament that a part of our purpose as churches (and therefore part of our purpose as youth groups) is this matter of building group relationships. In fact we are told that building up the Body of Christ should be one of our primary objectives. This all means, very simply, that one of the most important reasons our youth groups exist is that we might get better acquainted. Of course, the very big question still is, how do we do it? My group used to organize parties, when I was in high school, just for the purpose of getting better acquainted, but it never worked. Everyone was too nervous because they did not know anybody to take the risk of getting to know someone. That sounds crazy but it probably happens many times in your youth group as well. There is something strange about meeting simply for the purpose of getting better acquainted. It makes you feel as if you are at a Lonely Hearts Valentine Ball. It's almost an admission of defeat. But still, how can we help people to get better acquainted?

Let's go back to my example of the cast party. Those people did not arrive at that level of group relationship simply by deciding to get to know each other better. They did not go through some exercise of group dynamics and

then have a party to celebrate their success. No, they got there another way. They had been working on a common goal for a number of weeks. They had been yelling, arguing, coaching, encouraging each other as they rehearsed and prepared for the play. They had a common goal and the achievement of that goal depended on group effort. That group effort brought about group relationship automatically.

I think there is something to be said to you and your youth group at this point. You need to be working at the idea of building group relationship, building a community of people, not only because God has commanded it, but also because it is the only way you can begin to know the fuller meaning of the term "abundant living." Of course, I do not have to tell you of your need. You already have the desire. Everyone wants to be a part of a group that is closely related. What can you do to bring about better group relationship in your youth group?

The first thing you need is a *common commitment goal*. A common commitment goal is one that everyone in the group has embraced. It means that everyone is working in the same direction. It is something large enough that it requires real effort from everyone in the group. You are all going to have to work and work hard at the same thing. A common commitment goal could be anything from staging an elaborate musical with a live orchestra to climbing Mt. Everest or anything else more realistic in between. It could be something of service to other people, such as planting a youth group garden in the spring and distributing the vegetables to elderly people in your community. There are many people who enjoy fresh produce but are unable to have a garden. Or, perhaps you would rather have an activity-oriented goal such as a play production, rafting in Colorado, an extended bicycle trip, a choir tour, or canoeing in Canada. Whatever you decide, it should reflect the personality of your particular youth group. It should also be the kind of things where most of the effort for success will come from you and not from your parents. If you happen to be an officer in your group, then you are in an excellent position already for steering your group toward adopting a common commitment goal.

Once you have agreed on a goal, the next thing you need is organization. Organization is nothing more than giving the right job to the right person and then helping him to complete it. Every person in your group has something he

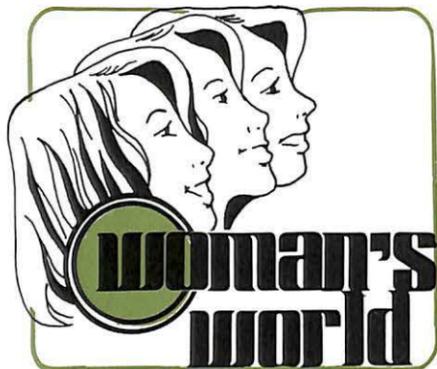
(Continued on page 21)

book reviews

by B.C. Schreiber

The Challenge of the Concordance. By Harold K. Moulton, Greenwood, SC. Attie Press, Inc. \$7.50. The sub-title, "Some New Testament Words Studied in Depth," indicates the major thrust of this concordance.

Most of us use a concordance simply to look up a text. Usually it stands next to the dictionary and thesaurus for convenience. Dr. Moulton, however, be-



God's Care

by Gerda Schmidt,
Churchville, NY

Sometimes life brings us to mountains. Sometimes to valleys that seem very lonely, rugged and foggy. It was at such a valley in my life that I was driven to many doubts, perplexities and questions; for what once was an exciting, happy adventure with my mate had now ended in a separation raising many questions such as: Where did I fail? What did I do wrong? What will people say? How can I disappoint all these people? How can God use such a witness? How can I hurt my parents so? What will this do to our children? Where do I start over?

With much prayer for God's guidance, I started exploring the resources to find answers for our needs. To my many fears, God kept saying, "Fear not, I am with you." Going back home to my parents and family, I found listening and caring people with whom I could think things out, talk things over and work things through, little by little.

In retrospect, it really was very nervy of me to move in on my parents with five children and a dog! However, calm, quiet, steady people were what we needed and, amazingly, living together for two years, we got along quite well. One day, while looking out the window of my parents' home to an empty house across the road, I prayed, "Lord, do you think that little house would be suitable for the children and me?"

It was a little house left empty by a widower, quite run-down, needing much work to make it livable again. It had no inside plumbing, but rather a "six-seater" in the back yard, a pot-bellied stove for a heating system, falling ceiling and buckling floors. It looked like an impossibility to me, but to my relatives who had much more vision and skill than I, a good possibility. With much hard labor, this house turned into a cozy home where the children and I

shared our joys and sorrows.

It seems I did get a bit ahead of my story. During all this time the children had been settled in school, and some sense of stability was achieved.

Not only did God lead in helping secure a home, he also guided me to the people who became an important part



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

I entered the room alone. It was my first attempt to attend a social organization. The time had come for me to meet people in my new community who could possibly become my friends, "up the stairway."

Glancing nervously around the room, I noticed several women who also looked alone. The first one, though, was wearing an intensely "blah" look. She was either slightly ill or a very uninteresting person, I thought.

Then I noticed an attractively dressed debutante sitting by herself. Her facial expression told me she would be dull, dead or boring. She seemed to be saying to me, "Who needs you anyway!"

The next one that I eyed was also attractive from head to toe. Her chin was propped on her fist, and her lower lip curled out just enough to convey that she was pouting about not getting her way over something that may have occurred before I arrived.

A young woman beside her stared at me as though I had offended her by walking into the room. Was she jealous or something? She seemed to say, "I don't like you any more than you like me!"

Another gal with a superior countenance complete with raised eyebrow, made me uneasy. I decided I didn't wish to approach her!

Just as I was ready to turn around and escape quickly through the door I had entered moments before, I saw another woman glancing at me. Her

of my readjustment. One such person was a dear, Christian doctor. A cousin was visiting from Texas and became ill. It was necessary to give good home nursing care to our cousin and also to call this doctor for help. My conversation with this doctor opened a good counseling relationship. Such an unusual

eyes expressed intellect and alertness, but most of all, warmth and interest in me. The corners of her mouth were turned upward in a smile that announced, "Welcome, I want to be your friend."

Relieved, I approached her and offered, "Hi, I'm new here." She placed her hand on my shoulder and said, "We're so glad you came!" The questions she asked me revealed that she was genuine and wanted my friendship as much as I cherished hers.

As I began to relax during our conversation, I saw, seated in the corner, an obviously shy, timid, insecure, beautiful young lady. Her slightly lowered head and shifting eyes transmitted, "I'm afraid . . . Help! . . . I need assurance . . . Am I really okay?"

I felt compelled to sit beside her and befriend her just as I had been befriended. I discovered she needed love and asked God to love her through me that evening. I'm sure he did!

The next day as I reflected upon my experience, God helped me to see that, really, every woman in that room needed love! The blah-looking person did. The one whom I labeled dead, dull and boring certainly did. The pouting and the jealous looking ones did. Certainly, the one with the superior look needed love. I could have chosen to approach any one of them and attempted friendship. Surely, it would have involved the risk of personal rejection for me. I am convinced, though, that the unpleasant exterior facial language of many people simply conveys their need to be loved. Some say that as high as 80 percent of one's communication is non-verbal!

Lord, help me to wear a facial expression that radiates your warmth and magnetism. If I can't attract people to me, then I can't point people to Christ! Give me love in my heart for those who look unfriendly but who need you desperately, to give them a happy countenance and a happy soul.

"A happy heart makes the face look sunny" (Prov. 15:13 LB). "Watch out that the sunshine isn't blotted out. If you are filled with light within, with no dark corners, then your face will be radiant, too, as though a floodlight is beamed upon you" (Luke 11:35-36; LB).

meeting was clearly God-sent.

Another discovery was that I had ability that I was unaware of. After being a homemaker for 16 years, it was very perplexing to think of entering the job market. I looked in the mirror, looked at my hands, looked to God and said, "What can I do to be useful?" Just about that time a friend of the family, who worked as a masseuse at the YWCA, called my sister. She had heard I was back home and thought I might be looking for work. She told me about her experience and explained what was involved in this type of work. Giving our conversation much thought and remembering that I'd been told, when giving neck and shoulder rubs, that I had strong hands, I agreed to work as an apprentice and take a home study course. Eventually I was able to be licensed in New York state. As time passed, a person who came to the "Y" questioned me about bringing this service to the home. She would give me the names of five people who would love a good back rub in their own home. So my search for a company that manufactured portable massage tables started,

Financial Goal Report



by La Verna Mehlhaff,
women's work director

At the W.M.U. luncheon in Portland, in 1976, a \$400,000 goal was adopted by our women for this triennium. \$75,000 of that goal was designated for construction of the White Cross Room in our new office building in Oakbrook Terrace, IL. We have received over \$360,000 toward our goal. We will need to receive almost \$40,000 before our triennial year concludes on Dec. 31, 1978.

As each society gives faithfully during the remainder of this year, I am confident that we shall be able to praise the Lord that the goal has been met, and we, as women, have again been able to meet our financial obligations in support of the mission projects we have adopted. All monies sent to our Office by the women in our societies will go toward the \$400,000 goal. All the money is used in the support of missions at home and overseas. Thank you for your faithful contributions and your prayers. □

and I acquired this equipment. Now, 15 years later, I can look back on having eased body aches, sharing many confidential burdens, many family joys, getting to know many dear people and often sharing my faith in God. Because it was important to me to be home while the children were home, I was fortunate to be able to set my own hours. The woman who taught me and encouraged me at that point in life often called to mind a proverb that summed it up so well: "You can give a man a fish and he'll come back hungry tomorrow. You can teach a man to fish and you'll feed him for life." Not only was my occupation important economically, it was good therapy for me to meet many dear, kind people.

It has occurred to me that I almost overlooked an important part of my "by-faith walk." I had to learn to trust again. It was quite difficult for me to overcome feelings of mistrust in people and in God because of what I had experienced. I decided to exercise my trust-ability in one way, by taking God at his word that he would supply my needs. A portion of my earnings was given to God regularly out of love, obedience and gratitude for his care and provision. Happily, I can say he pro-

vided and my faith grew also.

Oftentimes during these years, God's promise in Isaiah 41:10 came to me in quiet and unexpected ways. He gave much strength and grace. He taught me to rely more and more on him. He gave good health to me and the children. He gave me the ability to care for my family, to serve him and people. He gave a dear family for whom I owe much gratitude. He gave a dear church family that prayed for us and where his Word was faithfully proclaimed and where encouragement was given to overcome the vicissitudes of life. He gave special people who made meaningful impacts. He gave an interesting occupation teaching me much about human nature and people, with whom I can share joys and sorrows. He gave our cozy little home—a place where the children now come home to and where we still have good times. God also gave the invincible conviction that is summed up so well in my favorite hymn, "How Firm a Foundation," in the last verse:

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes. That soul though all hell should endeavor to shake, I'll never, no never forsake."

Praise God!

Jesus to touch our eyes; after he did this for me, I wrote the following poem:

People

I love to be with people
And enjoy their words and laughter.
To share their problems and their cares
And think about them after.
But there comes a time when I need to be alone.

To clear my cluttered mind
And know that I'm God's very own.
And then I learn the most important lesson

Of what it means to love and care.
When my thoughts are slow and quiet
I realize anew how much God really loves me

That his love is ever true.
"Share it," he whispers,
I obey his loving voice.
My life is filled with people.
I need no other choice.

Loving People

by Lilli Albert,
Albert Beach, AB

I live in the countryside away from crowds, traffic, noise and pollution. It is peaceful, quiet, and we breathe fresh, clean air. Some people say that this is all they need to make them happy! I thank God for each of these gifts, but as I think about life and what gives it meaning, beyond knowing Jesus as my personal Savior, I realize how much I love people. It wasn't always that way, but God gave me new sight as he did to the blind man, whose restoration of sight is recorded in Mark 8:23-25 (NAS).

To see people "clearly" we need

August 3-12, 1978, the city of Edmonton, Canada's largest northern city (500,000), will host the Eleventh Commonwealth Games. It is expected that during the games and the one-month preparation period preceding it, there will be 300,000 visitors from 46 Commonwealth countries and associated territories from 5 continents. This event will include sports and competition in many different kinds of activities, including track, weight lifting, lawn bowls, etc. Her Majesty, Queen Elizabeth II, will officially open the games August 3.

There are 16 North American Baptist Conference churches in the Edmonton area. They extend a welcome to all Baptists from around the world who may be coming to the city at that time.

CRISIS MINISTRY ESTABLISHED IN DETROIT

by Ted Winters

The Ebenezer Baptist Church Life-Line Crisis Center has been established to assist people who find it impossible to cope with their immediate problems. Our crisis center is totally manned by well-trained Christian lay people. These lay-counselors have had extensive instruction by psychologists, psychiatrists and experienced instructors in all phases of telephone counseling. These dedicated and concerned volunteers counsel the suicidal, alcoholics, sexual deviates, unwed mothers, drug addicts, the lonely, shut-ins, also those with emotional, financial and spiritual problems.

At the present time, there is no other Christian crisis ministry in the Detroit metropolitan area which covers over two million people.

Temporarily, the Ebenezer Life-Line Center is operating on a limited number of hours, six days a week. This will be expanded to 24 hours, seven days per week as the need arises and trained counselors become available.

Although our purpose in Life-Line is to meet the needs of those in a crisis (by using the available skills), our ultimate purpose is to direct the counselee to Jesus Christ, the Savior and Healer of the entire man.

During the month of April 1978, we have received over 70 calls from people crying out for help. This is a 100% increase in calls from the previous month and over a 200% increase from our first month of operation. We are promoting our crisis number, 822-LIFE, by the use of printed literature, billboards, newspapers and Pastor William L. Cummins' daily radio program. Besides receiving the incoming calls, our counselors make

Mr. Ted Winter is director of counseling of the Ebenezer Life-Line Center.



Crisis Center members taking calls.



Sign on I-94 telling of the ministry.



The Crisis Center team.

between 20-30 calls out to the elderly and shut-ins.

We are very excited about the mighty way the Lord is using this ministry. Our expectations are that hundreds of people

will be drawn closer to the Savior through our Life-Line ministry. So, if you have a problem, or know someone who does, call the Ebenezer Baptist Church, LIFE-LINE, 313-882-LIFE.

KAUFET DIE ZEIT AUS!

Vom Schriftleiter notiert

ZEITENWECHSEL

Leeres Hasten,
Treiben, Jagen
ist das Zeichen unserer Zeit.
Krieg, Verfolgung,
Not und Elend
geben ihr
das Grabgeleit.

Zeitepochen
kommen, gehen,
ohne Ruhe,
voller Hast
strebt die Welt
dem Ende entgegen,
eilet hin
zur ewigen Rast.

Alles muss
ein Ende finden,
wechselnd dreht
das Rad der Zeit,
nur der Schoepfer
aller Dinge
bleibt besteh'n
in Ewigkeit.

Eugen Ristau

In den Sommermonaten sollte man eigentlich nicht von Zeitplanung reden und schreiben. Der Sommer ist doch die Zeit des Urlaubs und der Erholung. Man nimmt die Armbanduhr ab, legt sich ins Gras oder an den Strand und laesst sich von der Sonne braten.

Aber selbst im Sommer behaelt das Wort aus Kolosser 4,5 seine Gueltigkeit: "Wandelt weise gegen die, die draussen sind, und kauft die Zeit aus." Die Bibel ermahnt uns also, gute Haushalter der Zeit zu sein. Somit ist es also nicht fehl am Platz, wenn wir uns selbst im Sommer Gedanken machen, wie wir die uns von Gott geschenkt Zeit besser ausnutzen koennen.

Wohl das klarste Wort der Unterweisung fuer einen Christen finden wir im Epheserbrief, Kapitel 5, 15-16: "So achtet also sorgfaeltig darauf, wie ihr euer Leben fuehrt! Lebt nicht einfach so drauflos wie die unvernuenftigen Leute! Nuetzet die Zeit; denn wir durchleben boese Tage" (nach Bruns). Im Englischen spricht man von "time management", worunter man Haushalterschaft versteht in Bezug auf Zeit, Geld und Gaben.

Um ein effektiver Zeit-Manager zu sein, muss man einen umfassenden Plan auf weite Sicht haben (long range plan). Ob es sich um die Vorbereitung einer Mondfahrt oder um eine Ferienreise handelt, in jedem Fall wird gute Planung die Handlung bestimmen. Unser Herr Jesus Christus gibt uns ein Beispiel fuer gute Planung: "Wer ist aber unter euch, der einen Turm bauen will, und sitzt nicht zuvor und ueberschlaegt die Kosten, ob er's habe, hinauszufuehren?" (Lk. 14,28).

Was nun gehoert zu einer weitsichtigen Planung? Zuerst einmal das Gebet. Dabei muessen wir bedenken, dass Gott unsere Gebet sofort beantworten kann, oder uns eine "Jericho-Erhoerung" schenkt, indem die Mauern erst nach vielem Marschieren nach sieben Tagen (Wochen, Monaten) fallen.

Zweitens gehoert zur Planung eine genaue Zielsetzung. Wenn wir kein Ziel im Auge haben, werden unsere Wege unsicher, und wir bewegen uns vielleicht sogar im Kreis.

Ferner sollten wir ein klares Programm haben verbunden mit genauen Terminen. Der Wunsch, etwas zu tun, ist nicht ausreichend. Das Wie und Wann muss dem Wunsch Form geben. Als naechstes sollten wir uns ueberlegen, welche finanziellen Mittel wir fuer unseren Plan brauchen. Einige Projekte moegen uns nichts kosten; andere koennen uns finanziell ruinieren. Daher ist es gut, zu den Fragen "wie, wann, wozu" auch die Frage "womit" hinzuzufuegen, "auf dass nicht, wo er den Grund gelegt hat und kann's nicht hinausfuehren, alle, die es sehen, fangen an, sein zu spotten, und sagen: Dieser Mensch hob an zu bauen, und kann's nicht hinausfuehren" (Lk. 14,29-30).

Und wie koennen wir dabei Herr ueber unsere knappe Zeit sein? Indem wir zuerst alle durchzufuehrenden Aufgaben niederschreiben. Dann muessen wir uns fragen, ob einige dieser Aufgaben von anderen Personen (Familie, Kollegen) ausgefuehrt werden koennen und sollten. Als naechstes muessen wir die Aufgaben nach Wichtigkeit und Dringlichkeit sortieren, sonst erliegen wir vielleicht der Versuchung, mit den einfachen, nebensaechlichen Aufgaben anzufangen, waehrend wir fuer die wichtigeren keine Zeit uebrig haben. "Pruefet aber alles, und das Gute behaltet" (1. Thess. 5,21). Haben wir das getan, dann gilt es, sich der Arbeit zu widmen und die vorgenommene Arbeit voll auszufuehren. Erst wenn Arbeit Nummer 1 erledigt ist, machen wir uns an Nummer 2.

Noch ein Wort ueber die Motivierung zur zeitausgenuetzten Arbeit. Oft muessen wir Gott um Liebe zum Tun gewisser Aufgaben bitten. Unser Leben ist keine Pudding-Existenz, sondern manchmal muessen wir Dinge "essen", die nicht unbedingt gut schmecken. Trotzdem sind sie nuetzlich zu einem gesunden Diaet. Wenn der Apostel Paulus uns ermahnt, unsere "Leiber Gott als ein lebendiges, heiliges und ihm wohlgefaelliges Opfer" zu weihen (Roemer 12,1), so gilt das besonders auch im Hinblick auf unsere Zeit und Arbeit. RJK

DER SENDBOTE

Monatsbeilage zum

baptist herald

der Nordamerikanischen
Baptisten

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

Juli/Aug. 1978 Vol. 126 Nr. 7/8

Vor einigen Monaten brachte NBC-TV an vier aufeinander folgenden Abenden den Film "Holocaust — Die Geschichte der Familie Weiss". Die Fernsehsendung befasste sich mit dem Problem des sich steigernden Antisemitismus in Deutschland, der innerhalb weniger Jahre zu organisiertem Massenmord der Juden ausartete.

Die Reaktion der Zuschauer war unterschiedlich. Nicht wenige priesen NBC fuer den Mut, solch einen Film hergestellt zu haben. Aber fast ebenso gross war die Zahl derjenigen Zuschauer (unter ihnen besonders viele deutsche Einwanderer), die den Wert des Filmes anzweifeln und Befuerchtungen aussprachen, dass 33 Jahre nach Kriegsende neuer Voelkerhass geschuert worden sei.

Natuerlich gibt es immer noch einige Deutsche, die daran zweifeln, dass tatsaechlich sechs Millionen Juden umgebracht wurden. Einige meinen mildernd, dass es vielleicht nur ein bis zwei Millionen waren. Als ob das ein Unterschied waere! Auch wenn nur *ein oder zwei* Juden von den Nationalsozialisten umgebracht worden waeren, nur weil sie Juden waren, so waeren das ein oder zwei Juden zu viel gewesen!

Vor fast zwei Jahren hatte ich in alter Korrespondenz meiner Vorgaenger den im folgenden abgedruckten Brief gefunden. Im Jahre 1934 (!) geschrieben, zeigte der Briefinhalt bereits damals alamierende Anzeichen des Hasses gegen

die Juden, verbunden mit einer blinden Bewunderung fuer Adolf Hitler. Der Brief stammt von einem deutschen Baptisten in Berlin. Aus verstaendlichen Gruenden ist der volle Name ausgelassen worden.

Obgleich mich der Briefinhalt zutiefst erschueterte, wagte ich nicht, ihn zu veroeffentlichen. Jetzt aber, nachdem der Holocaust-Film die Schuldfrage des deutschen Volkes die Juden betreffend wieder aufgenommen hat, biete ich den Lesern des SENDBOTEN den Brief als ein erschreckendes Beispiel, wie es durch Maenner wie zum Beispiel Herbert (...) zu dem katastrophalen Ende des Dritten Reiches kommen konnte.

Ich bin mir dessen bewusst, dass der Brief — wie auch der Film — alte Narben anruehrt. Ist es aber fuer uns alle nicht wichtig, daran erinnert zu werden, in welch kurzer Zeit aus dem "Volk der Dichter und Denker" ein "Volk der Richter und Henker" werden konnte? Und was dem deutschen Volk passierte, koennte ebenso einer anderen Nation widerfahren. Weder gute Ausbildung, noch Wohlstand, noch religioeses Interesse machen die Menschen immun gegen den Ungeist des Rassenhasses und des voelkischen Hochmuts.

Moegen wir als Menschen, die sich bewusst Christen nennen, allezeit bereit sein, den Naechsten zu lieben wie uns selbst und im Geiste Jesu den anderen hoeher zu achten als uns selbst. Der Redakteur

DEUTSCHLAND, ERWACHE!

Berlin den 13.1. 1934

Ihr Lieben in Amerika!

Am 30. Januar dieses Jahres ist es ein Jahr her, dass uns unser greiser Hindenburg durch die Ernennung unseres Fuehrers Adolf Hitler zum Kanzler des Deutschen Reiches unser Volk von der riesenhaften Gefahr der Bolschewisten gerettet hat. Diese Tat war nichts anderes als die Erfuellung des Wunsches von Millionen Deutscher. Wie nahe unser Vaterland am Rande des Verderbens stand, konnte man aus den nachtraeglichen Ermittlungen der geheimen und der politischen Staatspolizei ersehen. — Die kommunistische Gefahr ist Jahre alt. Sie begann bereits im November 1918. Da zeigte sich das Gesicht dieser "Freiheitshelden". Sie, die es zum groessten Teil verstanden hatten, sich vor der Front zu druecken, waren die Ersten, die in der Heimat den tapferen Kriegern, die aus dem Felde heimkamen, die Achselklappen und Kokarden abriessen. Ja, sie schaehten sich nicht, auf die Soldaten zu schiessen, die sich weigerten, sich die Zeichen ihrer Tapferkeit und ihrer Ehre abriessen zu lassen. Damals tobte die Unterwelt auf der Strasse, als ob es niemals anders sein koennte, als ob es niemals eine Abrechnung geben koennte. Barrikadenkaempfe

waren an der Tagesordnung. Es wurde an allen Ecken geschossen und gerauft. Der altbekannte Berliner Humor machte auch darueber seine Witze und erfand das folgende Lied: "Licht aus, Messer raus. Haut ihn, dass die Fetzen fliegen! Messer raus, Strasse frei, runter vom Balkon." Damals hiessen diese "Friedensapostel" noch Sozialisten. Es gab fuer diese Leute nichts, was sie nicht mit ihrem Dreck bewarfen. Anstaendige Menschn kamen sich vor, als ob ploetzlich Verbrecher an der Regierung waren. Und so war es ja auch tatsaechlich. Hatten nicht diese Leute in den letzten Monaten ihr eigenes Volk verraten? Nicht genug damit, hatten diese Leute nicht den Dolchstoess gegen unser eigenes Heer gemacht, indem sie in der Heimat die Revolution entfachten? die Schande, die diese Leute auf ihr eigenes Haupt geladen haben, ist beispiellos. Und diese Leute regierten unser Vaterland. Man konnte weinen vor Wut.

Da sich auch das groesste Feuer einmal verglueht, nahm auch der urspruengliche Eifer, den viele dieser Sozialisten besessen haben moegen, ab und kehrte sich, und zwar ganz besonders in den regierenden Kreisen, zum krassesten Egoismus, der seinen Ausdruck findet im gemeinsten Betrug und im niedrigsten Schiebtertum. Es gab noch vereinzelt ehrliche Leute in diesen Kreisen, aber diese wurden von

ihren Parteigenossen meist als dumm und rueckstaendig hingestellt. Das Beamtentum, fuer das man vor und waehrend dem Kriege noch die Hand ins Feuer legen konnte, wurde durch ihre Vorgesetzten auf ein Niveau herabgedrueckt, das fuer jeden Beamten und fuer jeden Deutschen beschaemend sein musste. Denn: "Schlechte Beispiele verderben gute Sitten". Die Beamtenschaft unseres Landes wurde nach dem Kriege zum grossen Teil von Juden durchsetzt. Diese Juden bekamen natuerlich dank ihrer Beziehungen (sprich Bestechungen) nur leitende Posten in der Industrie, der Wirtschaft, der Kunst, der Wissenschaft, der Politik und in der Justiz. Es gab kein deutsches Krankenhaus, an dem nicht wenigstens 30% der Aerzte Juden waren. Es gab kaum ein deutsches Theaeter, an dem ein Christ die Leitung hatte. Es gab keinen Wirtschaftszweig, der nicht von der Pestkrankheit der Weltwirtschaft (dem Judentum) verseucht war. Es gab nicht einen wichtigen Posten mehr in Deutschland, an dem die Juden nicht wenigstens groesseren Einfluss hatten. Es gab auch nichts Schmutziges in Deutschland, in dem man nicht wenigstens einen Juden gefunden haette. Die Moral und Sitte unseres Volkes wurde von diesem vollkommen rassenfremden Volk auf einen Stand gebracht, dass jeder ehrliche

Deutsche daran zweifelte, wie soviel Schmutz, der schon den Kindern in der Schule beigebracht wurde, jemals wieder beseitigt werden koenne. Die juedische Rasse ist das Volk ohne Land, ohne Ehrgefuehl und ohne Gewissen. Wenn ein Jude Deine Schwaechen kennt, wird er Dich stets auf Grund dieser Schwaechen ausnutzen, schlimmer als ein Erpresser, schlimmer als ein Verbrecher. Was ich Euch hier schreibe, ist nicht etwa aus Buechern, sondern es ist meine eigene, bittere aber wertvolle Lebenserfahrung. Ich habe in meinem Geschaef viele Juden kennengelernt, aber nicht einen ehrlichen darunter. Alle haben irgend eine Gesetzwidrigkeit auf dem Kerbholz. Und alle diese Sachen tun sie nur im Gottesdienst, denn sie beten nicht Allah oder Gott an, sondern den Mammon. Ich koennte Euch hunderte von Beispielen der betruergerischen Faehigkeiten der Juden aus eigener Erfahrung aufzaehlen. —

Und diese Juden und die Sozialisten regierten unser Vaterland. Diese Menschen, deren Religion der krasseste Egoismus ist, brachten dank ihrer erfolgreichen Taetigkeiten unser Volk ins Verderben und ihr Schaefchen ins Trockne, d. i. nach der Schweiz. Die Betruergerien, die in diesen Jahren von diesen Herren begangen oder beguenstigt wurden, uebersteigen auch die bluehendste Fantasie. Es gab kaum noch einen deutschen leitenden Beamten, der nicht in irgend eine dunkle Sache verwickelt war.

Dank der Schiebungen dieser Leute wurde das wenige Geld, das der Staat noch ueber den Krieg gerettet hatte, verbraucht. Da neues Geld beschafft werden musste, wurden die Armen mit immer noch hoeheren Steuern und anderen Abgaben belastet. Der Endeffekt war eine gaenzliche Verarmung unseres Volkes. Dazu trat die ungeheure Zerrissenheit, die sich in unseren Reihen bemerkbar machte. Man kann sich solche Uneinigkeit in einem Volk kaum vorstellen, wenn man sie nicht selbst erlebt hat. Es gab in Deutschland noch vor zwei Jahren bei einer Reichstagwahl 36 Parteien. Dazu braucht man wohl weiter nichts zu sagen, das spricht fuer sich.

Hierzu kam der unbaendige Hass, den die extremen Parteien gegeneinander hatten. Geschuert von der rednerischen Fertigkeit der kommunistischen Fuehrer, die zu 70 bis 75% aus Juden bestand, kostete der Brand dieser Wut ueber 500 Menschen das Leben, die es wagten, an die Aukunft des deutschen Volkes im Sowjetdeutschland zu zweifeln. Die graesslichsten und gemeinsten Moerde in Deutschland geschahen auf Anordnung der Kommunistischen Internationale, deren Sitz in Moskau ist. Selbstverstaendlich waren die Herren Fuehrer nie direkt an solchen Untaten beteiligt, sondern sie standen als geborene Dunkelmaenner

immer im Hintergrund. Das zeigten die unzuehligen Prozesse der letzten Zeit. Der rote Terror ueber Deutschland war so gross, dass sich auch ein unbeteiligter, parteiloser Spaziergaenger in Gefahr befand, abends von diesen kommunistischen Rowdies ueberfallen oder erschossen zu werden. Das Verbrechertum in Deutschland hatte seinen Hoehepunkt auch dadurch erreicht, dass durch gefuehlsduelige Richter die groessten Verbrechen immer noch das menschliche Mitgefuehl dieser Herren Richter erweckten. Dadurch fuehlten sich die Verbrecher sicherer als je in Deutschland. Sie riskierten ja nichts und schreckten daher auch vor keinem noch so gemeinen Verbrechen zurueck. —

Alle diese Zustaeude waren etwa kein Amtsgeheimnis, sondern eine oeffentliche, bekannte Tatsache.

Schon im Jahre 1932 trug Hindenburg unserem Fuehrer einen Posten in einem der regierenden Ministerien an. Aber stets schlug Hitler ab. Er wollte entweder die ganze Regierung, und damit die ganze Verantwortung, oder gar nichts fuer Halbheiten hat Hitler noch nie geschwaermt. Er lehnte es auch aus dem Grunde ab, weil er nicht Mitglied sein wollte in einem Kabinet, dessen Haltung den innen- und aussenpolitischen Fragen gegenueber nicht seinen Beifall fand.

Am 30. Januar 1933 wurde Adolf Hitler vom Reichspraesidenten Generalfeldmarschall von Hindenburg und Bennecken-dorff zum Reichskanzler des deutschen Volkes ernannt. Dies Datum ist das wichtigste Datum deutscher Geschichte seit der Schlacht im Teuteburger Walde.

Keine Regierung der Welt hat das geschafft, was dieser Mann und seine Getreuen in diesem einen Jahr geleistet haben. Er hat das geschafft, um was jahrtausendlang in Deutschland gekaempft und gebetet wurde: Ein einiges Volk. Kommt heute nach Deutschland! Der Klassenhass, der Standesduenkel und die Ueberheblichkeit, genannt Groessenwahnsinn, sind verschwunden. Es gibt nur noch deutsche Volksgenossen. Auslaender koennen es sich kaum vorstellen, wie das deutsche Volk aufatmete, als endlich die Herrschaft der Marxisten, Kommunisten und Juden gebrochen wurde.

Und welche Luft weht heute in Deutschland? Man kann ohne Uebertreibung sagen, noch nie in der ganzen deutschen Geschichte war eine Regierung beim Volke so beliebt und so mit dem Vertrauen des ganzen Volkes beschenkt, wie die Regierung Adolf Hitlers. Das liegt nicht zuletzt daran, dass Hitler selbst aus dem Volke kommt, dass er selbst die Not am eigenen Leibe erkannt hat, und das ihm auch die Augen fuer die Not seiner Volksgenossen nicht verschlossen sind. Hitler ist selbst Arbeiter gewesen; Hitler hat selbst in Wien gehungert; er hat auch die Not seines Vaterlandes kennengelernt.

Aber nicht darin zeigt sich seine Groesse, sondern dass er in seinem Programm einen ganz eindeutigen Weg aus diesem Chaos gezeigt hat.

Wenn ihr in Amerika einmal Gelegenheit habt, sein Buch "Mein Kampf", das meines Wissens auch ins Englische uebersetzt worden ist, zu lesen, so versaeumt die Gelegenheit nicht; scheut keine Kosten! Es lohnt sich wirklich, dies Buch zu lesen. Es ist das Werk eines ganz seltenen Menschen, in der in klarster, logischer Weise das Uebel Deutschlands erkannt und der Weg zur Beseitigung gezeigt wird im Zusammenhang mit dem Leben dieses Einzenen.

Der Fuehrer propagierte im Herbst vorigen Jahres die Winterhilfe. Der Erfolg war so gross, wie es selbst unser Hitler nicht erwartet hatte. Man gab alles, was man entbehren konnte. Gesammelt wurden Lebensmittel, Kleidungsstuecke, Kohlen, Kartoffeln und viele andere nuetzliche Sachen. Man kann ohne Uebertreibung sagen, bis jetzt ist das Ziel des deutschen Winterhilfswerks: "Niemand soll in diesem Winter hungern oder frieren" erfuehlt worden. Die Leistungen der deutschen Regierung sind so enorm, dass man ein dickes Buch allein ueber das vergangene Jahr schreiben koennte.

Und diese Regierung beschimpfen die Leute im Ausland. Adolf Hitler steht so haushoch ueber diesen Schmutzfinken vom *Manchester Guardian* oder vom *Petit Parisien* oder vom *Paris Midi*, dass es eigentlich muessig ist, sich mit den ebenso erlogenen wie laecherlichen Behauptungen dieser Leute zu beschaeftigen. Was luegt denn die auslaendische Judenpresse ueber Deutschland? Hier in Deutschland waere man kriegsluestern. Solchen himmel-schreienden Unsinn koennen nur Geistes-kranke oder geborene Luegner schreiben. Deutschland ist zufriedener, dass es einen, wenn auch noch so teuer erkaufte Frieden hat, und die deutsche Regierung wird alles daran setzen, dem deutschen Reich den Frieden zu erhalten. Welches Land waere denn so irrsinnig, nachdem es 14 Jahre lang so schlecht regiert worden ist, dass alle Kassen des Staates leer waren, einen Krieg zu wuenschen!

Die Luege ueber die Kriegsgefahr, die der Welt von Deutschland droht, ist der Phantasie eines ganz gemeinen Kriegsgewinnlers entsprungen, der hofft, aus einem eventuell daraus entstehenden Krieg seine persoentlichen, materiellen Vorteile zu ziehen. Es gibt ja in jedem Staat eine Ruestungsindustrie, die selbstverstaendlich das groesste Interesse an der Ausbreitung solcher Luegen hat. Womit sollten auch sonst die irrsinnigen Ausgaben begruetet werden, die fuer diese Zwecke der Waffenbeschaffung verwendet werden! Es gibt kein Land (ausser vielleicht Japan) das so wie Frankreich

(Fortsetzung auf Seite 6)



Kleine Urlaubslitanei

von Harold Eisenblaetter

man reist und reist
und reist und reist...
wer ist eigentlich "man"?
lieblich klingeln die zahlen der statistik:
jaehrlich reisen- urlaubsbeflissen —
per flugzeug, per auto, per bus
(wer bewegt sich schon noch mit hilfe der fuesse?)
vierzig prozent aller stadtbewohner
fuenfundsiebzig prozent aller jugendlichen.
Oesterreich, Schweiz,
Italien, Italien!
Frankreich, England,
Skandinavien (sehnsucht nach romantik).
und fuer die grossbeutligen, reisescheckigen:
Hawaii, Bahamas, Israel, Teneriffa —
vollmuendige, suessleibige namen
mit einem schuss banknotengeraschel
zur verzierung.

urlaubsreise- jahressonntag.
plaeneschmieden befreit von alltagskomplexen:
einmal los sein vom zwang!
familie, arbeit, nachbarn- alles weg,
weit dahinten.
einmal unbeaufsichtigt!
selber Mensch sein,
selber erwachsen sein,
bedienen lassen.
reisebuero sorgt fuer alles.
du laesst dir den perfekten urlaub servieren,
ausgestreckt auf dem rotpolsternen liesesitz
eines fast totalverglasten busses.
das ist tourismus.
jeder ist ein verkappter tourist,
das ganze jahr ueber,
verkleidet in strassenanzug, arbeitskittel,
winterkostuem;
denn das wahre leben findet im urlaub statt.
alles andere ist nur vorbereitung und auswertung:
suesses nacherleben koestlicher sonnentage

auf dias im november;
pricklige vorfreude auf reizende bekanntschaften,
waehrend langweilige kollegen, ekelhafte vorgesezte
und muerrische verwandschaft
stetig verknoechern.
schade nur,
dass es so viel muehe macht,
auszufuehren, was der ferienreisende zu leisten hat
-gefaelligst!- denn verschiedene zeitschriften
und reiseprospekte wollen es so.

auch pflegen kollegen und nachbarn unbarmherzig
darueber zu wachen:
braunwerden! braunwerden!!
um jeden preis-
also braet man
zur not mit hoehensonne am letzten urlaubstag zu hause.
pflichtschuldig unter ausnutzung jedes sonnenscheinchens
sonnenstich ist das kleinere uebel.
ferner: besuch saemtlicher vergnuegungsstaetten
der umgebung,
fotographische erfassung aller sehenswuerdigkeiten,
mindestens ein zaertliches erlebnis!
ansonsten nichtstun — so schwer es auch faellt!
armer urlauber!
laesst dich verbraten als tourist.
kommst nach hause und weisst nicht,
wie fertigwerden mit dem alltag,
der arbeit, den menschen.
erholung ist gut.
aber sie besteht nicht alleine aus braeune
und nichtsgetanhaben.
falls du es noch nicht gemerkt hast:
erholung findet- falls sie stattfindet-
vor allem innen in dir statt.
ausland ist gut.

aber denke daran:
es ist nicht deinetwegen da.
jedoch, wenn du die augen aufmachst
und den mund (zu gespraechen) und die ohren,
kannst du ungeheuer viel erfahren,
was wert fuer dich hat.
fotografieren ist gut.
nur, wenn du spaeter deine bilder nicht anders erklaren
kannst,
als mit "das war so eine kirche neben unserm hotel!"
blamierst du dich.
du,
das ist dein urlaub!
lass ihn nicht von irgendwem verplanen.
mach was draus.
nutze deine chancen.
es steckt so ungeheuer viel drin:
du hast gelegenheit,
dich selbst zu entdecken,
dich bis an deine grenzen auszumessen,
dich zu besinnen,
zu beten,
zu lesen,
unwiederholbares zu erleben.
ich wuensh dir
einen reichen urlaub.

Mein Urlaub in Japan

von Helga Kahler

Die Frage "Warum nach Japan?" tauchte des oefteren auf. Warum nicht Japan? Liegt es an der Einstellung, die durch die Kleinkramartikel: "Made in Japan" gepraeagt wird?

Warum wohl eine Reise nach Japan? Obwohl die eigentlichen Reiseplaene sich erst im Sommer und Herbst 1977 kristallisierten, bestand schon eine Verbindung fuer Jahre. Es koennte wohl vor fast fuenfzehen Jahren begonnen haben durch die Rowandale Baptistengemeinde. Damals begann ein Briefwechsel mit allen N.A.B. Missionaren. Mit Ausnahme von einigen Jahren schrieb ich jaehrlich wenigsten zwei Briefe im Auftrage der Gemeinde an alle Missionare. Dadurch wurde das Interesse fuer die Mission in der Gemeinde gefoerdert und ein engeres Verhaeltnis mit den Missionaren hergestellt.

Wenn Missionare zur Rowandale kommen, ist ihnen die Gemeinde nicht fremd, und auch wir kennen sie viel besser, denn viele schreiben uns regelmaessig.

Im Januar 1975 hatte ich das Vorrecht, das Missionsfeld in Kamerun zu besuchen. Waehrend dieses Urlaubes erkannte ich, dass so ein Urlaub lohnender ist als die allgemeinen Sammelorte fuer Touristen. Durch die Missionare kommt der Besucher in persoenliche Kontakte mit den dortigen Einwohnern; gedruckte

Berichte von den Missionaren erhalten persoenliche Werte, denn man weiss, wovon und von wem sie schreiben. Und daheim dienen die Dias und Berichte des Besuchers dazu, das Aufgabenfeld der Missionare zu erklaren und das Missionsinteresse zu foerdern.

Und nun zur eigentlichen Reise.

Fuer die dreiwöchige Reise war Rosemarie Fuellbrandt, auch Rowandale Gemeinde, meine Begleiterin. Wir flogen am 24.12.1977 morgens mit Korean Airlines von Los Angeles ueber Honolulu nach Tokyo, Japan. (Uebringens, dieser Umweg sparte pro Person fast \$300 und erlaubte uns einen Abstecher in Honolulu.) Bevor wir die 747 Duesenmaschine bestiegen, bekamen wir ein Vorgefuehl fuer die restlichen Wochen. Schon hier waren wir in der Minderzahl unter den Orientalen.

Der Flug war ausgezeichnet, superbequem, denn fast die Haelfte der 345 Sitzplaetze waren leer; wer wollte schon zu Weihnachten unterwegs sein? Die internationale Datengrenze raubte uns einen Tag beim Hinflug, sodass wir um 18 Uhr des 25. Dezembers in Tokyo landeten, obwohl wir nur neun Stunden geflogen waren.

Beim Landen in Tokyo erhielten wir den Eindruck, dass es an Neonreklame nicht mangelt, hauptsaechlich den roten Reklamen und Beleuchtungen.

Von Tokyo sollte der Verbindungsflug nach Osaka in Kuerze abfliegen. Geschwister Ron Stoller hatten uns die Flugkarten reserviert. Wuerden wir sie bekommen und mit den hoch international angepriesenen "Visa Chargex" Karten bezahlen koennen?

Fortsetzung folgt.

Buecherauswahl fuer den Urlaub

Typisch Frau? Eine Frau betrachtet ihre Welt, von Ideolen Guder. Diese Frau will nicht von Ideologen oder Managern programmiert werden. Sie spricht ueber ihre Erfahrungen als Ehefrau, Mutter, Arbeitskollegin und Mitarbeiterin in der Gemeinde.

Christsein auch zu Hause von Jay E. Adams. Familienleben biblisch gestaltet. Vorschlaege, welche praktischen Schritte man tun kann, um das Familienleben nach dem Willen Gottes zu gestalten. Eine Hilfe fuer junge und alte Ehepaare, Alleinstehende, Seelsorger und Eheseminare.

Alles Ding hat seine Zeit von Jean A. Rees. Erzaehlung aus dem Leben. Wie geht das Leben auf einem Dorf zu? In Steiberg ist etwas los, als der neue Pastor kommt und knallhart das Evangelium verkundet. □

Kaltgestellt fuer heisse Tage

SAUERKIRSCH- KALTSCHALE

Zutaten: 1 kg Sauerkirschen, 150 g Zucker, 1 Prise Zimt, Saft und Abgeriebenes von einer Zitrone, 1 gehaeuffter Teeloeffel Staerkemehl. Griesswuerfel: ½l Milch, 50 g Griess, 2 Essl. Zucker, 1 Ei.

Kirschen waschen und entsteinen. Mit ¼ Liter Wasser, Zucker, Zimt, Zitronensaft und Abgeriebenem weich kochen, aber nicht zerfallen lassen. Staerkemehl anruehren, Suppe damit binden, kuehl stellen. Fuer die Griesswuerfel die Milch mit Zucker zum Kochen bringen, Griess unter Ruehren einlaufen lassen, bei maessiger Hitze dickbreiig kochen. Vom Herd nehmen, etwas abkuehlen lassen, dann das Ei darunterruehren. Auf ein nasses Holzbrett streichen, nach dem Erkalten in Wuerfel schneiden, vor dem Servieren in die Kaltschale geben.



FRUCHT MIX OHNE MILCH

Etwa 125g Erdbeeren, Ananas, Heidelbeeren, Himbeeren oder Pfirsiche mit einem Teeloeffel Zucker und einem Stueckchen Zitrone eine halbe Minute im Mixer laufen lassen, dann rasch reichlich einen viertel Liter Mineralwasser (7 Up) zugiesen und sofort abstellen.

BANANEN ODER ANANASMILCH

Zuerst ein Ei im Mixer zerkleinern lassen, dann ½l Milch, eine halbe Zitrone, eine Banane, zwei Essloeffel Ananasstueckchen und einige Eiswuerfel zufuegen und eine Minute mit zunehmender Geschwindigkeit laufen lassen.

URWALDSCHLAMM

Ein Ei wird im Mixer ganz kurz zerquirt, zwei Teeloeffel Kakaopulver, ein Dutzend Haselnuesse, etwas Orangenschale oder Orangenkonfituere und zwei Bananen werden dann eine weitere Minute gemixt, mit einigen Eisstueckchen.

Guten Appetit wuenscht Britta

aus dem bundeswerk

- **Harald Grueber**, zweiter Prediger der Gnaden Baptistengemeinde in Kelowna, BC, wurde am 16. April 1978 in der Ortsgemeinde ordiniert.
- **Klaus Issler**, Prediger fuer christliche Erziehung der Parma Heights Baptist Church in Parma Heights (Cleveland), OH, wurde am 21. Mai 1978 in der Ortsgemeinde ordiniert. Dr. R. J. Kerstan vom Bundeshaus war der Gastredner.
- **Roger Grose** begann am 1. Mai seinen Dienst als Prediger fuer Jugend und Musik in der Brentview Baptist Church in Calgary, AB.
- **Rev. Allen Unger**, Direktor fuer christliche Erziehung der Rowandale Baptistengemeinde in Winnipeg, MB, dient seit dem 15. Mai der Elim Baptist Church in Beausejour, MB, als Gemeindegirte.
- **Rev. Gerhard Poschwatta**, seit 1969 Prediger der Rowandale Baptistengemeinde in Winnipeg, hat den Ruf der Gnaden Baptistengemeinde in Kelowna, BC, angenommen, ihr ab 15. August als Prediger zu dienen.
- **Dr. David Lake**, Prediger der Plum Creek Baptist Church in Emery, SD, dient seit dem 1. Juli der Fort Richmond Baptist Church in Winnipeg, MB.
- **Rev. Klaus H. Tonn**, seit 1974 Prediger der Grant Park Baptist Church in Winnipeg, MB, wird am 31. Juli aus dem Predigerdienst aussteigen, um in der Child Evangelism Fellowship in Manitoba zu arbeiten.
- **Rev. Otto Ertis**, seit 1974 Prediger der Salem Baptist Church in Kitchener, ON, ist in den Ruhestand getreten. Sein Nachfolger, **Dieter Reda**, wird am 1. September seinen Dienst antreten. Prediger Reda dient seit 1975 der Humbervale Park Baptistengemeinde in Toronto, ON; er wird sein theologisches Studium in Toronto fortsetzen.
- **Rev. Adolph Braun** von Anaheim, CA, und **Mr. E. K. Martin** von Kamerun, Westafrika, erhielten am 21. Mai vom North American Baptist Seminary

- Ehrendokortitel verliehen. Beide Maenner haben sich in der Reichsgottesarbeit besonders verdient gemacht, und ihre Dienste wurden auf diese Weise anerkannt und geehrt.
- **Rev. Edwin J. Fuellbrandt**, seit 1976 zweiter Prediger der Bethany Baptist Church in Vancouver, BC, dient seit dem 11. Juni der Oakbank Baptist Church in Oakbank, MB.
- **Dale Axt**, der im Mai 1978 seine theologische Ausbildung am North American Baptist Seminary abgeschlossen hat, dient ab 9. Juli der First Baptist Church in Sidney, MT, als Prediger.
- **Arthur Bollaert**, der in diesem Jahr ebenfalls seine Ausbildung am Seminar in Sioux Falls, SD, abgeschlossen hat, ist seit dem 1. Juli Prediger der Community Baptist Church in Xenia, OH.
- Die beiden **Michigan Neulandmissionsgemeinden in Standish und Troy** wurden auf Beschluss des Neulandmissionsbundeskomitees im April geschlossen.
- **John Terveen** hat den Ruf der Salt Creek Baptist Church in Dallas, OR, angenommen, der Gemeinde als zweiter Prediger zu dienen. Rev. George Breitkreuz ist der dortige Prediger.
- **Dale Fuchs**, der im Mai seine theologische Ausbildung am N.A.B. Seminar abgeschlossen hat, ist seit Juni zweiter Prediger der Ridgemont Baptist Church in East Detroit, MI.
- **Darrell McKay** wird ab 1. August der Bethel Baptist Church in Sheboygan, WI, als Gemeindegirte dienen.
- **David Glader**, ein '78 Graduent des Seminars in Sioux Falls, dient seit dem 1. Juni der Meridian Woods Baptist Church in Indianapolis, IN, als Prediger.
- Die **Missionary Baptist Church** in Cleveland, OH, hat sich mit der Interstate Baptist Church von North Royalton vereinigt. Der neue Name dieser kombinierten Gemeinde ist "Interstate Missionary Baptist Church". Rev. Joseph Nemeth ist der dortige Prediger.

schuert werden muss, ist klar, denn sonst koennte es dem Volke doch einmal auffallen, wie laecherlich es ist, gegen einen so unbewaffneten Gegner, wie Deutschland so enorme Summen fuer Ruestungszwecke verschwenden.

Der Nationalsozialismus, der ueberall in der Welt marschiert, wird auch ueber die Leiche des Voelkerbundes hinwegtreten zum wahren Weltfrieden. Die Jugend wird ueber den Kopf dieser laecherlichen Einrichtung des Voelkerbundes hinweg sich die Hand reichen.

Ueber eine noch sehr wichtige Sache moechte ich Euch Aufschluss geben. Man hoerte hier nach der Machtuebernahme sehr viel von Greuelmeldungen im Ausland. Ich kann Euch nur sagen, wer den Schwindel von den Judenverfolgungen in Deutschland erfunden hat, ist ein ganz gemeiner Luegner. Hier in Deutschland sind seit der Machtuebernahme durch Adolf Hitler vielleicht 20 Juden mal von jungen Leuten verhauen worden. Dies geschah aber gegen den Willen der Regierung. Dass hier Juden auf die graesslichste Art und Weise gequaelt und getoetet worden sind, ist eine Luege, die jeder Grundlage entbehrt.

Die meisten der Juden waren ja schon, ehe Hitler an die Regierung kam, ueber die Grenze nach der Schweiz und Frankreich mit ihrem ertrogenen Geld gefluechtet. Wenn hier in Deutschland am 1. April vorigen Jahres tatsaechlich einen Tag lang alle juedischen Geschaefte boykottiert wurden, so ist dies nichts im Vergleich zu den Schaedigungen, den diese Rasse unserem Volke in jahrelangem Schmarotzertum angetan hat.

Ihr koennt ohne Bedenken jeden sofort als Luegner betrachten, der Euch irgendwelche Greuelmaerchen aus Deutschland erzaehlen will. Wir jungen Deutschen sind stolz darauf, dass wir diese Zeit miterleben duerfen, und dass wir unserem Fuehrer helfen koennen beim Aufbau unseres so heiss geliebten Vaterlandes.

Die wahren Nationalsozialisten kennen nur ein Gebot, das allen anderen die Richtung gibt: Wir kaempfen und arbeiten nicht fuer uns, sondern fuer Deutschland.

Nun werdet ihr Lieben in Amerika wohl genug haben von meinem politischen Brief, aber vergesst eins nicht: Fuer unserem ehrlichen Kampf um Deutschland ist uns keine Muehe zu gross und keine Arbeit vergeblich, um die Verleumder Deutschlands im Auslande zu entlarven.

Vergesst Euer deutsches Vaterland nicht. Falls es auch in Amerika wieder besser kommen sollte (was wir alle hoffen), scheut keine Kosten, oder falls Ihr nicht koennt, gebt Euern Kindern die Moeglichkeit, Euer deutsches Vaterland zu besuchen. Hier koennt ihr Euch von der Wahrheit meines Briefes ueberzeugen. Es macht wieder Freude, in Deutschland zu leben.

So schliesse ich den Brief mit dem herzlichen Wunsch fuer Euch, dass es auch in Amerika bald besser gehen moege, damit Ihr rechte Freude am Leben habt.

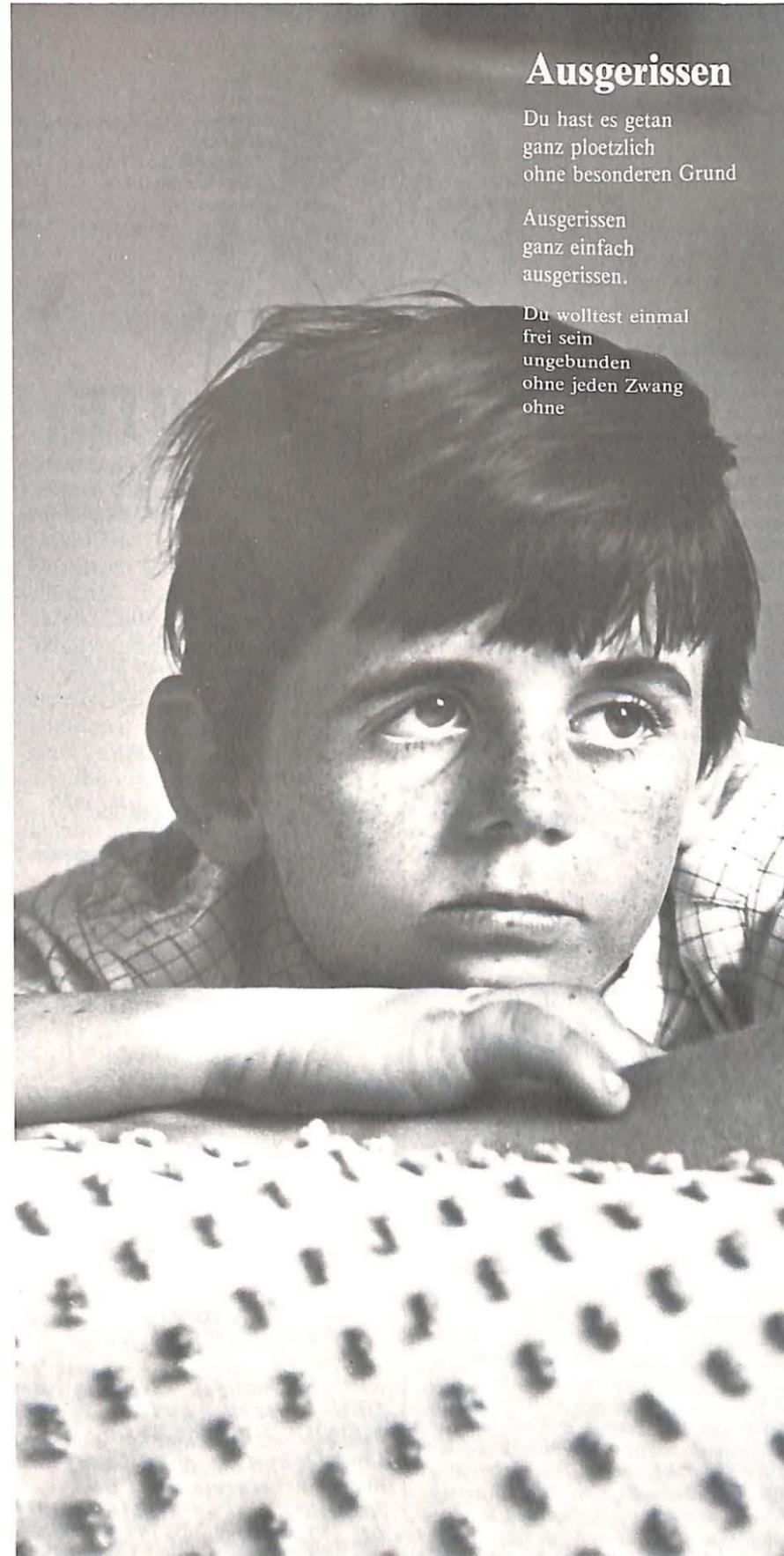
Euch gruesst herzlichst, Euer Herbert

Ausgerissen

Du hast es getan
ganz ploetzlich
ohne besonderen Grund

Ausgerissen
ganz einfach
ausgerissen.

Du wolltest einmal
frei sein
ungebunden
ohne jeden Zwang
ohne



die schuetzende Hand der Eltern
ohne
den Leistungsdruck
in der Fabrik.

Du fuhrst weg
ohne Geld
ohne Habseligkeiten
ohne Konzept.

Nach einigen Tagen dann
genauso ploetzlich
wusstest du
dass alles falsch war
dass keiner
so leben kann
wie es ihm passt.
Dass du unter gewissen
Bedingungen leben musst
egal
ob sie dir
genehm sind oder nicht.

Und dein Entschluss
zurueckzukehren
stand fest.

Doch da war die Angst
die Angst
vor dem Zurueck
die Angst vor den Eltern.
Die Angst
vor der Strafe
vor der Verachtung
vor der Verhoehnung.

Doch das andere war staerker
du schriebst deinen Eltern
einen ausfuehrlichen Brief.

Und dann kamst du nach Hause.

Es war Abend
als du die Tuerschwelle betratest
sie hatten dich erwartet
beide

Vater und Mutter
und sie sagten kein Wort.
Die Mutter hatte Traenen
in den Augen
und du wusstest nicht
ob es Freuden- oder Traenen
des Schmerzes waren.
Und der Vater
er legte dir den Arm
nur einen Augenblick lang
um die Schulter.

"Komm",
sagte er dann
nur dieses eine einzige Wort
aber es war mehr
als tausend Worte
sagen koennen....

Hans Orths

DEUTSCHLAND . . .

(Fortsetzung von Seite 3)

innerhalb der letzten Jahre aufgeruestet hat. Dass in einem solchen Lande die Verleumdung gegen Deutschland ge-

KELOWNA, BC. Kommen und Gehen, Begrüssen und Abschiednehmen wechseln in unseren Gemeinden. Am 9. April 1978 verabschiedeten wir als Gnaden Baptistengemeinde unser Predigerehepaar Waldemar und Myrtle Ertis, die unserer Gemeinde vom Februar 1975 bis April 1978 gedient haben. Die Abschiedsfeier fand in Verbindung mit einem Liebesmahl statt. Am Sonnabend, dem 15. April 1978, wurde ein Ordinationskonzil einberufen zur Pruefung des Kandidaten Harald Grueber, der als zweiter Prediger unserer Gemeinde seit Juni 1977 gedient hat. Es waren dazu die benachbarten Gemeinden eingeladen: Trinity Baptist Church - Kelowna, Lakeview Heights Baptist Church - Kelowna, Faith Baptist Church - Vernon und Baptist Church - Osoyoos. Zusammen mit den pensionierten Predigern unserer Gemeinde beteiligten sich 15 Prediger an dieser Pruefung.

Nach einer sehr gruendlichen Pruefung des Kandidaten (bei so vielen anwesenden Predigern ist es anzunehmen, dass es eine wirklich "sehr gute" Pruefung war) stellte das Konzil wichtige Fragen an den Kandidaten, welche er zufriedenstellend beantwortete. Anschliessend schilderte Bruder H. Grueber seine Bekehrung, seine Glaubens- und Lehransichten, sowie den Ruf zum Predigeramt. Nach einer kurzen Sitzung empfahl das Konzil den Kandidaten der Gemeinde zur Ordination, welches die Gemeinde freudig annahm. Die Ordinationsfeier fand am darauffolgenden Sonntag, dem 16. April, statt.

Prediger H. Gartmann — der uns vorruebergend dient — leitete den Festgottesdienst. Unser Gebietssekretar Rev. H. Wilcke ueberbrachte Willkommengruesse vom Bund. Dr. S. Mikolaski brachte die Botschaft in englischer Sprache und Rev. H. Hohensee in deutscher Sprache. Er zitierte einige Bibelstellen, die an den Ordinierten, aber auch an die ganze Gemeinde gerichtet waren.

1. Lies das Wort Gottes.
2. Lebe es aus.
3. Gib es weiter.

Rev. R. Habermas sprach das Weihegebet ueber den Ordinierten. Rev. E. Hohn gratulierte ihm als Prediger und ueberreichte ihm das Ordinations-Diplom.

WINNIPEG, MB. Wir als Schwesterngruppe der Ellice Ave. Baptistengemeinde dienen dem Herrn mit Freuden. Wir kommen jeden Monat zusammen und preisen den Herrn fuer all das Gute, was er an uns tut. Wir sind nur eine kleine Gruppe, aber der Herr segnet uns immer sehr reichlich. Wir haben auch immer rege Gebetsgemeinschaft, und das staerkt unseren Glauben sehr. Ebenso beten wir regelmaessig fuer unsere Missionare. Am 11. Mai hatten wir eine wunderbare Muttertagsfeier. Dazu hatten wir die Missionsgemeinde eingeladen.

Zu Beginn sprach unsere Leiterin Schwester Ruth Mueller darueber, wie wir als Muetter unseren Kindern Vorbilder sein koennen: Gute Lehrerinnen sein, unsere Maenner und Kinder lieben, auf dass nicht das Wort Gottes verlaestert werde.

Schwester Baerbel Hoppe (Predigerfrau) von der Missionsgemeinde sprach ueber besondere Tage, so auch ueber den Muttertag. Viele Muetter wissen an diesem Tage nicht mal, wo ihre Kinder sind, weil sie ihre eigenen Wege gehen. Wir als christliche Muetter koennen dem Herrn sehr dankbar sein, dass wir ihnen die Bibel schmackhaft machen koennen und sie daraus lehren koennen.

Schwester Zukowski (Predigerfrau) sprach ueber Maria und Elisabeth; wie sich beide im Glauben staerkten und Gott ihnen an jedem Tag neue Kraft gab. Jesus war 12 Jahre und ging sehr gerne in den Temple. So wollen auch wir unsere Kinder frueh ins Haus des Herrn nehmen, dass sie den Herrn Jesus lieb gewinnen und sein Wort. Was man den Kindern von klein auf einpraegt, dass behalten sie bis ins Alter.

Diese Ansprachen wurden mit einem Deklamatorium von Maria und Elisabeth, Gedichten und Liedern umrahmt. Anschliessend verteilten wir Pflanzen an die juengste und aelteste Urgrossmutter; an die juengste und aelteste Grossmutter und die juengste und aelteste Mutter; an die Mutter mit den meisten Kindern und an die juengste Mutter mit dem juengsten Baby. Auch alle, die im Mai Geburtstag hatten, bekamen Blumen. Danach waren wir noch herzlich bei Kaffee und Kuchen zusammen. Alle waren dankbar fuer diesen Abend. Vera Mueller.

INHALTSVERZEICHNIS

- 1 Zeitenwechsel E. Ristau
- 1 Kaufet die Zeit aus! RJK
- 2 Deutschland, erwache! Herbert...
- 4 Die Seit der Frau
 - Kleine Urlaubsblatteei H. Eisenblaetter
 - Mein Urlaub in Japan H. Kahler
 - Kaltgestellt fuer heisse Tage B.H.
 - Buecherauswahl fuer den Urlaub
- 6 Aus dem Bundeswerk
- 7 Ausgerissen H. Orths
- 8 Gemeindenachrichten

DER SENDBOTE

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

BEZUGSPREIS
 (einschliesslich BAPTIST HERALD)
 Jahressubscription \$5.50
 Abonnement fuer zwei Jahre \$10.00
 Ausserhalb USA und Kanada \$6.00
 Gemeinde-Familienplan \$5.00
 Studenten, Soldaten und
 Altersheimbewohner \$4.00
 Einzel exemplar 60 cents

ADRESSENVERAENDERUNGEN
 sind zu melden an
 Der Sendbote Subscription Department
 1 So. 210 Summit Ave.
 Oakbrook Terrace, Villa Park, IL 60181
 Sechs Wochen Aenderungszeit
 werden benoetigt.

ANZEIGENPREIS
 \$8.00 pro Inch einer Spalte
 (2 1/4 Inches breit)
 Todesanzeigen \$4.00,
 zahlbar bei Einsendung.

KORRESPONDEZ
 Alle editorielle und geschaeftliche
 Korrespondenz ist zu adressieren an
 Dr. R. J. Kerstan,
 1 So. 210 Summit Ave.,
 Oakbrook Terrace, Villa Park, IL 60181.

EINLADUNG ZUM GEMEINDEJUBILAEUM

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

When 55 ladies go on a bus and van trip, something interesting is bound to happen. Mrs. Powell gives a detailed report about the group's impressions during their study trip to the Chicago area.

A Visit To The N.A.B. Conference International Office

by Gertrude Powell

Fifty-five ladies from ten N.A.B. churches of the Greater Detroit Women's Missionary Union met at Redeemer Church on a cold rainy morning in March 1978, for a two-day trip to the N.A.B. International Office, Oakbrook Terrace, and the Baptist Home for the Aged, Norridge, IL. There were ladies from the following churches: Bethel, Bloomfield Hills, Community, Ebenezer, Garfield, Grosse Pointe, Redeemer, Ridgemont, Trinity and one from Windsor, Canada.

After a song and prayer, forty-seven ladies boarded a chartered bus at 7:30 a.m. Mr. George Riederer drove an additional van of the Redeemer Baptist Church with eight ladies. After an hour drive, the clouds rolled away, and the sun came out.

Mrs. Ruth Rocho had planned entertainment for the ladies. "Goodie Tote Bags" were given to the ladies which consisted of various brochures, booklets, tracts, card folders, secretary survival kit, personal directory, sewing kit, key chain, pencil and ballpoint pen. Ruth gave all the ladies a "Baptist Puzzle" with a prize for the one completing it first.

Later Mrs. Rocho passed out a "Women of the Bible Quiz" with 25 questions. The ladies did very well.

We arrived at the N.A.B. Conference International Office at 4:00 p.m., were introduced to the staff members and were served rolls and coffee; Miss La Verna Mehlhaff was a most gracious hostess.

Mr. William Kresal gave an interesting synopsis of how the new Conference Office building came into being. God's will was seen in the timing of building of the structure.

Then the ladies were taken to the motel to freshen up and were back in 45 minutes for dinner. The Rev. John Binder, secretary of stewardship and communications, presented the filmstrip, "Go Ye into All the World and Preach the Gospel."

The Rev. John Ziegler, associate secretary for Church Extension, spoke on "Church Extension and Builders Program."

The Rev. Fred Folkerts gave a report on "Present Operations in Our Mission Areas." He reported that the "missionaries are on the move."

Mrs. Gertrude Powell is a member of one of the N.A.B. churches in the Greater Detroit area.

Bruce Rich and Fred Folkerts conducted a tour of the office building, which is quite spacious and with modern office furnishings. The White Cross Room in the basement is very spacious and fully equipped to take care of all White Cross items received. It was interesting to discover how the various items are packed for shipment overseas.

The ladies were then escorted to the dining room where all enjoyed a lovely chicken dinner and fellowship. After dinner all returned to the Conference Room where the Rev. Bruce A. Rich, general director of the Church Ministries Department, gave an overview of the Conference ministries.

Mrs. Viola Rasmussen gave information on the White Cross work of our WMU. 27,677 pounds of White Cross material at a shipping cost of \$16,396.18 were sent to our mission fields. She issued a challenge for all ladies to encourage the younger women of their respective churches to be involved in White Cross work.

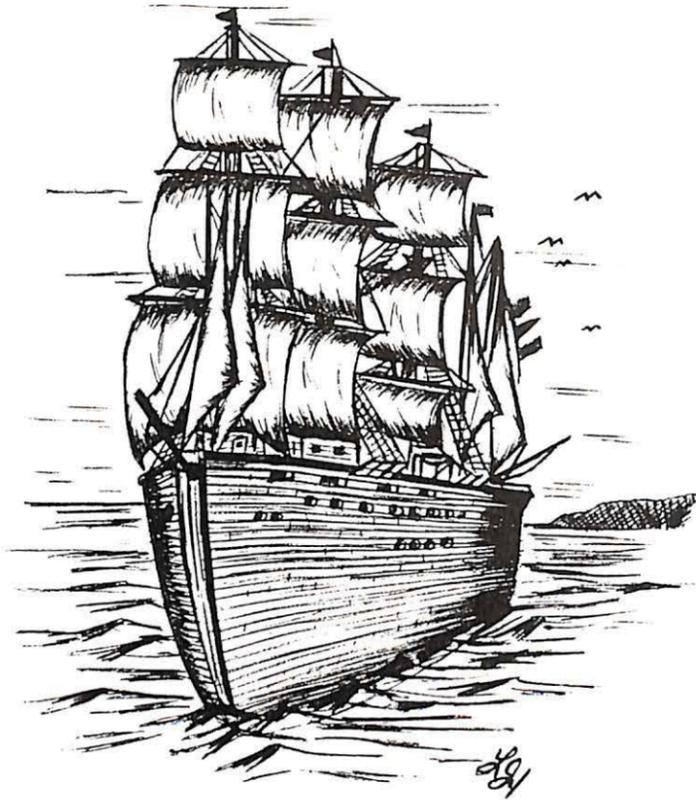
On the following day Dr. Richard Schilke, general secretary of missions, and his wife, Kay, reported on their trip to Cameroon where they had celebrated their 35th wedding anniversary. During their tour they saw how White Cross items were used and how greatly they are appreciated.

The tour through the "Central Baptist Home for the Aged" in Norridge, IL, was greatly appreciated. Administrator, Mr. Myron H. Dudek, greeted all in the chapel and gave a synopsis of the work. A tour through the building followed. Entering a spacious, furnished lobby, to one side you see a library. The large chapel with stained-glass window and organ is separated from the dining room by a modern-folding door. An appropriately furnished parlor with fireplace and a separate TV room are provided. The kitchen equipment is made out of stainless steel, and the laundry has the latest modern facilities. There's an infirmary, (nurses station, utility room, two double and two single rooms, with a signal-call system), doctor's office and both a large and small recreation room.

After a delicious luncheon in the dining room, a group put on a very enjoyable program for the home residents. At 9:30 p.m. we arrived safely at Redeemer Baptist Church. After a pleasant, informative and safe journey, a happy but tired group of sojourners lives now with sweet memories and thanks God for his guidance. □

Students, Sail On

by Loretta Janzen



The author, a student at North American Baptist College, compares student life to the life of a ship. Her advice to fellow students to sail on in whatever situation, is valid to all the readers.

A ship in a harbor is safe. It is securely fastened to the dock and protected by the surrounding cove. With its sails down, it rests quietly, the waters softly lapping against its sides. Above the cove, in the midday air, swoop and screech, seagulls. Around the ship are other ships of all shapes and sizes. The ship's time in harbor may be for a short or for a long time depending upon its purpose for being docked. A sail may be torn or tattered. Maybe new ropes are needed to replace old, frayed ones. Perhaps its steering hasn't been working properly. Or it might even need a whole new coat of paint.

Students who come to the North American Baptist College in Edmonton, Alberta, are like that ship in many ways. For we, who come here, have taken down our sails and have secured ourselves to this harbor at N.A.B.C. Perhaps a sail has become torn. Maybe communication lines with God have become old and frayed; so new ones are needed to replace them. We are protected by the buildings, facilities, faculty and fellow-students. Some of us have come for specific reasons, and others are just stopping over for a short time.

Our time in port teaches us many things. Sails are

Loretta Janzen studied at North American Baptist College, Edmonton, AB. She lives in Morris, MB.

repaired. New courses are considered. Friendships and stronger ties develop. Through classes, social activities, dorm life and especially through fellow-students, we all come to a greater appreciation of our Christian faith.

As one of the graduating students of '77-'78, I came to a new realization of myself, others and, more importantly, of God. With the end of the school year comes the time to say good-bye. From this group of students will come future pastors, deacons, C.E. directors and evangelists. But also from this group will come plumbers, housewives, businessmen and women, nurses, teachers, mechanics and farmers. Whatever vocations each of us choose, together we will become an important part of God's great kingdom.

A ship in a harbor is safe . . . but, that is not what ships are built for. With the end of the school year, comes the time for all of us to go out and put to use what we have learned at N.A.B.C. It is time to hoist our sails, to chart a course, to take up our anchors, and leave port. Like a ship takes on both calm and turbulent waters, so will we meet with both trial times and good times. We must set our compasses on the "Son" and let him guide us. My final encouragement to my fellow students of N.A.B.C., and especially to my fellow graduates, is even when times get hard, when the waters get high or the wind starts to die . . . sail on! □

insight into christian education

Music For The Small Church

by Ted Faszer and Launda Carroll

An effective music program for small churches is not the impossible task many people feel it is. A music program that glorifies God and ministers to people's needs requires time, effort, purpose and planning but can be successful in virtually all small churches. The issue is not whether your small church will have music. Your church will use music in worship and education, and your attitude and effort can make the difference between music that will be joyful, enthusiastic and godly or just a time filler.

We need to ask the question, why have music in the church? What purpose does it serve? According to scripture, the purpose is to glorify God, to give him due praise and adoration. All through the Psalms we are called to give praise to our Lord, our Maker, our Redeemer. Psalm 150:6 says, "Let everything that has breath praise the Lord. Praise the Lord!" (NASB). Again in Colossians 3:16 we are reminded that praise can be given through music—through song. "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" (NASB).

Music stimulates, stabilizes and intensifies internal worship and provides outward testimony of our inward experience. Music can point men to God and allows God to reveal himself to man.

Your church should aim at using music in worship in two fundamental ways. One involves participation of the total congregation in singing and praising God together, as a body. The second involves individuals or groups leading the congregation in worship through music.

Congregational Singing

The Bible teaches that the entire congregation should actively participate in worship. The foundational way of using

The Rev. Ted M. Faszer is instructor in Christian Education and Music at North American Baptist Seminary, Sioux Falls, SD. Mrs. Carroll is a pastor's wife and seminary student from Garretson, SD.

music is to have everyone participate. The congregation is the most important musical group in your church! Make it your goal to provide a positive experience of music in worship for every member of your congregation. The psalmist says, "Make a joyful noise unto the Lord *all ye lands*. Serve the Lord with gladness. Come before his presence with singing."

A little advance planning can pay off in better congregational singing. If your accompanist has musical limitations, give him/her the hymns long enough in advance so he/she can practice beforehand and play with confidence. Help your congregation understand how careful hymn selection can enhance and develop the theme of the service. Develop positive attitudes and build confidence by using good familiar hymns which your congregation is able to sing well. Help your congregation respond positively to new music by providing them with opportunities to become familiar with the tune and words before asking them to sing a new number. Introduce new selections positively through small groups, choir anthems, special numbers, preludes, postludes, offertories or instrumental numbers. Use hymns of the month and repeat them frequently enough so that your congregation will remember them well. Building a positive attitude toward congregational singing is basic to your entire music program.

The Choir

Planning is vital in establishing an effective music program. You must develop long range goals, decide how to effectively carry them out and periodically check your progress. There are several specific questions to consider. Is adequate leadership available within your congregation or elsewhere in your community? How many people are interested and willing to support the music program? Is there to be a regular choir, and when is it to be used? What is the cultural and musical level of the church and community? What is the work schedule of your people? Do you have the cooperation of church leaders? What is the budget? What musical in-

struments are available?

The importance of an active, progressive music committee to unify, guide and promote the church music program cannot be overstated. In a very small church, this function might be fulfilled by a committee of the deacon board.

After planning the program and selecting leaders, the next step is selecting music. The text is the first consideration. Is it suitable? Does it enhance the theme of the service and inspire worship? The music should suit the text and be singable. Discard pieces which conflict with the beliefs of your church. Let your music support and teach sound doctrine. Avoid selections which are too difficult for your singers to do well. Plenty of good, but not difficult, music is available. Obviously trite, uninspired or commonplace selections need not be used. Choose music which will help your congregation worship and learn about God, and choose music which they will be able to accept. The attitude, spirit and motivation of the musician in presenting new music will often make the difference between its acceptance or rejection.

Be continually on the lookout for new sources of music. Periodically check your Christian bookstore or music store. If this is inconvenient, any of the major publishers will be happy to put you on their mailing list. Watch for church music seminars in your area offered by music publishers, colleges, music stores or associations of churches. Our South Dakota Association of N.A.B. churches has instituted a music exchange program. This enables the small church to greatly expand its supply of available music without violating copyright laws.

Most small churches use children's music for Christmas and VBS programs. Try using children's musical groups periodically throughout the year. If the men's section of your adult choir is strong, let them sing for an occasional service. Encourage children and youth to develop their musical gifts, both instrumental and vocal. Use them in your services and Sunday school. Check your hymnal publisher to see if transposed orchestra books are available with your church hymnal. These books can also be used to teach beginners to play hymns and develop ensembles.

Become acquainted with the Southern Baptist graded choir music. It is hard to beat! Their Sunday school board will be happy to send you samples of adult, youth or children's choir music, as well as director's rehearsal guides.

A small church need not try to imitate a large church. Know your limitations and creatively plan around them, de-

(Continued on page 26)

PERSONAL ESTATE PLANNING



The Deferred Payment Gift Annuity

Preparing for Retirement

(This information does not apply to Canadian Citizens)

by Everett A. Barker

It has been said that there are four hazards to financial well being:

1. Early death, 2. Physical disability, 3. Retirement and living too long, 4. Unemployment.

With most of us living longer and inflation as a way of life, more than ever we need to supplement Social Security with retirement income. A deferred payment gift annuity can help you prepare now for future income. This is how it works.

YOU MAKE A GIFT NOW

You irrevocably transfer to North American Baptists cash or appreciated securities as a future gift to the Conference ministries. (Gifts can be designated.) This gift should be from money that you do not need for current living expenses because the gift cannot be returned. Along with your gift you receive a guaranteed income for life but the income will not start until you retire or whenever you choose.

YOU REDUCE TAXES NOW

Because you are making an irrevocable gift, the Internal Revenue Service permits a deduction from your income tax this year and any unused amount up to five years thereafter. Although the primary motive for deferred payment gift annuity is not tax savings, nevertheless, because of your gift motivation, Uncle Sam provides tax benefits. These sav-

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

ings can be appealing to the person who is in the peak of income years of life and in a higher income tax bracket. You can take advantage of providing a future income and gift out of tax dollars. For example, a man at age 50 who makes a contribution now of \$1,000 and receives income at age 65 receives a \$620.90 deduction from his income tax this year.

YOU RECEIVE A GUARANTEED INCOME LATER

The annual income received depends upon your age now and your age when income payments are received.

Here is a table giving rates for typical ages:

GUARANTEED DEFERRED ANNUITY RATES		
The rate is the same for men and women		
Age Now	Age When Payments Begin	Rate of Annual Income
45	60	9.2%
45	65	11.9%
50	65	10.0%
50	70	12.9%
55	65	8.4%
55	70	10.9%
60	65	6.9%
60	70	9.1%
65	70	7.5%

The income you receive is fixed and guaranteed by the North American Baptist Conference which has never defaulted on a payment.

YOU REDUCE TAXES LATER

When you start to receive income later, your taxes will be reduced. For example, a 55 year old man who starts payments at age 65 receives a 34.6% reduction in taxable income. This has the effect of making your annual rate of return worth more. The percentage is slightly lower for women because they usually live longer.

INFORMATION ABOUT RATE OF RETURN, FREQUENCY OF GIFTS, TWO LIVES, ESTATE TAX BENEFITS, AN INCOME FOR ANOTHER.

The rate of return is based on your age when you make the contribution and your age when you start receiving income. The longer the periods of time intervening, the greater the income

because you are building your reserve. You can make a gift in one lump sum or annually; you can increase, decrease or discontinue annual additions at your choice.

Gifts can be made for two lives in which the survivor continues to receive the income. The income will naturally be lower.

There are estate tax benefits because your gift reduces the worth of your estate. This can save estate taxes and reduce probate costs which are normally based on the size of the estate. You are certain that your gift will get to its intended recipient because it is not subject to complications which can arise with a will.

You can also use a deferred payment gift annuity to set up retirement for a sister, child or other person. Perhaps you have been materially blessed and you want to provide for someone who has not had the same opportunity to accumulate financial resources. You can reduce taxes, make a gift to the Conference ministries and at the same time provide income for another person.

There are many other advantages to this newest type of gift annuity. Feel free to use the coupon on the right to get additional information from the brochure, "Deferred Payment Gift Annuities." □

A NEW FORM of Gift Annuity designed for the person who wants

- 1 To provide guaranteed life income at retirement (with tax savings)
- 2 To get a tax deduction now when taxes are high
- 3 To make a charitable gift

Write today for full information on this new means to provide for living, giving and saving at the same time.

Please send me the brochure

- "The Deferred Payment Gift Annuity"
 Why You May Say Pay me Later . . .

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

Dozens of fads seem to pass in and out of American culture—each for a time capturing the attention of people. Interest ranging from fascination with "country living," "human rights," "government scandal," and the "occult," each seem to gain more attention than they deserve.

What's it Like To Be Dead?

by Bill Loge

The intellectual, the book, magazine and film profiteers, as well as the person on the street, all seem to foster interest in such fads. Capturing the interest recently among many of our philosophical and entertainment-minded fellow citizens has been the subject of "life after death."

We won't fight the fads. In fact it does Christians good to get their Bibles open to compare it to what the "experts" are saying.

Several written works from an experimental and secular point of view have appeared recently. They include *The Final Stage of Growth* by Kubler-Ross 1975, and *Life After Life* by Raymond Moody, 1975.

These works are typical of many groups relying on various "out of body experiences" as their primary authority. The "out of body" people define death

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

YOUTH SCENE

(Continued from page 13)

or she can contribute to the cause, and it is the leader's job to see that all of the talent is used. You may begin to find that some people you thought were not very valuable will rise to the occasion and display real ability. It is a perfect opportunity for spotting potential leadership ability for next year. Remember, it is important that every person be involved in reaching the goal; otherwise you are missing the point of this being a means of building group relationship.

Finally, after you are organized and working to reach your common commitment goal, you will need much perseverance. There is nothing easier than doing nothing and nothing harder than doing something, especially something significant such as working toward your goal. There is value in the difficulty; it breeds closeness. The harder you have

as "the absence of clinically detectable signs as the heart stopping for a time or blood pressure being undetectable.

A close look at the "out of body" documents reveals that such people were



Rev. Bill Loge

not truly dead, but that certain "clinical signs" of life were absent. Their bodies were "resuscitated."

When Jesus brought people back from the dead, they were dead for several hours or days. In fact before his resurrection, some had feared that the body of Lazarus would smell badly (John 11:39).

"Out of body" people have claimed glimpses of "the other side," and conversations with others who died. Why is there no such report from those who were resurrected by Christ?

"Out of body" people say that

to work as a group, the more you are building group relationship and the more you are going to enjoy the "party" when you have accomplished your goal.

Several good things can come out of all this. Even more important than the party when you are finished is the fact that your group is working together. You have a *common commitment goal* and perhaps for the first time, you are all moving in the same direction. People who normally do not know each other will be communicating as they work shoulder to shoulder. Surely, there will be some anger and frustration, but the conflicts will be resolved for the sake of reaching the goal, and the group relationship will be better as a result. In fact, when you are finished you may wonder which is most important: the goal or the process of reaching the goal.

Common commitment goals are a means to a marvelous end—a better group relationship. □

they've discovered that God will get everyone in heaven; but Matthew 25:41 says God will say to many, "Depart from me . . . into everlasting fire."

"Out of body" people say they now have no fear of dying; but Hebrews 10:31 says that for the nonbeliever, "It is a fearful thing to fall into the hands of the Living God."

For a fuller treatment on the "out of the body people" send for "A Look at Life After Life" by Charles C. Ryrie, Dallas Theological Center, Dallas, TX 75204. It's free.

The Bible teaches that there is life after death. The believer in Christ is placed in the "Presence of God" (II Corinthians 5:1 and Philippians 1:23). The unbeliever at death goes to hades where he consciously awaits judgment to come at the end of the age (Luke 16:23, Rev. 20:11-15). One cannot extract the biblical teaching on eternal punishment.

The whole subject is one that should lead us to think very seriously about death. One thing is for sure: "It's appointed unto man once to die, and after this the judgment" (Hebrews 9:27). Avoid the current "out of the body experiences" as your authority. Rely on your Bible for "your eternal and unchanging truth." I John 5:13 says we may "know that you have eternal life." □

YOU OUGHT TO KNOW . . .

about the **Space Cubs Program** for 4 and 5 year olds. We have watched it being used for the past year in a local church. Enthusiasm has been high both with leaders and children.

about the new **Camp Counselor Training Kit**. A well-planned training resource prepared by those who know camping very well. It will make good counselors *great* counselors.

about **Omega Plus**, the new approach to youth ministry. There are several extensive and effective Learning Paks to choose from. Get your high school youth group on target! Order a Learning Pak today.

Check any of the above **Success With Youth** publications and mail this ad to:

**Church Ministries Dept.
1 So. 210 Summit Ave.
Oakbrook Terrace, IL 60181**

We will send you further information and order forms.

Name: _____

Address: _____



CHURCH EXTENSION BUILDERS REPORT

CORAL SPRINGS, FL, CHURCH EXTENSION PROJECT

by Victor J. Gunst

July 1978

In September of 1977, North American Baptists began the second Church Extension project in the State of Florida. The city of Coral Springs is located due west of Pompano Beach and about sixty miles north of Miami. Only twelve years old, the city already has 27,000 residents with a projected saturation of 125,000 people by the year 2000.

God's Volunteers helped us initiate our Sunday morning worship services at the Westinghouse Home Center, former sales and display office for Coral Ridge Properties, the developer of Coral Springs. The first service was held Jan. 29, 1978, with an attendance of 72 interested persons, including the Volunteers. Since that service we have averaged in the mid-thirties.

Based on the population trend of the city, Cypress Springs Baptist Church has a lot of potential. There are seven other Protestant churches in the city, including two Southern Baptist churches and one Bible Church. We are concentrating our efforts on the west side of the city, since all of these other churches are on the east and central sections of town.

During the summer of 1977, Randy Knutson of Lodi, CA, a student at N.A.B. College, canvassed the area for the Conference. Though there were no tangible results from that work, two solid families are now part of the nucleus through his initial contact. My wife and I met another family at our builder's office during the construction of our home. One other couple came to trust the Lord as a result of further canvassing, and still another came to Christ through the work of God's Volunteers. Two families have come through ads in the paper and another through recommendation of a family belonging to an N.A.B. church in Pittsburgh, PA.

This side of the State of Florida is frequently referred to as the Gold Coast of Florida. The money flow is phenomenal, indicated by the price of property. Land cost for a probable church site is \$40,000 an acre. Costs are constantly rising, and if we do not move ahead now, it will be prohibitive before long. We need your prayers. Of course, we also need your gifts. Pray that the people will have a singleness of mind for ministry and personal growth in faith as well as for the faithfulness in reaching out to share the love of Christ.

The Rev. Victor J. Gunst is pastor of Cypress Springs Baptist Church, Coral Springs, FL.

We at Cypress Springs Baptist Church are learning the family relationship between N.A.B. churches and believe that God will work through you to establish a solid and growing witness for Christ through us in Coral Springs.

□



Pastor Gunst and ushers, John Barbee (l) and John Machado (r).



Pastor Vic, Ruth, and Sheylene Gunst.

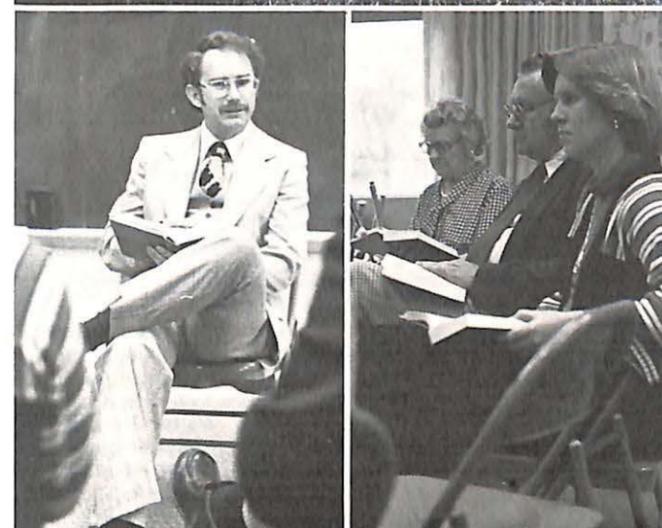


The children get their own message, called "In Other Words."

BENSALEM, PA, CHURCH EXTENSION PROJECT

by Dennis Kee

August 1978



Photos by William G. Doppler

The Neshaminy Valley Baptist Church is the newest church in Bensalem Township, PA, where the oldest church was founded in 1710 by early Presbyterian settlers. The present meeting place for worship and Sunday school is an elementary school located on the hillside, where Ben Franklin flew kites, and just two blocks from the old Groten mansion, which was built in 1680 as the headquarters of the territorial governor long before the Revolutionary War. Bensalem lies just northeast of the city limits of Philadelphia and is bordered by the Neshaminy Creek and the Delaware River. Though once the home of the Neshaminy Indians, and a farming community until ten years ago, it is now one of the fastest growing areas in Bucks County and a haven for young families fleeing the city.

The name Bensalem means "son of peace"; but due to the general atmosphere of indifference to the Lord Jesus Christ, it is a community troubled by crime, political corruption, divorce and alcoholism. Yet, though planted in this hostile environment, the church has taken root and is growing, because the gospel of Jesus Christ has the power to reconcile persons to God. Building upon the commitment of the Ronald Resh family and the encouragement by our parent church, Fleischmann Memorial Baptist Church, there are now about 48 persons actively participating in worship, Sunday school and home Bible studies.

The congregation is composed of people who come from a variety of religious backgrounds; more than half coming from backgrounds other than Baptist. Nearly everyone has been reached through a home Bible study or a four-hour course, entitled "Basic Concepts of Christianity" presented in homes by Pastor Kee. Presently, there are three laymen-led weekly Bible studies. These will increase as persons express the desire for knowledge of the Lord, as a result of our active program of leaflet distribution and door-to-door canvassing. We are committed to seeking out others so that they might come to faith in Christ and become involved in a group of caring persons; in this way we shall all mature in the Lord.

The power of God has been evidenced by persons making commitments to God and decisions for salvation and baptism. This is all in answer to the prayers of the Christians in the Atlantic Association churches and elsewhere, who are concerned for the work of Christ in the east. As we move forward with plans for organizing and purchasing property, we request your prayers. You may wish to contribute financially. Please send your gifts to the North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, and designate it for "Neshaminy Valley Baptist, Bensalem, PA."

The Rev. Dennis Kee is pastor of Neshaminy Valley Baptist Church, Bensalem, PA.

WATERTOWN, WI. On April 30, the Rev. Allan Kranz baptized three youth, who were extended the hand of fellowship at a communion service on May 7.

Mr. Jesse Johnson, a layman of our church, began a ministry at Dodge County Jail. Fifteen souls have come to accept Christ as their personal Lord and Savior within the six months of this ministry. (Mrs. Allen Timm, reporter.)

CORONA, SD. "Hallelujah, What a Savior," a cantata by John W. Peterson, was presented by the combined choirs of the Corona and Milbank Baptist Churches. This moving musical rendition of the Easter story was sung in Corona on Palm Sunday and in Milbank on Easter Sunday. The choir was directed by Mr. Maynard Hoekman.

The dedication of six children by their parents was held on Easter Sunday. Pastor Harry Johnson reminded the entire church that all members have a part in raising these little ones to love the Lord. At the close of the service, the parents sang "Savior, Like a Shepherd Lead Us." (Sheila Dailie, reporter.)

STARTUP, WA. The format of the Easter morning worship service was changed completely at Startup Baptist Church with the congregation enjoying the church band and choir throughout the services.

Six people were baptized. In addition to the baptism, the right hand of fellowship was extended to four who transferred their membership; our church family has been enlarged by 10 new members. The services were concluded with a communion service and a choir anthem. The Rev. William Neuman is pastor. (Pat Griffin, reporter.)

ASHLEY, ND. Three young people (pictured) followed the Lord in baptism on Easter Sunday. Pastor Allan Gerber extended the hand of fellowship to these persons the following Sunday.



A special mission program was sponsored by the Tabitha Society featuring Mrs. Milton Schrenk on April 16. She spoke and showed slides of her visit to the mission field in Africa. She stressed the needs of our missionaries and areas

where we as individuals or groups could be of help. Neighboring churches were invited. Mrs. Schrenk is a sister of Mrs. Raymond Hoffman, missionary in Africa. (Mrs. Orvil Fischer, reporter.)

GRAND FORKS, ND. Five people were recently received into the membership of Grace Baptist Church. Four of these were baptized by the Rev. Robert F. Penner. One came into membership by experience and letter.

On April 30, 1978, the senior choir gave the cantata, "Tribute to the Trinity," at the Martin Baptist Church, Martin. (Mrs. Bonita J. Shambaugh, reporter.)

BRANCH, LA. The Mowata Baptist Church observed a week of prayer, meeting in the homes of the members. These meetings were well attended.

The men of the Church entertained their wives at a Sweetheart Banquet in Eunice. Prof. Chappman, L.S.U.E. University, was the guest speaker.

The W.M.S. observed the World Day of Prayer beginning with breakfast followed by a fine program.

On Good Friday the Sunday school had a picnic on the church grounds. Our pastor, the Rev. Harold Drenth, led in a fitting devotion. This was followed by an Easter egg hunt for the children.

On Easter Sunday everyone attended a sunrise service, followed by a breakfast in the fellowship hall. Sunday evening a wonderful program was presented by the Sunday school. The young children sang and gave recitations. The older children presented a play, "We Would See Jesus," written by Mrs. Rosa B. Bieber. Mrs. Rebecca Lengefeld and Mrs. Emilia Loewer directed the program.

The youngest group of the church's Pioneer Girls had a "Country Fair." All the items shown, prices, gifts, refreshments, and even the booths, were made by the girls themselves. This was attended by 130 people. (Emilie Loewer, reporter.)

FESSENDEN, ND. Two young people and a young married couple followed their Lord in baptism at the First Baptist Church.

Seven missionaries spoke during a mission conference in our church. In April we had a church ministries workshop. The Rev. Daniel Heringer, Goodrich, ministered to us on pulpit exchange Sunday. Our county sheriff spoke to us concerning drugs and their effects. Our church purchased two pianos from memorial money; the pianos were dedicated on Mother's Day. (Regina Pepple, reporter.)

BISMARCK, ND. At a Recognition Council of the Central Dakota-Montana Association meeting at the Bismarck Baptist Church, April 25, 1978, it was voted to recommend to the Association to accept the Century Baptist Church as a duly constituted Baptist church.

Mr. Floyd Roehl of New Leipzig served as chairman of the Council with the Rev. Arthur Fischer, Linton, as secretary. Twenty-one churches with a total of 47

delegates were represented.

Late in 1976 the Bismarck Baptist Church had encouraged a number of people to venture out in this church extension ministry. In January 1977, the Rev. Ganstrom became pastor of the group. On March 1, 1977, the church extension project was organized and on March 5 incorporated.

With much hard work on the part of the members, the diligent ministry of the Rev. and Mrs. Don Ganstrom, and the splendid support of the pastor and congregation of the Bismarck Baptist Church, the work is progressing greatly. It now has more than 75 people present at the Sunday worship service and a budget of \$25,920.00 for 1978. (Arthur J. Fischer, secretary.)

BURLINGTON, ON. Many have come to know the Lord and then followed in steps by being baptized at Pineland Baptist Church. A few families have joined us by transferring their membership.



A new van was donated to our church by one of our church families. As seen in the picture, Ruth, who is confined to the wheelchair, enjoys a free ride down from the van by Pastor Walter Kerber. It is also used by other groups of our church, such as the Sunday school, youth, Boys' Brigade and Pioneer Girls. (A. Thompson, reporter.)

JAMESBURG, NJ. Three young people and one adult were welcomed into the fellowship of First Baptist Church on May 7. All had been baptized at a special service conducted by our pastor, the Rev. Karl Bieber.

The Rev. Bruce Rich of the Church Ministries Department visited with us following the meeting of the Atlantic Association at King's Highway Baptist Church, Bridgeport, CT. He spoke at our morning worship service and met with our G.R.O.W. Group for two days. The congregation listened to a concert presented by a N.J. Bible college following a church supper that weekend, also. (Marguerite Lee, reporter.)

ST. PAUL, MN. A Laura Reddig day (April 30) at Redeemer Baptist, St. Paul, was a good opportunity to introduce the children to our beloved missionary.

In the evening an open house was held for Laura in lieu of a service to give all a chance to visit with her personally. There, Laura answered questions and read a touching farewell letter from a group of Cameroonian patients.

The following Sunday we received seven adults and ten young folks into our fellowship. Ten of these new members came by baptism. The congregation welcomed each new member at a reception following the service. The Rev. Leo Reck is pastor. (Margaret Stahnke, reporter.)

LEDUC, AB. A joyous event was witnessed at First Baptist Church of Leduc on Easter Sunday when three people (pictured with pastor at right) were added to the church membership through baptism.



Several church members as well as the pastor, the Rev. Herbert Bushkowsky, and his wife, attended the Alberta Baptist Association held at Temple Baptist Church in Medicine Hat in April. (Henny Ohlmann, reporter.)

BENTON HARBOR, MI. God's Volunteers Music team came to the Napier Parkview Baptist Church. Their visit was something special! Their music so refreshing! Following the concerts, the visitation team ministered each afternoon and evening.

On May 12, 245 persons had "The time of their lives" at a banquet that bore a similar name. It proved to be a very worthwhile and memorable evening for grandmothers, mothers and daughters. (Lois Breitzkreuz, reporter.)

ANAHEIM, CA. The Southern California Association held its annual meeting March 4-6, 1978, at the Magnolia Baptist Church.

The session began Friday evening with the Rev. Connie Salios bringing a dynamic challenge concerning the changing world and the place of missions in it.

On Saturday morning the business meeting was opened by Herbert H. Stabbert, Bethel Baptist Church, and the Rev. Adolph Braun, Sunkist Baptist Church, gave a devotional message. The Thunderbird Baptist Church Phoenix, AZ, the Rev. Lanny Johnson, pastor, was welcomed into the Association; newly established church extension project in Corona, CA, the Rev. Ronald Hartman, pastor, was recognized.

The Men's Fellowship and the Women's Missionary Union met separately following a combined luncheon in Leuschner Hall with the Rev. and Mrs. Clarence Walth as speakers.

Sunday evening climaxed the meetings with beautiful music, the installation of new officers by Dr. Russell Jones, interim pastor, Magnolia Baptist Church, a second message from Rev. Salios, and special offering taken for the Phoenix and Corona church projects. The Rev. Hans Wilcke, Western Area secretary, shared words of gratitude for the faithful participation of the Southern California Association in the N.A.B. Conference. (Jane Jacksteit, reporter.)

EMERY, SD. A baptismal service, a cantata and youth program as well as a church planning meeting were recent events at First Baptist Church.

One person was baptized and added to the church membership on April 16. The cantata, "Sweet Deliverance," was presented by the adult choir on April 23. The youth presented a program, "Fruits of Our Labors" on April 30. Mr. Steve Treague, youth and music director, directed both programs.

The church planning meeting began March 31 with a challenging message by Dr. Roy Seibel, N.A.B. Seminary. The Rev. Charles Hiatt, pastor of the church, reviewed past objectives and goals and evaluated achievements as well as goals which had not been met. Members of the church participated in open meetings of church boards and varied their concerns and ideas in the interest of church growth. Priorities were then determined. Small groups discussed action needed to be taken to accomplish the goals in the areas of spiritual growth, discipling, and stewardship.

Pastor and Mrs. Hiatt, with the members of the team, conducted church ministries workshops in North Dakota churches April 2-8. (Mrs. Otto V. Bleeker, reporter.)

STEVENSVILLE, MI. Lakeshore Baptist Church Wednesday evening adult class studied "Growth in Grace" by Victor M. Matthews. Dr. Matthews, faculty member, Baptist Bible College and Seminary, Grand Rapids, spoke at the men's morning retreat on Saturday, April 15, at the church, the father and son banquet that evening, and on Sunday to the combined adult classes and at the morning and evening worship services. The congregation was greatly blessed by his ministry. The Rev. R. I. Thompson is pastor. (Nellie Beath, reporter.)

CHEEKTOWAGA, NY. The God's Volunteers left a great spiritual impact of the new life at Temple Baptist Church. Everyone who attended the meetings received a blessing. The Volunteers sang and witnessed at schools, professional and senior citizen clubs, the mall and nursing homes. What a glorious warm feeling they left wherever they went. Their physical pace was astounding, as Pastor Bernie Thole will acknowledge. Because of their sincerity and love

for Christ many people rededicated their lives. (Mrs. George Hartman, reporter.)

STEVENSVILLE, MI. Lakeshore Baptist Church Annual W.M.S. Spiritual Life Workshop was held at the church on April 22. 115 area women attended to hear Ardath Effa, pastor's wife, Napier Parkview Baptist Church, Benton Harbor, and former missionary to Brazil, as main speaker.

After coffee and rolls and a song service, her morning message was "Mary Magdalene: The Truly Liberated Woman." A choice of mini-talks followed. "Communicating" by Marilyn Bright, "Loving," by Judy Randall, "Mothering-Early Stages" by Carole Renner, "Retiring" by Donnie Barkmeier, "Self-Control," Marian Schindler, and "Sharing" by Margie Baab.

Following a period of quiet time and a buffet lunch, the ladies attended one of the mini-talks, a song service, a question and answer session and the closing message, "Satan's Toboggan Slide" by Ardath Effa. (Nellie Beath, reporter.)

VENTURIA, ND. The Venturia Baptist Church welcomed new pastor and family, the Rev. and Mrs. Randall Tschetter, Heidi and Melissa. The welcoming service had been postponed for two weeks due to bad weather and road conditions. Various church organizations welcomed the Tschetters to the church. Several musical numbers were included in the program. The Rev. Allan Gerber, pastor, Ashley Baptist Church, was guest speaker. (NyLetta V. Heupel, reporter.)

WEST FARGO, ND. Thirty-one students from the North American Baptist College, Edmonton, AB, presented a special program, sharing their faith in song and testimony, at the Grace Baptist Church, West Fargo, ND, on May 4. (Frances Abrahamson, reporter.)

LA CROSSE, WI. Eleven members were added to Bible Baptist Church. Among the new members are two young men (pictured) from Nigeria who have a glowing testimony of praise and love to our Lord Jesus.



Peter Kehinde Afuye's home is in Agbado-Ekiti, Via Ado-Ekiti, Ondo State, Nigeria. He was baptized by Pastor William H. Heisler upon confession of faith.

Henry Bello Aremu is from Anna's Compound, Omupo-Llorin, Kwara State,

Nigeria West, and was accepted into the church fellowship upon confession of faith.

Peter and Henry are honor students at Viterbo College in La Crosse majoring in medical records administration and will return to Nigeria. Presently they are faithfully using their talents in the choir, Bible classes, and other activities of the church. (LaVerne Samb, reporter.)

NAPOLEON, ND. Three new members, two by baptism and one by letter, pictured with pastor, the Rev. Edwin Walter, were added to the Napoleon Baptist Church family on May 7. Following the service the congregation enjoyed a potluck fellowship dinner.



The various musical groups in the church gave a program in the evening. Pastor Edwin Walter led in a brief memorial dedication service for 15 hymnbooks given to the Junior Sunday School Department in memory of Rika Bauer, Hazel Pfeifle and Mrs. Adam Oberlander. (Helen L. Walter, reporter.)

INSIGHT INTO CHRISTIAN EDUCATION

(Continued from page 19)

signing a program which suits your needs. You can overcome space, acoustical, instrumental and vocal limitations. Some small churches have few potential choir members or lack the voices needed to sing four part music. If your choir is not capable of four part singing, try unison or two or three part arrangements. Let your small church choir enhance meaningful hymn singing by assisting the congregation in learning and interpreting new hymns and finding new meanings in the old favorites.

A small choir has several potential advantages. There is often an intimacy and fellowship in the smaller group which may not be as readily expressed in a larger choir. It is often easier to gain precision and unity in a small group. A small choir can practice for precise interpretation, clarity of words and meaning, blend of voices and a rendition which conveys the desire of the choir and director to communicate a clear message. The most important consideration in choosing music is not the difficulty of the arrangement or whether it is in unison or eight parts. It is impor-

KELOWNA, BC. An Ordination Council was called by the Grace Baptist Church of Kelowna, BC, on April 15, 1978, to consider the ordination of their assistant pastor, Harald Gruber. Representatives and pastors from Osoyoos Baptist Church, Faith Baptist Church in Vernon, Lakeview Heights Baptist Church, Trinity Baptist Church, and Grace Baptist Church of Kelowna were present. In addition, the Rev. Hans J. Wilcke, Western Area secretary, and Dr. Samuel J. Mikolaski, Sioux Falls, SD, were given delegate status.

Following Brother Gruber's presentation to the Council and questioning, a unanimous recommendation was brought to the congregation for the ordination of Harald Gruber.

April 16, an ordination service was held at Grace Baptist Church. All N.A.B. churches of the Okanagan Valley were invited to this bilingual meeting. Rev. Wilcke shared a German challenge and Dr. Mikolaski provided the English sermon. (Rev. Ron Habermas, clerk.)

WEST FARGO, ND. Miss LaVerna Mehlhaff, director of women's work, N.A.B. International Office, Oakbrook Terrace, IL, conducted a seminar for the women of the Grace Baptist Church on April 29. Women from the Metropolitan Baptist Church, Fargo, and Temple Baptist Church, Jamestown, attended. A buffet of salads was served at noon.

Miss Mehlhaff shared her work with us during the evening services on Sunday. This was followed by a thanksgiving supper. (Frances Abrahamson, reporter.)

tant to prepare prayerfully and carefully and to minister joyfully through music, directing people's hearts and minds to God in worship. Help your musicians realize that their music is a true ministry which contributes a significant ingredient to worship. Make sure that your music is a worthy offering to God and a convincing testimony to man.

LEISURE ETHIC? by Arthur Bell

For thousands of years man has been told that work is good, that the "Devil finds work for idle hands." The Bible says it often, "Go to the ant, thou sluggard, consider its ways and be wise" (Proverbs 6:6). Medieval monks believed that work is worship—"To work is to pray."



KELOWNA, BC. Pastor Ed Hohn baptized 11 persons during a joint baptismal service with Trinity Baptist Church on March 12. Some of these baptisms were the result of our involvement with the "Here's Life" campaign. Our membership is now 65 with an attendance of over 100.



On April 30 we held our ground breaking service. (Pastor Ed Hohn, pictured with shovel.) That evening the three Kelowna N.A.B. churches gathered for a praise rally. An offering of over \$4,000 was received for our building fund. Construction begins in the near future.

As a new church we are already sending out missionaries to other parts of the world. Mr. and Mrs. Don Goltz, appointed as missionaries to Cameroon, will leave with their two children in early fall. Bob Simpson, Jr., is going to Europe for a two-year term with Literature Crusades. (Mr. O. Zimmerman, reporter.)

Whatever the size of your church, be sure that your music points men to God and lifts their minds and hearts to worship him. "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God." □

In all time, work was necessary for man's survival. And to make it more acceptable, man made a virtue of necessity. Now, with more and more Americans gaining leisure time, we are faced with the problem of finding virtue in leisure.

A beginning in this direction came early in observance of the Sabbath. The Lord himself labored only six days in Creation. Did He "recreate" on the seventh day?

Creative leisure is the key—time in which the individual can reflect on his existence—an acceptance of creation and celebration of it. Alexander Pope was more direct when he wrote, "Now and then be idle; sit and think."

in memoriam

MARY BISMEYER, 78, of Vancouver, BC, died on Oct. 8, 1977. She was born in Russia, March 10, 1899, and came to Canada with her parents in 1911. She accepted the Lord as her personal Savior, was baptized in 1912, and became a member of the Lemberg Baptist Church, Saskatchewan, in 1917. She married Ferdinand Bismeyer; three sons blessed this home. The family moved to Vancouver in 1929 where she joined the Ebenezer Baptist Church and was active as a Sunday school teacher and in the Ladies' Missionary Society. She was predeceased by her husband and two sons. Surviving her is her son, Earl; eight grandchildren; six great-grandchildren, and two sisters. Dr. A. Patzia, assisted by Rev. L. Kagefer, officiated at her funeral service.

ALICE CHRISTMANN was born April 15, 1915, near Lehr, ND, to John A. and Emma Becker Miller. On Sept. 4, 1934, she married Andreas Christmann. They farmed near Napoleon. She accepted Christ as her personal Savior, was baptized April 15, 1968, and joined the Napoleon Baptist Church. She was an active member of the W.M.S. She died April 5, 1978, at the age of 62 years, 11 months and 21 days. Survivors include her husband, Andreas; three daughters: Betty, Mary Ellen and Phyllis; one son, Frank; six sisters; three brothers, and eleven grandchildren. The Rev. Edwin Walter officiated at the memorial service.

ALFRED EDINGER, 77, of Morris, MB, died on April 19, 1978. He was born April 7, 1900, in Plum Coulee, MB. He married Adela Edel on Feb. 15, 1927. He accepted Jesus Christ as Savior at the age of 22, was baptized and joined the Overstone Baptist Church. In 1943 when he and his family moved to Morris, MB, he became a member of the Emmanuel Baptist Church. Surviving him are his widow; two daughters: Agnes and Evelyn; one brother, John; one sister, Helena Gaetz; and five grandchildren. The Rev. Bruno Voss was the officiating minister at the funeral service.

BERNARD WALTER FILLENBERG was born in Leduc, AB, June 14, 1926, and died on March 20, 1978, at the age of 51 years. He was converted and baptized at the age of 17 years and joined the First Baptist Church of Leduc, AB. He attended C.T.I. for three years of Bible school. On June 21, 1957, Bernie married Norma Zilkie. Bernie served his Lord in various capacities among the youth, in the choirs, the Sunday school, as deacon, and on the church board. He is survived by his wife, Norma; two daughters: Debbie and Denese; one brother, Lyle; five sisters: Myrtle Kern, Alice Roth, Dorothy Kuhnert, Lillian Sass, and Lucille Effa. Preceding him in death were his parents, Dr. Joseph Sonnenberg and the Rev. Herbert Bushkowsky officiated at the memorial service.

ELSIE KWAST, born Jan. 24, 1910, to Reinhold and Alvina Jeschke, died March 12, 1978, at age 68. In 1913 she emigrated from Russia with her parents to Saskatchewan, Canada, where she accepted Christ and united with the Nokomis Baptist Church. In 1929 she moved to Lansing, MI, becoming active in the Colonial Village Baptist Church. In 1931 she married Reinhard C. Kwast. The family moved to Anaheim, CA, in 1956 uniting with the Bethel Baptist Church and later the Sunkist Baptist Church as charter members. In each church Elsie was active by singing in the choir, working in the W.M.S., teaching Sunday school and, in recent years, serving as deaconess. She is survived by her husband, Reinhard C.; two sons: Dr. Lloyd E., La Mirada, CA, and Gerald M., Corvallis, OR; two brothers: Dr. Reuben P. Jeschke and Albert W. Jeschke; two sisters: Mrs. Alfred (Waldia) Kwast, and Mrs. Eric (Elva) Kuhn; and numerous cousins, including Mrs. Henry (Hilda) Nordheimer, and five grandchildren. Funeral services were conducted by the Rev. Adolph Braun and the Rev. William Hoover.

GUSTAVE NEUMAN was born Oct. 31, 1882, in Russia, and died March 14, 1978. In 1909 he married Olga Hirsch.

Mr. and Mrs. Neuman moved to Canada in 1912 to the Jansen area. He accepted Christ as Savior in 1916, was baptized and joined the Temple Baptist Church where he served as deacon, Sunday school teacher and superintendent and preacher in the absence of the pastor. He is remembered as a good father and pillar of the church. He was predeceased by his loving wife, Olga, one son and one daughter. Survivors include one sister, Albertina Bonikowsky, nine sons and two daughters: Alfred of Lanigan, Avolt of Jansen, Herb of Esk, Walter of Chaddon, ON, Arnold of Portland, Reinhold of Jos, Nigeria, Africa, Otto of Yorkton, Elsie (Mrs. Close) of Burnaby, BC, Leonard of St. Catherine's, ON, Alvin of Los Angeles, CA, and Lucille (Mrs. Howg) of Vancouver, BC.; 30 grandchildren and 25 great-grandchildren. The Rev. Cliff Pedersen officiated at the funeral service.

SOPHIE POHL died at the age of 78 years on April 22, 1978, in Red Deer, AB. With her husband, the late Rev. Arthur R. Pohl who passed away in 1969, almost 50 years were spent together in the ministry for the Lord: in Germany, following several years of independent mission work, serving the Baptist churches in Leer and in Einbeck; in Canada since 1952, serving churches in the N.A.B. Conference (Forestburg, AB, Lauderdale/Edmonton, AB, Kitimat, BC) as well as the Immanuel Baptist Church, Saskatoon, SK. Surviving are four children: Margaret (Mrs. James Kerr) of Red Deer; Ursula (Mrs. Noel Peyton) of Ottawa, ON; Bernard of Red Deer and Herman (Rev.) of Milwaukee, WI; eleven grandchildren; also one sister and two brothers in Germany.

RUTH SCHMELTEKOPF (nee Schaub) was born Feb. 2, 1905, at Gatesville, TX, and died April 27, 1978. At an early age she accepted Christ as her Savior and was baptized at Gatesville, TX. She married Emil Schmeltkopf on Oct. 30, 1930. She joined Immanuel Baptist Church, Kyle, TX, and was an active and devoted member until her death. She is survived by her husband, Emil, Kyle; four sons: James, New Braunfels, TX, Dr. Edward of Burleson, TX, Rev. Robert, Kerville, TX and Dr. Donald, Cranford, NJ; one daughter, Mary Frances Pryal, Austin, TX; 17 grandchildren; four brothers: Herman Schaub, Herbert Schaub, Hilmer Schaub and Reinhold Schaub, and one sister, Mrs. Dora Patterson. The officiating minister was Dr. W. H. Barsh assisted by the Rev. Bill Arnold and the Rev. Glenn Norris.

WANDA SCHUSTER, nee Pekrul, was born May 26, 1898, at Wetaskiwin, AB, and died on March 6, 1978. She married Fredrick Schuster on June 22, 1916. She trusted Jesus Christ as her Savior and Lord at an early age and followed him in baptism while in her early teens. Mourning her passing are her devoted husband, Frederick; one daughter, Mrs. H. (Esther) Martin of Southey; two sons, Wallace and Donald of Markinch; one sister, Mrs. Emma Wolf; seven grandchildren; three great-grandchildren and a host of friends.

THE REV. PAUL F. ZOSCHKE, Benton Harbor, MI, was born Nov. 25, 1900, in Benton Harbor and died May 1, 1978. He accepted Christ in 1914, was baptized and became a member of the Clay Street Baptist Church. In early manhood, he sensed God's call for Christian service. In 1920 he entered the Rochester Baptist Seminary, NY, and graduated in 1926. He returned to Benton Harbor to marry Adeline Louise Prillwitz on Oct. 26, 1926.

They served Fourth Street (now Shroyer Rd.) Baptist Church of Dayton, OH, 1926-1929; Grace Baptist Church, Racine, WI, 1929-1935; and First Baptist Church, Elgin, IA, 1935-1948. During this time he also served the Sumner, IA, mission. He led in the organization of the Sumner mission into the First Baptist Church of Sumner in 1943 and continued to serve that church also as pastor until he left Elgin. Following that he served White Avenue (now Hillcrest) Baptist Church, Cleveland, OH, 1948-1954; Evergreen Baptist Church, Brooklyn, NY, 1954-1963; and Shell Creek Baptist Church, Columbus, NE, 1963-1966. During these years he also served on several N.A.B. Conference boards and committees.

Mr. Zoschke retired on July 1, 1966, and moved to Benton Harbor, MI. Following his retirement, he served seven interim pastorates: Calvary Baptist, Stafford, KS; German Baptist, Benton Harbor, MI, (During this pastorate the congregation constructed a new building and moved to the Oakridge location.) Ripley Boulevard Baptist, Alpena, MI; First Baptist, Lorraine, KS; Meridian Woods Baptist, Indianapolis, IN; Shell Creek Baptist, Columbus, NE; Oakridge Baptist, St. Joseph, MI. He continued to serve the Oakridge church until recently as minister in the German language. He was also serving as visitation minister to shut-ins and leader of the Keenager Senior Citizens program at the Napier Park-view Church.

His wife preceded him in death on July 26, 1975. He leaves to mourn his son, Paul Albert, Chaska, MN, and

daughter, Charlotte (Mrs. Werner Taulien) Euclid, OH; five grandchildren; his brother, Arthur; five sisters: Mrs. Emma Bauske, Mrs. Elizabeth Grieser and Mrs. Clara Miller, Mrs. Ella Perreault, and Mrs. Helen Jenkins. The Rev. Willis Potratz officiated at the memorial service assisted by the Rev. Herman Effa and the Rev. Oscar Fritzsche.

WALTER STEIN was born Aug. 11, 1910, in Eisenach, Germany, to Konrad and Frieda Stein and died March 28, 1978. He had three brothers and one sister; two are still living in Germany. In 1929 Walter immigrated to the area near Leduc, AB, Canada. He attended the then frequently held German Baptist home worship services. Here he came under the influence of the Word of God through the late Rev. Albert Kujath, under whose ministry he accepted Christ as his Savior and was baptized.



In 1932 Walter enrolled in the Aberhard Bible Institute at Calgary. Following that, he took a full theological course at the Rochester German Baptist Seminary, NY, graduating in 1940. His first pastorate was at the Baptist Church of Ebenezer, SK. There he married Jeannette Reiman in 1941. He was ordained into the ministry during the sessions of the Northern Conference at Southey, SK. He furthered his secular education by attending classes at Wesley College and the U. of North Dakota, Grand Forks.

Walter Stein served faithfully as pastor for 34 years. Following his three-year ministry at Ebenezer, he pastored Baptist churches in Minitonas, MB, Ashley, ND, Tyndall and Danzig, SD, Grand Forks, ND, and two congregations in Detroit, MI. In 1965 he came to the pastorate of McDermot Ave. Baptist Church, Winnipeg, where he served until 1974. He served the Ellice Ave. Baptist Church from 1974-1976, when he retired. After his official retirement, he kept on preaching, notably at the German Baptist Mission Church, working for the Lord, planning and promoting for the welfare of his fellowmen, notably the aged people. Survivors include his wife, Jeannette, and two children: Murray and his wife, Jan, with one son, Evanston, IL, and Lois and her husband, Doug Scott, of Vancouver, BC.

JAMES W. WALTEREIT, 24, of Vancouver BC died on April 30, 1978. He was born on June 23, 1953, at Grand Forks, ND. At the age of 10 he accepted Christ and was baptized, and joined the Ridgemont Baptist Church of East Detroit, MI. In 1971 he moved to Vancouver and joined the Bethany Baptist Church there. On July 29, 1977, he married Carol Nikolai. Surviving him are his widow; his parents, Dr. and Mrs. H. Waltereit; one brother, David, and one sister, Mrs. R. (Ruth) Liegmann. The Rev. E. Fuellbrandt and the Rev. W. Kroguletz officiated at the funeral.

LORRAINE WENTZ was born March 4, 1919, in Fredonia, ND, to Karl and Johanna Meidinger and died March 20, 1978, in Sacramento, CA. She moved to Lodi, CA, in 1940. She married Hugo Wentz on July 12, 1942. She was baptized and became a member of the First Baptist Church of Elk Grove where she served faithfully in the Sunday school, vacation Bible school, choir and Women's Missionary Society. Her friendly, gracious spirit was deeply appreciated by her loved ones and by the church family. She is survived by her husband, Hugo; daughter, Connie Haflich of Sacramento; a grandson, Michael; two sisters: Violet Kessler and Agnes Wolff; and two brothers: Art Meidinger and Clarence Meidinger. Pastors Merle Brenner and Fred Klein officiated at the funeral service.

MO. PAROCHIAL AID, BINGO PROPOSALS DIE

JEFFERSON CITY, MO. (BP)—Missouri legislators defeated parochial aid and Bingo gambling proposals that earlier looked as if they had some life when the 1978 legislative session closed.

A parochial aid bill that would have provided a \$500 state tax deduction for tuition paid to parochial and private schools had earlier cleared the state Senate 18-16.

Another parochial aid bill that would have paid parochial schools \$50 per child for evaluation services was dropped by a House and Senate conference committee.

Four senators threatened a filibuster to keep a Bingo gambling bill from coming to a vote before the constitutional adjournment time of midnight April 30. The bill's Senate sponsor, Democratic floor leader John Schneider, was not able to get it to a vote and it died.

HOUSE RECOGNIZES ZUNI CLAIM TO SACRED SITE

WASHINGTON (BP)—Zuni Indian land claims and religious rights received a boost from Congress when the House of Representatives passed a measure which directs the Secretary of the In-

terior to acquire the Zuni Salt Lake, a sacred site for the tribe, for its use.

The lake, a shrine important to the culture and religion of the Zunis, is on land owned by the state of New Mexico. The tribe failed to file a claim to the land under a 1946 law which required such action by 1951. According to testimony before the Indian Claims Commission, charged with administering the 1946 law, the Zuni tribe was given bad advice by the Bureau of Indian Affairs which was running the tribal government to a large extent at that time.

The approximately 600 acres involved are valued at about \$30,000. Salt is the only known mineral in the area.

Zuni legends and tradition call the lake the Salt Mother. It apparently was formerly on the Zuni reservation, but Salt Mother became offended at the lack of attention from the tribe and moved several miles away, according to tradition. Pilgrimages each year to the Salt Lake to propitiate Salt Mother and for sacred ritual still take place.

Salt from the lake was formerly used for trade and in Zuni homes as well as for sacred purposes. The tribe still mines salt from the lake with the permission of the state of New Mexico.

Similar legislation was passed by the Senate a year ago. No conference has been scheduled as yet to work out the difference between the measures passed by the two bodies. The Carter adminis-

tration opposed the legislation on the grounds that it wanted time to work out a comprehensive approach to such claims rather than dealing with them piecemeal.

UNUSUAL MARRIAGE FETE FREES WOMAN OF GUILT

ROCKY MOUNT, NC. (BP)—The couple standing before pastor Gaylord Lehman of Lakeside Baptist Church wanted to be married. Nothing unusual to a man who's been a pastor for 20 years.

But they were from another state and didn't want news of the marriage to appear in the weekly paper where they lived. Their age was another thing—both are nearing 70. It was to be the first marriage ceremony for each—but they'd been living together faithfully as husband and wife for 44 years!

They have no children and not a soul knew they weren't legally married, but the woman's conscience began to bother her when she recently filled out Social Security forms that called for "date of marriage." After the ceremony, she shed tears of joy in a moving and emotional experience. The feelings of guilt seemed to be washed away in the tears, the Rocky Mount pastor said.

But he encountered problems with a ceremony for people who have been "married" for 44 years.

"You can't ask them to 'enter into their marriage' with patience and understanding," he said. "You cannot really pronounce them husband and wife after they have faithfully fulfilled an inner commitment to each other for 44 years. And you cannot talk to them about the normal pitfalls—sex, money and in-laws. So I talked about 'reaffirming your commitment' and 'continuing to share life with fidelity' and 'pledging yourselves anew' to the values held sacred for 44 years."

"The ministry is an unpredictable business. There's always something unusual about to happen," the pastor concluded.

chuckle with bruno

The Lord loves a cheerful, liberal giver—until he brags about it.

Nature makes mistakes too. She often gives the biggest mouth to those who have the least to say.

Reading, writing and arithmetic may be essential to learning, but it would help if we would add *thinking*.

■ *Mr. Roger Grose* began his ministry as minister of youth and music at Brentview Baptist Church, Calgary, AB, on May 1, 1978. He attended N.A.B. College, Edmonton, AB, and travelled with various musical groups.

■ *The Rev. Harald Gruber* was ordained into the Christian ministry by Grace Baptist Church, Kelowna, BC, on April 16, 1978. Rev. Gruber is assistant pastor of the church.

■ *Mr. Dale Axt*, a 1978 graduate of North American Baptist Seminary, Sioux Falls, SD, begins his ministry as pastor of First Baptist Church, Sidney, MT, on July 9, 1978.

■ *Mr. Arthur Bollaert* becomes pastor of Community Baptist Church, Xenia, OH, on July 1, 1978. He is a 1978 graduate of the North American Baptist Seminary, Sioux Falls, SD.

■ *Mr. Klaus Issler* was ordained by Parma Heights Baptist Church, Parma, OH, on May 21, 1978. Mr. Issler is the minister of Christian education there.

■ *Mr. John Fraser* accepted the pastorate of Shakopee Baptist Church, Shakopee, MN, effective June 1978. He is a 1978 graduate of North American Baptist Seminary, Sioux Falls, SD.

■ Church Extension projects, *Standish Baptist Church, Standish, MI*, and *Northridge Baptist Church, Troy, MI*, were voted to be closed by the Church Extension Board at its session on April 21 and 22, 1978.

■ *Mr. John Terveen* has accepted the position of assistant pastor at Salt Creek Baptist Church, Dallas, OR. He is a 1978 graduate of North American Baptist Seminary, Sioux Falls, SD.

■ *Mr. Dale Fuchs* has joined the church staff of Ridgemont Baptist Church, East Detroit, MI, as assistant pastor effective the end of June 1978.

■ *Mr. Darrell McKay* of Forest Park, IL, accepted the call to become pastor of Bethel Baptist Church, Sheboygan, WI, effective August 1, 1978. The Rev. Dan Fuchs, Oak Park, IL, had been serving as interim pastor there.

■ *Mr. David Glader* became the pastor of Meridian Woods Baptist Church, Indianapolis, IN, on June 1, 1978. He is a 1978 graduate of North American Baptist Seminary, Sioux Falls, SD.

■ *Mr. Allen Unger* became the pastor of Elim Baptist Church, Beausejour, MB, on May 15, 1978. He previously served as Christian education director of the Rowandale Baptist Church, Winnipeg, MB.

■ *The Rev. Gerhard Poschwatta* has accepted the call to become pastor of Grace Baptist Church, Kelowna, BC, effective Aug. 15, 1978. He previously served as pastor of Rowandale Baptist Church, Winnipeg, MB, since 1969.

■ *The Rev. John McGarvey* resigned as minister of Christian education of Village Green Baptist Church, Glen Ellyn, IL, effective the end of July 1978. He will become pastor of a non-N.A.B. church.

■ *The Missionary Baptist Church, Cleveland, OH*, and the independent Interstate Baptist Church of North Royalton voted to merge into one body as the *Interstate Missionary Baptist Church*. *The Rev. Joseph Nemeth* is pastor of this combined ministry. All supports toward missions and affiliations (N.A.B.) will be kept.

■ *Mr. Dale Schlenker* has been serving as pastor of Hilda Baptist Church, Hilda, AB, since May 1, 1978. He is a graduate of Hillcrest Bible School, Medicine Hat, AB.

■ *The Rev. Robert Vogel* resigned as pastor of Immanuel Baptist Church, Portland, OR.

■ *The Rev. K. H. Tonn* has resigned from the pastorate of Grant Park Baptist Church, Winnipeg, MB, effective July 31, 1978. He has served this church since 1974. He becomes the Associate Director of Child Evangelism Fellowship in Manitoba, August 1.

■ *Dr. David Lake* has resigned as pastor of Plum Creek Baptist Church, Emery, SD, which he has served while attending the North American Baptist Seminary, Sioux Falls, SD. He becomes pastor of Fort Richmond Baptist Church, Winnipeg, MB, on July 1, 1978.

■ *Mr. Duane Westing*, a 1978 graduate of North American Baptist Seminary, Sioux Falls, SD, began his ministry as pastor of Plum Creek Baptist Church, Emery, SD, on June 4, 1978.

■ *Mr. Dieter Reda* has accepted the call to become pastor of Salem Baptist Church, Kitchener, ON, effective Sept.

1, 1978. He has been pastor of Humbervale Park Baptist Church, Toronto, ON, since 1975.

■ *The Rev. Otto Ertis* retired as pastor of Salem Baptist Church, Kitchener, ON, where he has served since 1974.

■ *Mr. Arthur Pearce* became the assistant pastor of the Immanuel Baptist Church, Kankakee, IL, on June 1, 1978.

■ *Chaplain (LTC) Clinton E. Grenz* has transferred from his curriculum development post at the Army Chaplain Center and School, Stanton Island, NY, to Fort Dix, NJ. This change was made May 1. He and his family will continue to live in Jamesburg, NJ. He is also submitting his resignation from the U.S. Army Chaplaincy for retirement on July 31, 1979.

■ *The Church Extension Board* at its sessions on April 21 and 22, 1978, voted to approve two new church extension projects, one in Tulsa, OK, with *Mr. Bruce Ewing* as pastor beginning in June 1978, and Sun Prairie, WI, with *Mr. Dave Rushton* as pastor beginning his ministry on July 3.

■ *The Board of Missions* at its annual sessions on April 18-20, 1978, appointed the following short-term missionaries to Japan: *Miss Deanne K. Barker*, Sioux Falls, SD, and 1978 graduate, North American Baptist Seminary; *Miss Audrey D. Coryell*, Lynnwood, WA; *Miss Sharon L. Paschke*, Winnipeg, MB; *Miss Janice L. Willecke*, Aplington, IA; and *Mr. Alan W. Steier*, Pound, WI.

■ *The Rev. Adolph Braun*, pastor of Sunkist Baptist Church, Anaheim, CA, and *Mr. E. K. Martin*, Victoria, Cameroon, Africa, received honorary doctorates from North American Baptist Seminary, Sioux Falls, SD, at the May 21, 1978, commencement exercises in Sioux Falls, SD. These esteemed awards were made in recognition of the outstanding contributions both men have made to the Kingdom of Christ and the N.A.B. Conference. Although the spheres of service have been made primarily in different countries, a common bond of affection for Christ and his church international brought these servants of God together for this special recognition in Sioux Falls. One is a pastor and one is a layman, but both are models of Christ-mindedness and outstanding examples of Christian commitment.



INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

through the

Church Extension Investors Fund

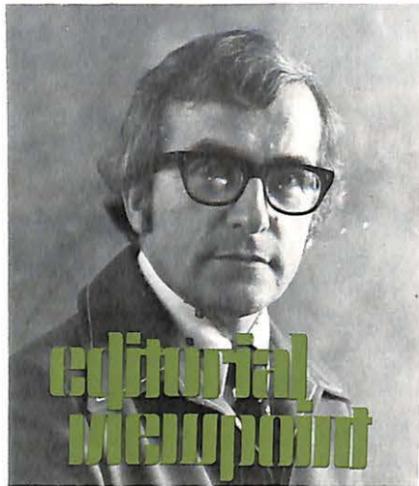
The Church Extension Investors Fund is a not-for-profit corporation serving the North American Baptist churches.

The purpose of the Fund is to encourage Church Extension churches to build, by providing interest-bearing loans to qualified new churches engaged in building programs.

Any individual, family, or church may participate in the Fund by investing multiples of \$100.00. Interest is paid quarterly.

For further information and investment application, please write to:

CHURCH EXTENSION INVESTORS FUND
1 So. 210 Summit Avenue
Oakbrook Terrace, IL 60181



WITH LIBERTY AND JUSTICE FOR ALL

July the Fourth is traditionally the time of parades, picnics, patriotic decorations and speeches, when more than 200 million Americans celebrate Independence Day. As an immigrant, I wholeheartedly join the happy crowds and rejoice with all the citizens of the USA over the independence our forefathers could bring about. At the same time I am keeping a watchful eye on the U.S. Constitution and its Amendments to see where laws and regulations may merely be "in the books" but are not applied in everyday life. My love for America is neither an accidental nor an incidental love affair, rather it is the expression of my deliberate decision at the time of my coming to this continent (in 1961), to make this country my home and to make its laws my rights and duties.

Having grown up in Europe, my grammar school history did not say much about the U.S. Constitution. This I learned later on in high school and university. Naturally, I was especially curious what the religious life was like in a country which was founded, in part, on the principle that men of all religions should be free to believe in and practice the religion of their choice. As a Baptist, I had experienced much ridicule and occasional harassment in Germany, where Baptists were considered to be an insignificant sect.

How totally different I felt in Canada and USA! Baptists were accepted; they had clout! I was extremely happy that America seemingly had solved the problem of religious liberty—until I looked deeper into the history books. Then I discovered, that even in America there had not always been "liberty and justice

for all." Many Puritans, Anglicans and Catholics who came from Europe to the Colonies as religious refugees, soon began to shape their lifestyle according to the Old World patterns. That included a low esteem for and oppression of religious minority groups. Unpleasant events of persecution and harassment eventually led to the writing of the Constitution.

The Puritans for instance, who came to Massachusetts Bay in 1628, quickly established a church-state relationship; even though they had fled from England because of religious oppression. Instead of being tolerant of other religions, the Puritans—now representing a majority—designed their government to establish a Bible community "under a due form of government . . . both civil and ecclesiastical." They soon limited voting to members of the church. In 1646, the legislature adopted the Act Against Heresy, explaining "damnable heresies . . . ought to be duly restrained." Punishment for heresy could mean banishment from the colony.

Against the Quakers the Puritans passed severe laws, banning them as a "pestilent heresy." A study commission, sent by the King of England, reported that "Puritans have put many Quakers to death . . . they have beaten some to jelly and been exceedingly cruel to others."

Members of other religious convictions were likewise persecuted by being arrested, fined, whipped or banished. Based on these facts it is really understandable, how Baptists on this Continent rejoiced, when Roger Williams founded Providence, now in the State of Rhode Island, incorporating the principle of separation of Church and State into the state law. Providence was to be "as shelter for persons distressed in conscience." William Penn did the same for the Quakers in Pennsylvania.

However, in spite of attempts to bring about religious liberty, persecution of religious minority groups continued. Baptists in many states were often whipped, beaten, fined, arrested or imprisoned.

In spite of President James Madison's noble effort for religious freedom as set forth in the First Amendment to the Bill of Rights, members of religions considered unpopular by the majority still found themselves persecuted, such as the Mormons and Jehovah's Witnesses.

As late as 1890, the Mormon Church, because of its belief in polygamy, had its charter revoked by Congress; and the Supreme Court declared it a crime to be a member of the Mormon Church.

In the early 1900's, children of Jehovah's Witnesses became involved in a nationwide controversy over their refusal to salute the American flag.

They were expelled for their refusal. Both the Lower and the Supreme Court upheld the decision of the schools. In June of 1940, hundreds of physical attacks on Jehovah's Witnesses were reported to the US Department of Justice. Even one of their Kingdom Halls became the victim of hateful arsonists.

I must confess that I don't harbor too much sympathy for the teachings of either the Mormons or Jehovah's Witnesses. Nevertheless I will uphold "the right of the people peaceably to assemble" and "the freedom of speech," as stated in the First Amendment.

Christian Scientists, another group I do not necessarily appreciate as a religious group, have likewise had trouble. Because of their faith in spiritual healing, they fought many court battles to exempt their children from attending biology classes and to exempt their practitioners from laws requiring medical licenses to practice healing. They lost their fight, just as the Adventists and Jews had to bow to the so-called Sunday Laws, which jeopardized their practice of worship. In New York, two Jewish merchants were arrested for selling meat on Sunday. As devout Orthodox Jews they had spent all of the Sabbath at the synagogues. When they presented their case in court, even the Supreme Court upheld the conviction of violating Sunday Laws.

Thus, in spite of guarantees written into the Constitution, the battle for religious freedom is still going on. It has its roots in colonial America, but it is still haunting our present day. The matter of state or federal financial aid to parochial schools is yet another proof that there is still lots of room for improving our concept of religious freedom, separation of State and Church, and liberty and justice for all.

May this Fourth of July be a cause to be jubilant for freedom and independence, but may we as Christians also never stop working for the realization of the concepts of the Founding Fathers, especially as far as religious freedom is concerned. RJK

YOU OUGHT TO KNOW . . .

that *Hymns for the Living Church*, a highly recommended hymnal published by Hope Publishing Company, may be ordered through the Church Ministries Department.

If your church needs new hymnals, consider *Hymns for the Living Church*.

Price: \$4.50

Order from:
Church Ministries Department
1 So. 210 Summit Ave.
Oakbrook Terrace, IL 60181

open dialogue

letters to the editor

Dear Editor:

Praise God for his Volunteers! What blessings God showered upon us these days and how we praise him for the emphasis on the Lordship of Christ! God met our church in wonderful revival last fall, and what a thrill it was to have these dedicated young people reinforce revival truth through their ministry. "Thank you, Lord, for the ministry of God's Volunteers!" H. Effa, pastor, Napier Parkview Baptist Church, Benton Harbor, MI.

Dear Editor:

Anyone who wishes instructions on how to start a prayer chain in their church or organization may send a self-addressed stamped envelope to Mrs. Harlow Snyder, 255 Pawnee Drive, Boulder, CO, 80303. Thank you. Marjory H. Snyder.

Dear Editor:

The article in April BAPTIST HERALD titled, "An alternative to Public Schools," is an indication of the lack of Christian influence and direction in the United States. It amounts to our

abdication of the public school system, which I believe has been the greatest force in developing our country.

One only has to look at Ireland to see a sectarian school system followed by sectarian labor unions, sectarian political parties and finally sectarian armies. The divisions and resulting hatreds and violence start at an early age and cultivated in the schools.

There is a growing trend to this separationism in the schools, business (Christian Yellow Pages) and other areas, which may prove to be a negative factor to the outreach of Christians. It tends to isolate people and develop a "Hothouse" type of environment, in spite of what Dr. Fakkema is quoted as saying.

I believe that parents must have the freedom to send their children to the school of their choice. However, I am concerned about the growing coalition of groups with dissimilar philosophies, who are promoting state support for private, sectarian schools. It violates the separation of church and state, which is the great principle our Founding Fathers established. Also, like it or not, these schools, when accepting public funds, will in return grant state control of their schools.

The real opportunity in America is for Christians to become members of boards of education, support the activities of the school (Athletic Booster Clubs, PTA's, Adult Education, etc.), minister to teachers and school adminis-

trators, support Christian ministries to school-age groups (Campus Crusade, Moody science films, musical groups), provide volunteer services (teachers' aides, counseling, library assistance) and attend school functions. If the support of the Christian community is absent or directed solely to sectarian pursuits, the public school will be left to those of other philosophies and persuasions. The end result will be worse. C. R. Johansson, Auburn, MI.

P.S. Some personal observations:

1. The community in which I was born and raised had approximately 50 percent of its population related to churches which had parochial schools. There were one public high school and five parochial/ethnic high schools (smaller in size). I believe that the public school system has suffered due to lack of financial and moral support, and it is reflected in the parochial schools and the community in general, compared to nearby cities.

2. Sectarian schools exercise various forms of segregation:

Racial

Problem children

These are turned over to the Public Schools.

3. Sectarian schools do not guarantee conduct, lifestyle, or Christian commitment of the graduate. In fact, I have seen sharper examples of negative influences in the years after graduation. There also seems an inability to relate to those in the non-Christian community.

BOOK REVIEWS

(Continued from page 12)

The Christian Warfare. By D. Martin-Lloyd Jones, Grand Rapids, MI. Baker Book House \$8.95. This is a book about the devil. It is what the Christian warfare is all about. Dr. Lloyd Jones has caught the message of Paul, become aware of the same dangers as the Apostle did in his time, and wrote 26 chapters and 373 pages based on four verses of Ephesians 6:10-13. The exposition is probably the most extensive and exhaustive commentary ever attempted, not primarily from a scholarly point of view, but as a biblical, practical and spiritual study it is invaluable.

Like Paul, the author is keenly aware that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

These are evident in subtle ways in evangelical and non-evangelical churches. In some Christ is accepted as an example and his teaching is recommended as the best moral code. In others Jesus is proclaimed with misdirected zeal, and the church program sometimes has the aura of busyness which is often a substitute for "our Father's business." The activities of the church are not always comparable to the Acts of the Apostles.

Billy Graham, His Life and Faith. By Gerald Strober, Waco, TX. Word Books. \$4.95. Another Billy Graham biography? Yes, but this is for young readers. Mr. Strober has been an active political advisor to presidents and senators, served as a member of important committees, and wrote some very adult books. His versatility becomes evident when he can put himself into the minds of young people and write the story of Billy Graham in an interesting and inspiring style that is acceptable to the younger generation as well as to the older.

WANT SUNDAY SCHOOL GROWTH?

An E.T.T.A. Leadership Training Program in your church will produce it

You can choose from 14 easy-to-use Bible and Christian education courses.

For colorful FREE brochure mail coupon today.

Paul E. Loth, Ed.D.
President



EVANGELICAL TEACHER TRAINING ASSOCIATION
Box 327, Wheaton, Ill. 60187 Dept. BH78
Send FREE brochure about E.T.T.A. program

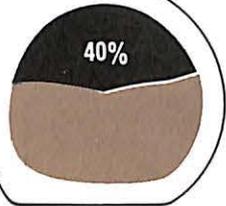
Name _____
Address _____
City _____
State _____ Zip _____

baptist herald

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

Non-profit organization
Second class postage
paid at Villa Park, Illinois 60181
and at additional mailing offices.

World Missions



“Go . . . make all nations my disciples . . . baptize . . . and teach.”

Matthew 28:19 NEB.

The words are timeless. The task never ends. As God's co-workers, you are called to live the mission of Jesus Christ your entire life. Year after year, you are helping proclaim the Gospel through evangelism, church planting, education and medical services *in His name* wherever needed.

Today your witness through 110 North American Baptist missionaries extends to Cameroon, Nigeria, Japan, Brazil and the U.S. In **Cameroon** and **Nigeria**, you help provide hospital and medical care for more than 100,000 patients, maintain a Bible College of 110 students and a Bible school of 30. In **Japan**, you help train pastors to serve their own people. In **Brazil**, you are helping expand Centers for Theological Education by Extension—spreading God's Word to the far corners of the earth. In the **United States** you are helping establish new ministries urgently needed in the inner city. Only your united efforts make this worldwide mission possible.

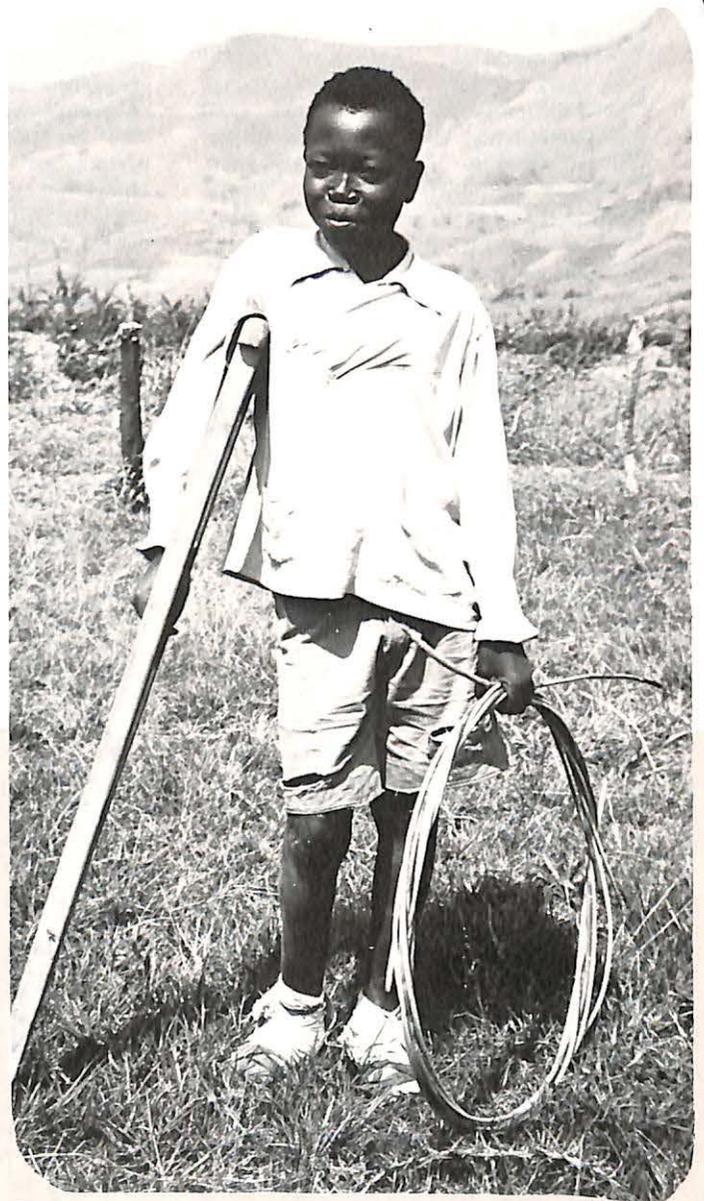
— YOU CAN HELP! —

ADOPT A PROJECT or part of a project!

A missionary couple	\$18,000	Missions for 1 day	\$ 3,496
A single missionary	\$10,000	Missions for 1 hour	\$ 146
Missions for 1 week	\$24,538	Missions for 1 minute	\$ 2.50

1978 Conference Budget Goal—\$3,200,000

World Missions	40%	\$1,276,006
Church Extension	14%	458,312
Education	19%	612,217
Ministries	16¼%	496,933
Development & Administration	10¾%	356,532
TOTAL		\$3,200,000



Boy patient at Mbingo New Hope settlement