

baptist herald

July/August 1979

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Bismarck Chamber of Commerce photo

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news Flash

Georgi Vins Free!

WASHINGTON—We rejoice in the release of Georgi Vins and all other prisoners of conscience.

Repeatedly since Pastor Vins was arrested in 1974, the Baptist World Alliance, the European Baptist Federation and the Alliance's member body in the USSR (the All Union Council of Evangelical Christians-Baptists) have interceded with Soviet officials in Moscow on behalf of Mr. Vins and an uncounted number of other Baptists in Soviet jails.

We trust that Mr. Vins' family will be able to join him soon in the United States or some other western country, and that his ministry for Christ may continue under whatever situation God calls him to serve.

The Baptist World Alliance is ever conscious of the restrictions under which many of our Baptist people work for their faith in many parts of the world. We daily pray for them and their witness under difficult circumstances.

Robert S. Denny,
general secretary
Baptist World Alliance

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Valley of Dark Shadows

by Gladys M. Peterson

Joe was depressed. Really depressed. Getting up in the morning to face another day of self-loathing, loneliness, frustration and despair hardly seemed worth the effort. No one seemed to understand him. His wife, Joyce, was sympathetic in the beginning, but now he braced himself for the inevitable, "Why don't you snap out of it?", which greeted him every morning.

The problems of the church were overwhelming. Even the deacons were becoming impatient with his pessimistic, melancholy outlook on life. If he didn't shape up soon, he would be forced to resign from the church, then what would they do? Oh, the shame of it! Just thinking about it caused the ever-present pain in his head to tighten until it felt like a balloon which was about to burst. And the pressure in his throat which choked him, the rapid heart beat and pains in his chest—maybe he had a bad heart. But no, he had checked that out already with the doctor.

"What is wrong with me?" he wondered for the hundredth time. Why get up at all? He was so tired, maybe a couple more hours in bed would make him feel better. On the other hand, what would his parishioners think? He must keep going even though what he did seemed so useless.

And where was God, anyway? He just couldn't seem to pray, and this added guilt to the shame. How could a Christian feel so defeated? "I really do believe in God, but he seems so far away. I don't seem to be able to reach him through the dark shadows," Joe thought.

HAVE YOU EVER FELT THIS WAY?

Joe's depression is a common but serious phenomenon, causing more suffering than any other single human illness. In terms of suffering, this illness is far worse than an acute attack of appendicitis, or a life-threatening heart attack, or even cancer, as anyone who has suffered from depression would readily agree. Trying to "snap out of it" is like trying to cure tuberculosis with will power, or lower a burning fever by ignoring it.

A careful study of Scripture confirms the fact that (1) depression has been around for a long time; (2) God's people are often its victim; (3) it can happen to kings and prophets, farmers and philosophers, and (4) God understands and does not reject those who are experiencing the physical, psychological and spiritual suffering associated with it.

"What an unhappy man I am! Why did my mother bring me into the world?" questions Jeremiah (15:10). And the writer of Ecclesiastes seemed to have Joe's feeling exactly when he wrote, "It is useless, useless . . . Everything leads to weariness" (1:2,8). Job's negative self-con-

cept associated with self-reproaches and self-blame show up in statements such as these: "I am no better than dirt" (30:19); "I would rather be strangled than live in this miserable body. I give up; I am tired of living" (7:16).

Want to run away and hide? So did Jeremiah: "I wish that I had a place to stay in the desert where I could get away from my people" (9:2).

And poor Job suffered insomnia and loss of appetite, as did the psalmist who lost so much weight he could count all his bones (Ps. 22:17). Although the physical symptoms are caused by emotions, the pain is real. It is unbearable! Jeremiah said of his suffering:

The pain! I can't bear the pain!

My heart! My heart is beating wildly!

I can't keep quiet (Jer. 8:18).

Isaiah described his suffering this way:

All night I cried out with pain as if a lion were breaking my bones (Isa. 38:13).

WHO CAN BECOME DEPRESSED?

Anyone. Anyone from any profession, any level of the economic, social or intellectual scale, every kind of personality. Mature persons, neurotics and children. Men and women. Depression plays no favorites. Education is no factor nor is religious commitment. Children are often depressed and withdrawn, show hostility and anger.

Adolescents are particularly prone to depression. In one year, depression will cause about 500 suicides among students. Many housewives experience depression resulting from suppressed anger caused by resentment toward their children, their husbands, their role as housewives, poor body image; the absence of interesting events in their lives; and interpersonal anxiety, including excessive dependency and feelings of inferiority.

During the middle years when people begin to question whether their lives have really been worthwhile, they often become depressed and filled with hopelessness. Among the elderly, depression is the most common mental illness.

WHAT CAUSES DEPRESSION?

There may be many causes. Reaction to all kinds of losses: the loss of a loved one by death (especially a parent), separation or divorce, the loss of material things, an opportunity, a relationship, or a job. Losing "face" is one of the most prevalent. The losses might be situational such as retirement, geographic uprooting and work displacement, isolation and loneliness. Persons in the ministry experience many of these feelings of loss.

Everyone has an occasional "blue," low feeling, an emotional reaction to outward causes, inability to find goals or interests, and loss of perspective due to fatigue or stress. This is considered normal, however, and no cause for alarm, since the successfully functioning person bounces back spontaneously or with short-term therapy.

Some people seem to be more prone to depression than others. Authorities have identified a number of predisposing factors, among which low self-esteem plays a significant role. If a person has a harsh conscience which attempts to force him to live up to unrealistic expectations of his parents from his early childhood, then his self-esteem is proportionately vulnerable, and he is predisposed to depression.

This is a significant concept for the church to be aware of since the fostering of a sense of worthwhileness, of healthy self-concept, is based on the teaching of Scripture, that man is made in the image of God and is special in God's sight. Much damage has been done in this area based on a misunderstanding of the Scriptures concerning humility, self-denial and death to self. These are only a few of the many causes of depression.

WHAT CAN YOU DO WHEN YOU ARE DEPRESSED?

Perhaps the most encouraging news is that recovery is the rule. S. H. Kraines, in *Help For the Depressed*, writes, "If the patient never sees a doctor, never takes a pill or an injection, if he does nothing—absolutely nothing—he will still recover, because this illness is self-limiting. This does not mean, however, that depression should not be taken seriously."

First of all, if you are depressed, you should see a doctor. Medications can be administered by a physician to alleviate some of the physical and emotional suffering while you are coping with and recovering from depression. In addition to medication, it is a good idea to get some counseling or psychotherapy to help you understand and deal with the anxieties, doubts and conflicts which are always associated with depression. You may need some reassurance and motivation to do the things which you know you should do but find difficult.

In addition to professional help, there are some practical things you can do for yourself. Understanding the nature of the illness and realizing that you are not "going crazy" but are suffering from a real illness which is self-limiting, helps you to counteract the irrational thoughts which brought on the illness. You can also talk to yourself about the right course, action or attitude. Telling yourself that being rejected by others, for example, says something about the person who is doing the rejecting, but it says nothing about you.

You should try to live as normally as possible even if you don't feel like it, engage in physical activities, in work, in social functions. Avoid self-blame. Try not to withdraw, avoid friends, or lie in bed during the daytime—all of which you have a tendency to do when you are depressed. Avoid making major changes until the depression has disappeared, but in simple matters, practice trying to decide and dismiss, refusing to agonize over whether you made the right decision.

Some things you may have to suffer. You may have to say to yourself, "It's there, and it hurts, but it will go away. I have nothing to fear. Since I know there is nothing wrong *physically*, I can stand it." Kraines calls this "exercising your attitudes of stoicism." Paul says, "Whatever things are lovely . . . think on these things and the God of

peace will be with you" (Phil. 4:8-9).

Other Scripture related to self-help include Philippians 3:12: "The only thing I do . . . is to forget what is behind me and do my best to reach what is ahead." The psalmist reminds himself when he is depressed, "I shall praise him, my help and my God" (Ps. 42:11). And again, "Weeping may endure for the night, but joy comes in the morning" (Ps. 30:5).

This does not mean that overcoming depression is an easy task—that a depressed person can "snap out of it." Admonishing a person to pull himself together is the kind of simplistic advice Job's "friends" gave him when he was suffering.

Put your heart right, Job.

Reach out to God.

Put away evil and wrong from your home.

Then face the world again, firm and courageous.

Then all your troubles will fade from your memory (Job 11:15).

Job had more insight than his "friends" and reminded them that

In trouble like this, I need loyal friends—
whether I've forsaken God or not,

But you, my friends, you deceive me like streams
that go dry when no rain comes (Job 6:14).

The depressed person needs the emotional support of his family as well as his friends. He may make life difficult for those around him with his unpleasant behavior, but their help is very important in sharing some of the burden of making difficult decisions, reassuring the person that he will recover, protecting him from himself when he feels suicidal, and in some cases providing the stimulus for even such things as personal hygiene and avoiding withdrawal. In the final analysis, however, the real healing comes from within the person himself. While the Bible gives no easy answers, spiritual resources can help him bring about this healing.

We are reminded by Christ in the Sermon on the Mount that our happiness and well-being are not dependent on our circumstances. Jesus promised happiness to the poor, the sad, the humble, even those who are insulted and persecuted. He did not promise a life free from these unpleasant realities, but he did promise spiritual resources to deal with them.

What if you are too depressed even to reach out to God, like Joe? He still helps: Paul said ". . . the Spirit helps us in our weakness; . . . the Spirit himself intercedes for us with sighs too deep for words" (Rom. 8:26). (Just knowing that God himself was praying for me when I couldn't was very helpful to me when I walked through the dark valley a few years ago). Isaiah also gives us assurance that God is aware of what we are experiencing and walks the road beside us:

When you pass through deep waters, I will be with you;
your troubles will not overwhelm you.

When you pass through fire, you will not be burned;
the hard trials that come will not hurt you;

Do not be afraid—I am with you (Isa. 43:2, 5).

Depression is a strange, debilitating phenomenon with no fast, easy cure. One reason is that there is a wide con-

(Continued on page 31)

Gladys M. Peterson lives in Sioux Falls, SD. Her husband, Dr. Wayne Peterson, is dean and academic vice president at North American Baptist Seminary.

OPEN LETTER TO OTHER JULIES
OR JOELS:

Dear Julie,

by Berneice Westerman

It is rainy season again, and I am reminded of the four months you spent out in Cameroon in 1975. Those books that you cleaned have molded again, and more termites have found their way through more reading materials. You would be surprised! I am!

There are other changes, too. Those little boys, that were in class one, are now in class three. Well, some of them are. Others have left for various reasons: low marks, inability to be disciplined, insufficient money for fees and illness. I know that you would like to have heard that all of them stayed and would complete their schooling, but dropouts happen in all areas.

You wanted to have them sing a song or two that you taught them. I can tell you that your desire has been fulfilled in that respect, for those who can and like to sing are singing your songs.

You are preparing for your future service in God's kingdom. Perhaps you will be the one to take the place of one of us whose retirement draws near. You were told to "Take a look at the need and then decide." I repeat that to you now. I know you are not yet ready for that, but there is no harm in reminding you about what God has shown as a challenge. (Someone else may be ready.)

Yes, I miss you, Julie. I miss that guitar music, the helpfulness as painter, lawnboy, "haymaker," termite exterminator, but most of all, your desire to share Christ with others.

Now I wonder how many more Julies there are in the North American Baptist churches. I see that we will probably be short-staffed again during the coming school year. Pray that the many things that need to be done will not hinder Christ to live through those of us whose hands are full. Pray that the students will be open to God's will and his way in their lives.

Your Aunt Bee,
In the Service of
Christ.

Berneice Westerman is missionary in Cameroon, West Africa. She ministers at the Baptist Boys Secondary School at Soppo.

Onesimus collapsed into the shadow of a high stone wall. His breath tore from his lungs in wheezing gasps as he peered furtively into the dark alley. The murky glimmer of moonlight, diffused through clouds, threw menacing shadows on the barren street, and he shivered violently as persistent raindrops soaked through his threadbare clothes and ran in icy rivulets down his spine. Lulled by the rhythmic beat of the rain, he huddled in an uneasy sleep, his right hand holding fast to the comforting bundle stowed inside his shirt.

"Hey you—slave—get up!"

Onesimus blinked sleepily as he looked up to a man in armor.

no more a servant

by Michelle Locke

"I said move!" shouted the centurion.

Onesimus scrambled to his feet and cringed against the wall. The centurion's eyes narrowed in suspicion.

"Where are you from?" he asked roughly.

"I—I come from Colosse," stammered Onesimus. The centurion raised his voice for the benefit of the crowd of interested spectators.

"What are you—a runaway slave?" he jeered. Onesimus looked nervously around at the hostile faces as the centurion's powerful fist swung back menacingly. Suddenly, the side of his face exploded in pain, and he sprawled clumsily on the cobbled street. As he fell, the cloth purse worked loose sending the glittering evidence of Onesimus' guilt clattering into the gutter.

"So, a thief, eh?" said the centurion triumphantly. Quickly, he snatched up the coins and with a last, well-aimed kick was gone.

The crowd dispersed as rapidly as it had formed, and in the suddenly quiet street, Onesimus lay on his stomach feeling sick and helpless. Instinctively he flinched away from the hands that reached down to set him upright, and was filled with a sudden rush of shame when he recognized Epaphras, one of his old master's friends.

"Onesimus, what are you doing in Rome?" exclaimed Epaphras. Onesimus blushed, "Epaphras, I—I . . ." he trailed off in confusion. Epaphras tactfully ignored Onesimus' bruised and battered appearance.

"Come along with me, Onesimus," he said cheerfully.

Onesimus frowned in puzzled surprise. Surely by now Epaphras had heard that a slave and a purse full of money had gone missing from the household of Philemon, yet instead of administering a well-deserved punishment, he was offering help. Onesimus shrugged his shoulders in bewilderment and followed obediently behind the big Colossian.

At the house of Epaphras' friends, Onesimus was pre-

sented with hot water and clean clothes and was soon smiling benignly at his reflection. At the sound of the dinner gong, he flicked an imaginary speck of dust from his borrowed finery and hurried downstairs. He stopped at the entrance to the dining room and hovered in uncertainty. Around the table sat Epaphras, a tall stranger and a frail, bent man with fire in his eyes.

"Come in, Onesimus," said Epaphras kindly, "this is Tychichus," he said, waving a hand in the direction of the tall man, "and this is Paul, the apostle."



Throughout the meal, Onesimus sat quietly listening to the strange new words the Christians used. His last master had been a Christian, but Onesimus had shut his ears to any talk of the new faith. Since he had been helped out of the gutter by Christians, however, Onesimus had forgotten some of his burning animosity against the world. He was anxious to learn what motivated these men, and when Tychichus asked him to stay and hear Paul preach, he agreed readily.

The smoking torches sent flickering shadows over the high walls of the meeting room. The low hum of gossip subsided as Paul stood up before them and began to speak. Onesimus listened intently to the message.

"Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:3-7, King James).

Onesimus' eyes widened in disbelief as the phrase "no more a servant" echoed inside his head. As soon as all the other Christians had left, his questions came tumbling out to be answered patiently by Paul. By the time the first pink rays of the sun were parting the eastern clouds, Onesimus had run out of questions.

"You see, Onesimus," said Paul, "it's a question of faith—if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

Church Extension in the City of the Presidents

by Ralph R. Nelson

EARLY BEGINNINGS IN CHURCH EXTENSION

Here in Brazil, many cities bear a historical or cultural title, lending a special "home grown" flavor to each locality. For instance, in our state of Rio Grande do Sul, Caxias do Sul is known as the "Grape Capital" of the nation, Novo Hamburgo as "The Shoe Capital" of the state, and the city where we live, Santo Angelo, is called "The Capital of Missions" (dating from the days of Jesuit missions among the Indians of the area).

The city of Sao Borja has earned the name, "City of the Presidents," because two presidents of Brazil owe their origins to this city, which is now one of the preaching points of the State Brazilian Baptist Convention of Rio Grande do Sul. These presidents were Getulio Vargas and Joao Goulart. Getulio Vargas, one of the most famous of Brazilian presidents, did much to stabilize the political system of Brazil during difficult days. Many Brazilian streets bear his name; famous works of art and public squares all over Brazil have been named in his honor.

Sao Borja occupies a very strategic location in Brazil and in our state. Lying on the border of Brazil with Argentina, it is in the area called "National Security Zone." This key position attracted the attention of Baptists in our state many years ago. About 17 years ago, the Central Baptist Church of Porto Alegre began a preaching point in the city, which continued for several years, but distance (1,000 kilometers round trip), dirt roads and other factors resulted in the closing of the work.

God's ways are often not known by man, but he has his way of opening doors which, humanly speaking, seem permanently closed to the Gospel. Several years ago, a railroad man, Ezequiel Bravo, member of Sao Tiago Baptist Church, was transferred to the city of Sao Borja. Being a Christian zealous in personal evangelism, he was not content to remain without a Baptist witness in his city. Soon he started a Sunday school with a dozen people crowded into his tiny living room.

The Rev. Ralph R. Nelson is missionary at the Northern Association of Rio Grande Do Sul, Brazil.



Missionary Nelson, second from left, with baptismal candidates at Sao Borja.



Missionary Ralph R. Nelson baptizing at Sao Borja.

In April 1977, the executive secretary of our state Brazilian Baptist Junta, the Rev. Wilson Alves de Oliveira, and I conducted an evangelistic campaign in Sao Borja, using a public school for the meetings. Through the use of mission Gospel films and preaching the Word, many heard the Gospel for the first time. A total of 39 people responded to the invitation to accept Christ as personal Savior. In November 1977, Pastor Wilson and I conducted

a second evangelistic campaign with a total of ten decisions for Christ. Subsequent visits and evangelistic outreach in the city resulted in additional decisions.

In December 1977, I had the privilege of baptizing six people in the waters of the Uruguay River. What a joy it was to baptize these firstfruits of the church extension work in Sao Borja. In November 1978, another seven persons, upon profession of faith in Christ as personal Savior, likewise entered the waters of baptism.

COUNTING OUR BLESSINGS IN CHURCH EXTENSION

We rejoice that, in all of the details of the work in Sao Borja, we can see the hand of the Lord guiding and directing, so this work of church extension might come to fruition. I would like to enumerate some of them, so together we might praise the name of our Lord who is the "Author and Finisher" of our faith!

1.) The vision of the Baptist Church in San Tiago was to cooperate with Ezequiel Bravo in his desire to start a new work for the Lord in Sao Borja. In the last two years, this church has helped in personal evangelism with distribution of tracts and in the preparation of the candidates for baptism.

2.) When the Central Baptist Church of Porto Alegre initiated a work in Sao Borja 17 years ago, they rented a good sized building in the center of the city as their preaching hall. In April 1978, Pastor Gastao, executive secretary of our northern association, and I were able to rent the *very same building*, which we are presently using for our meetings in the city. After 17 long years, the Lord provided us with the very building which we needed, only two blocks from the center, a paved road in front of the building and electric lights. We consider this a divine miracle that the very same building, which had been rented as a storehouse within a week of our search, suddenly became available for the state convention.

3.) After the hall was rented, it needed painting and repairs, before it could be utilized for meetings. The northern association agreed to take care of this. But who would do this at a reasonable price? God knew about this need and provided, through our church in Santo Angelo, a professional painter, Walter de Nascimento, who freed himself from his work in town and painted the preaching hall for a minimal fee. The Bess firm in Santo Angelo provided paint at a substantial discount. Our church and the Baptist church in Ijuí provided chairs. One of the new members in Sao Borja is a carpenter by trade. He agreed to do the necessary repairs on the building, even changing some of the worn, heavy doors that had let in cold air during the winter. The Santo Angelo church promised to take care of one preaching service a month. The association set up a rotation system for pastors to go there each month. We thank the Lord for these answers to specific prayers that the meeting place might be prepared for inauguration and use.

4.) In any new work, the initial leadership is of primary importance. We are grateful for the dedication of the Brazilian lay leader in Sao Borja, who has a variety of experience in working with all ages and is untiring in his ministry. Antonio Antunes dos Santos from the Baptist church in Sao Tiago, the mother church of Sao Borja, is another fine dedicated layman. He has done much to instill missionary zeal into the new work in Sao Borja. He has been accepted as a student at the Brazilian Baptist Seminary in Rio and will be leaving for studies during 1979. We thank the Lord for his invaluable help to the new work in Sao Borja.

5.) When a missionary baptizes new converts, one of the primary concerns is that these new babes in Christ might continue on in the faith and bear fruit for his glory. This has happened in Sao Borja. None of the candidates have returned to the world but are going on and growing in the grace and knowledge of our Savior. The faithfulness of the young people is particularly encouraging, because they go out regularly distributing Gospel tracts and testifying of Christ. There are 17 young people in the youth group, and few have leadership knowledge, so our church in Santo Angelo has been supplying them with youth quarterlies. Pray that they might grow in the faith and in leadership ability.

6.) One of the big problems in the interior of our state has been travel on dusty and muddy roads, depending upon the time of year. Some roads were so bad that when a car passed, clouds of dust rose up so high that I had to stop the car and wait to be able to see again. We are so thankful that many highways have been built during the last few years. The highway to Sao Borja is one of the best in the state. It is very well paved, so during rainy or dry weather there is never any problem in travel to Sao Borja. As I go there once a month, this is a great blessing to me. I can travel to the preaching point without being preoccupied with bad weather or clouds of dust accumulating on clothes and equipment.

FUTURE PLANS FOR CHURCH EXTENSION

The blessings we have experienced in church extension in Sao Borja are so many, that to enumerate all of them would be almost impossible. All we can say is that "This is the Lord's doing and marvelous in our eyes" (Matthew 21:42). We covet your prayers for God's blessings on church extension in Brazil, and that many more Brazilians might find Christ as personal Savior. There are two other church extension projects planned for the northern association. After furlough, I will have the privilege of being involved in these through the use of Gospel films, loud-speaker work in the streets, preaching the Gospel and cooperation of the musical group, "Messengers of Love." Pray that God's will might be done and that a great harvest might be reaped for our Savior in Brazil. □

Why Choose the Follow-Up Section?

by Wayne Jorstad

Now that the God's Volunteers team for 1979-80 has been chosen, it is time to do some reflecting. Being a member of the follow-up section, I have come to realize that not many people have really grasped its purpose. There are many times when we have been called the visitation team, back-up team, Team II, or the survey team. All these names suggest some of the functions of our ministry, but it still hints of some unawareness of what we are all about. This makes me wonder how many young people in our Conference are missing out on an opportunity to become a part of this wonderful ministry.

To some who apply for G.V.'s, the follow-up section may be just an alternative. If they do not make the music section . . . well, there is always the follow-up section. Or perhaps they feel they cannot sing, so they join up with the follow-up section so that they can be a part of God's Volunteers.

If these are true attitudes, then it is unfortunate, because the follow-up section offers more than an alternative. When I applied for this ministry, I did not grasp the full concept until I got involved. Now that eight months have gone by, I can look back with fond memories. I can understand why God wanted me to experience this great year. In the past I learned a lot through books, but there is nothing like practical experience.

Personally, I want to work within the church and be able to serve it adequately. When you work within the church you have to work with people, and one way of

learning about people is to take advantage of the follow-up ministry.

It is true that this ministry has only been in existence for about five years. But if it is to continue to develop, we, as a Conference, will have to support it by participating in it.

In some ways this ministry can be difficult. At times I have felt like a shadow in the background whom nobody really understands. You see, I am a person who enjoys being up on stage, and there are times when I wished that I could have been up there with the music section seeing people laughing or crying. There is a thrill involved when you can see how the Holy Spirit uses you to move people to make decisions for Christ. But this does not happen just during the concerts within the church.

We, as a follow-up section, have seen many decisions made for Christ while visiting the homes in the community. It is exciting to go to a person whom you never met before and see how the Holy Spirit has prepared him for the moment

God's Volunteers



you are together, and he accepts Christ. Of course, we do not see a decision every time we go visiting, but there are countless occasions when I left a home knowing that there would be a decision in the near future.

True, the follow-up section may not be in the spotlight, but its ministry is just as important. God's Volunteers is much like a football team. The quarterback, receivers, fullbacks, and field goal kickers are all in the spotlight, but they will be the first to say that they need their blockers. The music section's ministry is widely known and understood, but they would be the first to say they need the follow-up ministry. That is why we are called a team.

The follow-up ministry is not just involved in door-to-door witnessing, but also in a one-to-one discipleship training. It is true that we go calling door to door, but our main ministry is discipling a core group of people chosen by the pastor of the church. What a unique opportunity to put Matthew 29:19, 20 into practice. It did not take long before I discovered that I was not the only one teaching, but that my core group member was teaching me. As I think back to the thirteen or fourteen people that I have worked with, I see a lot of growth in them as well as myself. There were some memorable sharing times, each of us sharing what God has done in our lives. I have been encouraged by their testimonies because it challenged me to have more faith in our Lord Jesus Christ.

If this kind of ministry sounds interesting to you, I highly recommend it to any young person in our Conference who is between the ages of 19 and 26. If you're too old to get involved, do not be discouraged because the follow-up ministry gets its energy from your prayers, and I hope there will never be an energy crisis in this area.

Prayer of a Cameroonian Grandma

by Ken Priebe

Over the past two years, I have noticed that church membership and evangelistic outreach in Mamfe Field, Cameroon, has decreased. It has been of great concern to those of us working at the coast, as well as in our convention. Therefore, we as leaders decided to send out a team to visit the area for the purpose of observation, evaluation, encouragement and evangelism. A one-week tour was planned to visit the seven churches beginning Sunday afternoon. Three pastors and myself were chosen to undertake the visit.

I had just returned from Nkongsamba Field the day before and was feeling sick with a throbbing headache. I went to bed early, thinking it would pass, only to wake up Sunday morning feeling worse. I thought it was due to tension, so I took some aspirin and, with the three pastors, began to load our Landrover for the one-week tour. My wife, Eileen, said that perhaps I should wait till Monday. However, itineraries had already been sent out, informing the churches of our arrival. Therefore, in order to meet our schedule, we decided to go. We prayed for safe travel and health, and believed God would grant that to us.

After traveling for approximately four hours, we arrived at our church in Ayang, Mamfe. The place where we were to stay overnight was occupied with a tribal meeting, so we had to rest for a couple of hours in our host's sleeping room before setting up our overnight material and having access to the house. While we were waiting, I found myself getting sicker. The headache since morning had gotten worse. I started feeling nauseated, and it seemed as if someone was scratching the back of my eyes with a sharp knife. I was feeling hot and cold, and every joint in my body was starting to ache. I was wondering what was happening to me and at the same time feeling afraid. Never before did I have these symptoms. The pastors with me said I should take some nivaquine for malaria, because to them it seemed that this is what I had.

Finally the tribal meeting was over, and

The Rev. Ken Priebe is area co-ordinator of the Kumba, Mamfe and Nkongsamba Fields in Cameroon, West Africa.

we were given our rooms in which to set up our trekking beds. Everytime I stood up I got dizzy, so my field pastor, the Rev. D. Ntui, helped set up my bed and attach my mosquito net to the wall. I got into bed, covered up with my sleeping bag, and lay very

still, hoping and praying for the pain to go away. Before the pastors with me retired, they came and prayed that God would hear our prayers and cause the sickness to pass. Nevertheless, all night I lay tossing and turning, thinking and praying, hoping the pain of the night would turn into relief for the day. But it didn't. Morning came with its intense heat, and still I was shivering cold. I couldn't open my eyes for the pain, and every position in which I lay turned into agony. By this time I knew I had malaria. I took some more nivaquine. Along with the medicine, people continued to come and pray. I remember one elderly Presbyterian pastor, with his deep loud voice, praying with such moving words that I thought God must surely answer the prayers of his people. Morning passed into afternoon, and I remember wishing so much that Eileen were with me. Sure, I had all my loving Christian brothers and sisters with me, but it isn't the same as having someone in my family to care for me. I also remember wondering why God was allowing this to happen. We did not have any other motives in mind for this tour than to visit the brethren, to strengthen and encourage them, and to share the good news of Jesus Christ. We were doing it for him! I remember repeating Scripture passages over and over in my mind, which I had learned as a boy in Sunday school, claiming God's promises for healing. I also remember praying that if there was unconfessed sin in my life, that Jesus would take it away and give relief from pain.

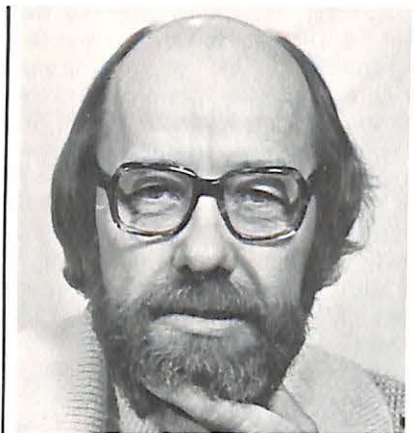
Afternoon passed, and evening came with still no change. Christians from the village, including myself, were afraid of what was going to happen. Instead of getting better I was getting worse. The last thing I can remember from the evening is looking at the bush lamp in the middle of my room, eyes closed, but still able to see a glimmer of light. The next thing I knew, it was morning. I was awakened by people crying and wailing. Someone outside my window was saying that I was doing strange things all night. He heard me talking and screaming as if I was out of my mind. I couldn't remember a thing. I only knew that the pain was still present, and my prayers were still unanswered.

However, something happened then, which I will never forget. As I was turning from side to side, and groaning under my breath, someone came into my room. He was dragging his feet across the floor like an old person. I turned to the door, trying to open my eyes, but was restricted by the pain. The person then knelt beside my army cot, and reached under my mosquito net for my hand. I could tell by the touch of the hand that the person was very old, and that she was a lady with hands caloused and hard by years of farm work. As she squeezed my hand, she began to pray. I don't know what she prayed, because she prayed in her own language, but I knew God understood. She prayed for about a minute, and then her words were mixed with crying. As she wept, I remember that I began to cry. Soon tears began to form under my eyelids, forcing their way out. As the tears left my eyes, so did some of the pain. Gradually I opened my eyes and saw this very old grandma kneeling by my bed. Her hair was as white as snow, and her face as dark as night. Down her cheeks flowed tears, following the wrinkles of her old age. She continued to pray for a while, then squeezed my hand and left. I watched her as she walked with her back bent and feet dragging on the dirt floor. After she closed the door behind her, it seemed as if a miracle of healing had taken place. The tears carried with them the pain. It didn't hurt anymore to open my eyes. The scratching in the back of my eyes was gone; my shivering left, and I was able to give a sigh of relief as I found myself resting. Over and over in my mind I remember saying, "Thank you God, thank you God."

This was early morning. By noon I asked the lady of the house to bring me a basin of water, and I got up, washed myself, got dressed, took down my sleeping materials, packed them in the Landrover and was off to the next church. People were amazed. A person with malaria, as I had, would normally be in bed for a month recuperating. Yet I was able to finish the tour with the rest of my fellow pastors.

What was the reason for this encounter with malaria? I don't know. However, one thing I do know is that I am stronger as a Christian because I've gone through it. It has taught me numerous things: the main one being, that God answers the prayers of his faithful people who pour out their souls in victorious prayer. I praise God for honoring the prayer of that old grandma, and at the time of her prayer, bringing healing to my body. I also praise God for the many other faithful Christians who joined together, asking God to heal. I realize that God was

(Continued on page 31)



putting it together

by Ernie Zimbelman

The greatest experience that can come to any person is the experience of love—giving or receiving it. When I experience love, it speaks to me about myself and

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

makes me feel worthwhile. It gives me a sense of value, of being somebody.

One of the first Scripture verses most of us memorized is John 3:16: "For God so loved the world that he gave his only Son . . ." I want to focus your attention not on the gift but on the motivation of the Giver—God's love.

There are many gifts which are given. They may be costly and precious. But if they are not given in order to demonstrate the love the giver has for the receiver of the gift, then the recipient's feelings may not be those of joy and happiness, they may actually be negative feelings.

Most of us have received gifts or been shown kindnesses, and we were left with ambivalent feelings. Sometimes we questioned the motives behind the gift. Sometimes we felt unworthy. Sometimes we felt obligated to show the same kind of love in return. Sometimes we didn't want love from that particular person.

Giving and receiving love is a very complicated process. We talk, write and sing so much about love, but do we really know what it is? It is a rare experience for us to experience love in all of its fullness and beauty.

All of us have experienced love, but we are usually very young when we learn that what is presented as "genuine" is frequently only partial or manipulative.

Any act which I perform is an act of love only to the degree that it is given for the benefit or development of the recipient. To the degree that I receive benefit from "my act of love," the act then be-

comes less than perfect for the other person. Therefore, much behavior which passes under the name of "love" is really only an exchange of favors.

At this point in my writing I stopped, opened my Bible and read again the Love Chapter, I Corinthians 13. Verses four through eight particularly struck me. "Love is patient and kind; love is not jealous, or conceited, or proud; love is not ill-mannered, or selfish, or irritable, love does not keep record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up: its faith, hope and patience never fail! Love is eternal." (GN) These words describe behaviorally what love is like.

Therefore, every time someone has been patient with me, I have been loved. Every time someone has been kind or unselfish with me and has overlooked my faults, then I have been loved. Such an attitude will readily make us aware of an abundance of love around us, including God's.

"For God so loved the world . . ." God got nothing out of the act of giving his only Son. He was not doing a favor for "whosoever" hoping that "whosoever" would return the favor. No! When God gave his Son, it was a one-sided deal. He gave in love. If you want to experience unconditional, unadulterated love, accept his gift as he gave it, and you will experience an indescribable sense of worth and wholeness.

I Corinthians 14:1: "It is love, then, that you should strive for." □

"Once upon another time a group of people loved their teacher and wanted to be with Him always and enjoy the sweet fellowship with each other. In fact, they were known far and wide because of their sincere love for each other and for their teacher. One day, He had to leave them, and they stayed near the place where He left them and talked about Him and remembered all He had said, the beauty of His words, and they praised even His name. And it was good.

book reviews

by B.C. Schreiber

AN ANALYTICAL CONCORDANCE OF THE BOOKS OF THE APOCRYPHA Vol. I and II. By Lester T. Whitelocke, Washington, DC, University Press of America. Each volume \$16.50

If you like to read the Apocrypha, these two volumes will be an extremely valuable help. In many years of research and a comparative study of the Greek language during the last 200 years of Old Testament times and the first 100 years of the Christian era, the author has compiled a first work of its kind.

Biblical scholars, for whom the work is intended, will appreciate finding the Greek words, as they occur in the Apocrypha, in English with a transliteration of each Greek word and its meaning.

The author, a native from Jamaica, West Indies, is professor of Old Testament Studies and Hebrew at Virginia Union University.

The two soft-cover volumes have a total of 1,027 pages. Because the text is typewritten copy only, the price of \$33 seems high. However, its unique contents justifies the price of this concordance. R.J. Kerstan

FAITH AND THE FLAG, By Jeremy Murray-Brown, Winchester, MS. Allen and Unwin Inc. \$17.95.

The title is puzzling, unless one immediately notices the subtitle: *The Opening of Africa*. At least the reader can be assured that the contents is much more exciting than the title. Biography and history are welded together to inspire and inform the reader about the struggle between the men of faith, who were determined to follow their calling as emissaries of Jesus Christ, and those who were in-

The Acts Continue

"And if this were the way it really happened, the New Testament would have consisted of Matthew, Mark, and John. That is, in the unlikely case these three men broke away from the remembering, and the praise singing, and the sweet fellowship long enough to record what happened before the teacher left . . . and they all sat down . . . to discuss the words He'd said and carefully ignore His mes-

sage . . . while they waited for Him to return.

"Whatever happened to the continuing Book of Acts (of the Holy Spirit) in our church? The new chapter to be written yearly begins soon . . . are you open to the urgent need to recognize your gifts and finally listen to His call. Are you helping others answer their call?"

—Selected

What would the Lord have you do? "

terested only in earthly power. Some African governors expected missionaries to act as their agents in order to expand their colonies.

Murray-Brown has done an excellent piece of research. As a historian, he has already established himself in England by producing a number of historical documentaries for BBC.

The narrative begins with the opening of the Suez Canal. This is actually a "flashback," for by this time David Livingstone had not been heard from for three and a half years. The elaborate ceremony simply served as a symbol of African progress.

Murray-Brown looks at the history of Africa in the last century primarily through the lives of six outstanding figures: Robert Moffat, David Livingstone, Ludwig Kropf, Henry M. Stanley, Cardinal Lavigerie and General Gordon.

Moffat is given the most extensive coverage because of the many years he spent in Africa. As a missionary he was probably a few notches above his son-in-law, David Livingstone. The latter spent much of his time as an explorer. Moffat had so embodied the spirit of truth that the Bechuana, who were habitual liars, found it impossible to tell lies in his presence. His personal magnetism, through the power of the Holy Spirit, was able to win the outlaw, Africaner to Christ, and he had great influence over the cruel Moselekatse.

Of the others, Kropf was the first Protestant missionary in East Africa; Cardinal Lavigerie, the archbishop of Algiers, was the founder of the White Fathers; General Gordon, of course, was the enigmatic hero of Khartoum. Faith, suspicion, patriotism, politics, diplomacy and self-aggrandisement are all woven together to make an absorbing story.

UNHAPPY SECRETS OF THE CHRISTIAN LIFE. By Philip Yancey and Tim Stafford, Grand Rapids, MI and Wheaton, IL. Zondervan Publishing House and Campus Life Books. \$6.95.

The title seems to have negative overtones of Hannah Whithall Smith's classic, *The Christian's Secret of a Happy Life*. Both

volumes deal with struggles, uncertainties, frustrations, loneliness and doubt, and lead the seeker of the abundant life to a better understanding of himself in the light of God's Word. Ultimately he will discover a more meaningful relationship with God and with his fellowmen.

Yancey and Stafford speak more clearly to the present generation, especially to youth; and it is therefore easier to identify with the examples of true-to-life experiences. Temptation, competition, guilt, selfishness, doubt, obedience, legalism, hypocrisy, prayer as well as other difficulties of the Christian life are discussed with unusual frankness. Solutions are there, but they are not always simple nor easy. "A Christian," Stafford says, "is someone who has let his problems out and gives them, each day, to God."

Philip Yancey is executive editor of *Campus Life* and editor of *Campus Life Books*. Tim Stafford is West Coast editor of *Campus Life*, and author of a number of books.

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Could This Happen in Our Church?

I Could Never

"And some adults said, "I could never give the time required to plan and go to teachers' meetings." (But the pusher, the porno book dealer, and the movie producer said, "We'll stay open whatever hours are necessary everyday to win the minds of the kids.")

"So the adults stayed in their classes and enjoyed the sweet fellowship and absorbed the good Bible study and could go out of town often on the weekend and were available to do whatever was good to do on Wednesday nights instead of teachers' meetings.

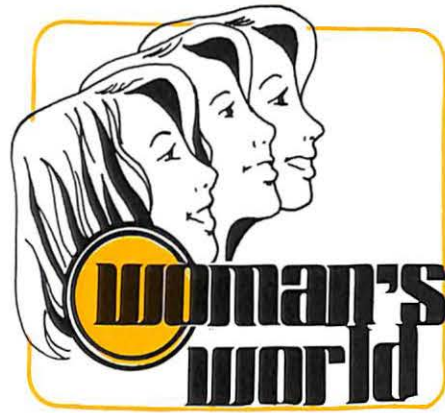
"And when October came, the children came to their classes, and no one was there except the staffers going from one room to another trying to assure them that someone would surely come to teach

them some Sunday soon. But no one ever came, and the young people soon quit coming, because they had gone to listen to others who did care about the things they did and what went into their minds.

"And each year the age of the youngest adult department was changed upward and soon only the older adults enjoyed the sweet fellowship and good study on Sunday and were able to go out of town often on the weekend and do whatever is good to do on Wednesday nights instead of teachers' meetings.

A Fable?

"A fable about another church, not ours? Have you been approached to teach? As a teacher of an adult class have you encouraged and even taught with the aim of inspiring your class-members to answer a call to go to work where He has needs?



God's Sustaining Power

by Lucy Rathbun Berry,
Sacramento, CA

He did not fail me then! He has not failed me yet! He will not fail me now!

No, he did not fail me then, this God of ours. Not then, 13 years ago when, on a rain-soaked street, a car came screaming through a stop sign into the intersection. But, I was there! Headed south, not west! On that early February evening, I took an unscheduled flight through the windshield of my car. I landed 60 feet away, face down in a gully carrying run-off water. He did not fail me then as over the next ten days my mind struggled back to a level of consciousness. He provided all things good for this "basket case" by allowing me to breathe even then, those tortured gasps of air; although 17 ribs had been broken and separated. My back was broken; a lung was partially collapsed; an ankle was cracked, and big chunks of flesh had been scraped from the bones of both legs. The doctors marvel that my elbow was not crushed. It wasn't even scratched! I had only one small cut on my face—in my eyebrow.

He did not fail me then as I underwent 64 minor surgeries within a four-day period beginning on my birthday through Christmas Eve in an effort to alleviate some of the pain for the holiday season. Every rib joint had to be injected many times. But, through it all, God was there.

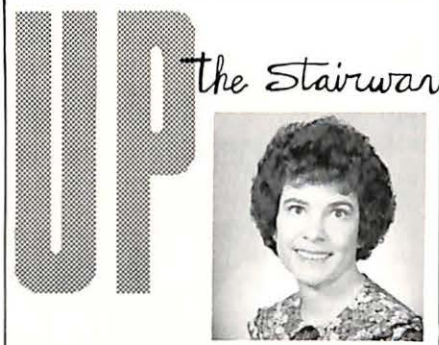
He did not fail me when I spent the following year in and out of the hospital, first in one type of cast, then another. Christmas day I had emergency surgery to prevent some ribs growing inward from puncturing my already weak lung. As I regained consciousness, I was consumed with the joy of breathing without the stabbing pain. I thanked God for every breath.

He did not fail me then as I spent one

of the longest periods of time hanging in cervical and pelvic traction—19 long months! During those months my bed was directly in front of a sliding glass door. My view of the outside world was limited, to be sure, but it was my "territory." I watched the mockingbirds chase our Basset hound away from their nests. I watched the young birds learn to fly and identified with them in their fledgling efforts as I was hoisted into an upright posi-

tion only to beg to be put back into bed. I watched as God's rain formed pearls on the leaves of camellia bushes dancing just outside my door. As I watched them form and take shape, they became a symbol of God's Word to hide in my heart to succor as those times came when it was physically impossible to hold my Bible. From these bits and pieces, God fed me that I might be comforted.

He did not fail me, as I underwent



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

Our life's stairway, as a family, has been populated with hundreds of guests for meals and overnight sleeping. The pastoral ministry often calls upon its participants to engage in such generosity, whether or not one is "in the mood" or equipped with facilities and finances to do so.

Hospitality became a way of life for us, buoyed up by the fact that much of our company resulted from church guests who came to preach, sing, and share the Gospel with our congregations.

Oftentimes the most rewarding hospitality experiences for me were those spontaneous ones when I didn't have lots of time to clean house in advance or even prepare fancy casseroles. It has taken me too long to learn the difference between two words, which are frequently interchanged with references to having guests in. They are *entertaining* and *hospitality*.

During our honeymoon months, while traveling, we stopped in a small city to fill gas about 5:00 p.m. My husband remembered that some of his friends lived there. He looked up their address in the phone book and announced that we would stop by their home, so I could get to meet them.

I felt a bit uneasy at the prospect of dropping in on the home of a total stranger at mealtime without phoning first. Moments later, as we were walking up the steps to Carley and Gordon's

apartment, I hung behind my husband and waited nervously for the response to our knock.

The open door revealed an excited young woman who welcomed us with an open mouth and open arms! She was indeed surprised to see us, but she hugged me and made me feel so at ease. The apartment housed the couple and their three little children. Signs of activity were everywhere among the clutter of toys, the folded clothes, and books. Stuffed grocery bags were on the kitchen table. Carley had just returned from her weekly marketing.

Both expressed joy at our coming. Gordon invited Clarence into the living room, while Carley said, "Dorene, just sit down here while I put these groceries away. You're just in time for supper, and we want you to eat with us. We're having cereal and bananas. It will be fun!"

We stayed! The cereal-and-banana supper was delicious, but the warm feeling we experienced was the most memorable part of our visit. We felt loved. We had been made to feel that having us there and spending time with us was more important than a fancy table, fine china, and gourmet foods.

There is nothing wrong with having nice things and setting a pretty table. These are to be desired but not at the expense of laughter and genuine love at mealtime.

Karen Mains, in her book, *Open Heart, Open Home*, points out that home entertaining puts things before people, but hospitality puts people before things. It seeks to minister and serve, not to impress.

Avoiding having someone over for fellowship after the Sunday evening church program, because the newspaper was left spread all over the living room floor, would be missing out on a real blessing.

Thank you, Heavenly Father, for reminding me of the cereal-and-banana supper whenever I get up tight about having company. Help me never to forget that people are always more important than an elegant setting.

"Get into the habit of inviting guests home for dinner or, if they need lodging, for the night" (Rom. 12:13, LB).

painful neck surgery followed by long months in cumbersome casts and braces. When I thought, "Lord, I can't bear any more!" he reminded me that the pressure of the cast on my forehead compared only in the minutest degree to that which he suffered for me on Calvary's cross.

He did not fail me when I had more back surgery because of pseudarthrosis. Again long months of total bed rest, laborious hours in braces, therapy and exercises followed. I often became impatient. I wanted so much to be well, to go to church, and wherever else I wanted to go. As I prayed for patience, I was reminded of his love and patience toward me; yet how frequently he needs to say, "What little faith you have!"

He did not fail me when I was told that more back surgery was needed. Ossification of the bone kept my back from fusing. Indeed, I would be fortunate if it ever did fuse. This entailed months in a hospital in another city, confined in a full-body spica cast with bars between my knees. Discouragement and confusion engulfed me until he again reminded me that in this world there will be discouragement. But he is preparing a home for me in heaven where discouragement will not be known. It was during this hospitalization that I began having blood clots in my weak lung. I found myself being transported almost on a monthly basis back and forth between the acute hospital and the extended care facility. God graciously saw me through three of these pulmonary emboli, and I was again reminded of his great goodness to his children.

He did not fail me when on Christmas Eve I was again admitted to the hospital with yet another pulmonary embolus. Surgical intervention seemed the only way to prevent gambling with my life. The new year dawned. Very quickly death came for my mother confined in a nursing home. In mid-January, I had heart surgery and by the end of the month I was rejoicing just to be at home.

Summer Blessings

by LaVerna Mehlhaff,
women's
work director



Remember your Blessing Box during the busy summer. Think of it as a way to express your gratitude to God for his blessings and faithfulness. All monies from the Blessing Boxes go toward the \$675,000 goal.

Creation of a Camp

by Margaret Heckman,
Central Baptist Camp
Lansing, IA

For many years, several Associations in our Central states had a desire to have a camp of their own rather than operate with rented facilities. In 1971, the Iowa camp committee was made aware of a 200-acre farm up for sale in northeast Iowa that had good potential as a campsite. They shared their good news with committee members of several other states. Soon thereafter the combined group took a step of faith and purchased the property with borrowed funds.



Central Baptist Camp, Lansing, IA.

Our family wondered what the new four-state campsite was like, so we decided to see it. We traveled down Highway 61, the second most scenic highway in our nation, which follows the Mississippi River to the town of Lansing. We noted a sign as we entered the town, "Lansing, the little Switzerland of Iowa." The countryside was beautiful! The description was very appropriate as the fields were covered with white daisies nodding their heads with the breeze. Wild flowers were everywhere in abundance. Because of road construction, we had to travel an extra eight miles to the camp property. A breathtaking view of the rolling hills and farms lay before us. It was every bit like the Bavarian villages of Europe, which we were privileged to see

cares for me. He has said he will never leave me alone. With him at my side, and the faithful support and love of my pastor and family, my church family and my own personal family, I will weather this storm!

No, he did not fail me then, this God of ours. He has not failed me yet. He will not fail me now!

the year before. Reaching the valley, we marveled at the beauty of God's creation: the firmament did show his handiwork! Tents and trailers dotted the valley as we approached the camp property. Gazing at the hills, we could not help but give thanks to our Creator for making this site available.

The weekend was an enjoyable one for over 100 N.A.B. children, youth, and adults. Removing hay from the loft, tearing down an old building, cleaning the grounds, fellowshiping, worshipping, and singing together were some of the highlights. We gave honor and glory to our Maker.

Over the following two years, volunteers worked on converting the large dairy barn into a lodge. A chapel and sleeping quarters were built on the second and third floors. A kitchen, dining room, and

recreation room were constructed on the first, ground level floor.

Little did we realize, in 1972, that the Lord would open the door for our participation as the camp's first administrator. We are thankful for the privilege and joy of serving him in this way. The Lord had prepared us by exposing us to camp in our early childhood years with our parents. We're thankful, too, for the encouragement and help from our own church, other N.A.B. Conference pastors, leaders, and the professors of our N.A.B. Seminary. The opportunity of Released Time teaching and camp counseling further helped us to see the blessings and benefits of a camp ministry.

(Continued on page 31)

RECOMMENDATIONS FROM THE GENERAL COUNCIL TO THE 1979 TRIENNIAL CONFERENCE

OF THE NORTH AMERICAN BAPTIST CONFERENCE
JULY 10-15, 1979
BISMARCK, NORTH DAKOTA

On May 24-26, the General Council met in one of the Chicago area hotels to discuss the business of the North American Baptist Conference. All 21 Associations were represented by either the Association representatives, the moderator, or both.

The General Council is making the following recommendations, to be acted upon by the delegates at the Triennial Conference in Bismarck, July 10-15, 1979.

RECOMMENDATION NO. 1—PENSION FUND.

The Pension Fund Committee has again reviewed the present provisions in the program with the hope that members may not only receive the benefits presently provided, but that larger investments may become a possibility to increase future benefits. The study has revealed that although our program is well-funded, adding members would prove costly to the program. The stricter laws pertaining to the private pension fund plans will require the Conference to qualify the program by meeting new government standards. This would involve higher costs with no appreciably greater benefits to the members.

Recommended: As of Dec. 31, 1979, enrollment of new members and payment of dues would cease for our present pension plan.

Members with a vested interest of two years or more would be transferred to a paid-up status. Retirement, disability and widow benefits would be continued for present recipients and provided for paid-up members as eligible, based on their paid-up status. Vested interest of members with less than a two-year membership would be transferred to the new program or refunded. All active members would be transferred to the new fund Jan. 1, 1980.

2. The new plan, beginning Jan. 1, 1980, would be a retirement investment program with *Crown Life of Canada*. In the U.S.A. it would be a tax sheltered annuity plan. That is, arrangements would be made so that no income tax would be paid by the participant until he had some cash in his hand (at retirement).

As at present, the employer (church) would pay \$300 a year and the Conference would pay \$150, making a total of \$450.00 a year paid in. Additional payments could be arranged for at the participant's option. All payments would

have a one-time front-end loading charge of 3¾% (\$16.88 on \$450.00) for the expense of operating the program.

At the present time these payments would be guaranteed to earn 8.0% per annum during the first year (1980), a minimum of 6.5% the second year, 5.5% the third and fourth year, and a minimum of 4.0% guaranteed thereafter.

There always would be a cash value to the credit of the participant until retirement, at which time some form of single or joint life annuity would be available.

3. For the Canadian participants, it would be a group Registered Retirement Savings Plan with similar terms and payments of \$300.00 and \$150.00 per year (Canadian). Interest rates currently are higher in Canada than they are in U.S.A. Otherwise, the features are similar to the U.S. Tax Sheltered Annuity Plan.

Pastors cannot be in an IRA program and at the same time in the Conference retirement plan.

If approved, the program will provide the following:

1. The present recipients of benefits shall continue to receive benefits as heretofore and as stated in the Rules and Regulations of the Pension Fund Program.

2. Benefits accrued as of Dec. 31, 1979, for present paying members will be secured by adopting this program.

3. Paying members shall be able to increase their annual payments into the plan. The amount is determined by the respective laws in the United States and Canada and the income of the member.

4. The Conference shall continue to provide an annual subsidy in the amount of \$150 per dues-paying member who continues in the pension program with Crown Life.

RECOMMENDATION NO. 2—NOMINATIONS FOR THE POSITION OF EXECUTIVE SECRETARY.

Dr. G. K. Zimmerman, the incumbent executive secretary, will not seek reelection for this position. The General Council selected a representative Search Committee to review the position of executive secretary and submit recommended nominees to the General Council.

Recommended: That the names of the Rev. John Binder, D.D., secretary for Stewardship and Communications and the Rev. Willis Potratz, Great Lakes Area secretary, be placed on the ballot for the position of executive secretary with the opportunity as provided in the constitution "for additional nominations . . . to be made from the floor of the Conference."

RECOMMENDATION NO. 3—FORMATION OF AN EXECUTIVE COMMITTEE

Recommended: That a) an Executive Committee of the General Council be formed with the following members: Moderator, vice moderator, general treasurer, chairman of Finance and Stewardship Committee, the most recent past moderator and the executive secretary.

b) The Executive Committee shall have full power to act concerning those items shown in paragraph c. and make needed recommendations between sessions, except that it shall have no authority to change the constitution or the bylaws of the Conference or to act contrary to the same. It is understood that the respective cooperating agencies would be consulted on the issues concerning them. The actions of the Executive Committee shall be reported to the General Council.

c) The following shall be the functions of the Executive Committee:

- 1) To periodically review budget income and expenditures and determine a course of action to maintain a balanced budget.
- 2) To receive reports of expansion plans from the agencies in order to give counsel, which will maintain a well-balanced and well-coordinated Conference program.
- 3) To attend to Conference matters referred by the General Council which do not fall into the specific sphere of any agency, board or committee.

RECOMMENDATION NO. 4—LONG RANGE PLANNING COMMITTEE

Recommended: a) that there be a Long Range Planning Committee as a standing committee.

b) That the membership on this committee be: Vice moderator as chairman, moderator, executive secretary and four members at large, appointed triennially by the moderator. The department heads are to serve as resource persons without vote.

c) That some of the functions of the Long Range Planning Committee be:

- 1) To study and recommend what the N.A.B. should do about future trends in our society (population trends, age changes, philosophy of life).
- 2) To study and suggest what services will be important to N.A.B. membership in the future and what should be done to insure their availability.
- 3) To study and recommend long-range plans for the Conference.

RECOMMENDATION NO. 5—VOTING POWER OF THE EXECUTIVE SECRETARY ON ALL BOARDS AND COMMITTEES

The constitution of the Conference provides in Article V, paragraph 3, that the executive secretary "shall coordinate the activities of all cooperating organizations in their relationship to the Conference. All budget estimates, financial statements and requests of the cooperating organizations which contemplate or result in expansion, budget changes, special financial efforts or change in policy shall be obtained by and transmitted through the executive secretary to the proper committees of the General Council."

Recommended: That the role of executive secretary be strengthened by granting that position the power to vote on all boards and committees.

RECOMMENDATION NO. 6—PAST MODERATOR TO BE A VOTING MEMBER OF GENERAL COUNCIL.

Recommended: Since the most recent past moderator is designated as a member of the proposed Executive Committee, and since all members of that committee should be voting members of the General Council, it is recommended that the most recent past moderator be granted status of a voting member on the General Council.

RECOMMENDATION NO. 7—CHURCH MINISTRIES BOARD SUSPENDED FOR THREE YEARS.

Recommended: Upon suggestion of the Conference Planning Committee and the concurrence of the Church Ministries Board, the General Council recommends that the Church Ministries Board be suspended for three years on a trial basis and that the department utilize task forces appointed by the staff for specific needs. If this recommendation should be approved, the current members of the Church Ministries Board would continue serving for another triennium.

RECOMMENDATION NO. 8—CONFERENCE STAFF TERM OF OFFICE.

The possibility of limiting the term of office of any Conference staff person received considerable discussion and consideration. It was felt that the experience of a person serving in a particular Conference office position took years to build. The Conference would lose this experience if it changed staff frequently. Furthermore, should the Conference limit positions to a given number of terms or years, prospective candidates may not be willing to consider such a Conference office position. The very fact that the Conference has the opportunity to vote for the elected as well as the appointed positions through the General Council, which approves staff appointments, guarantees a proper length of service. If the Executive Committee is approved, it can counsel with persons where there is incompetency.

Recommended: That there be no limit to the tenure of office of any Conference staff person.

Please give these recommendations your prayerful concern.

the GROWING edge

Features from your Church Ministries Department

Brief, provocative articles to expand the growing edge of the mind and soul—to suggest, perhaps, new avenues of thought and action.

Denny's Column

by Denny Miller



(Denny is a college student, living in Portland, OR, and she invites youth (or parents) to send in questions. She (and other young people) will do their best to provide helpful answers.)

This spring I entered two different contests at school. One was for a position and the other, an award. I was assured of getting both of them. But you don't want to act like that. So I kept saying, "It doesn't matter if I don't get those awards."

When the winners were announced and all of my friends made it, and they never

called my name, it did matter. I congratulated everyone, laughed and smiled a lot.

Walking back to my room alone, the fact that I lost hurt. How could I be such a failure? Why did my friends get it over me? Was this going to be the pattern of my life—trying and never succeeding? Never realizing dreams? What went wrong? What was God trying to tell me? Didn't he see that I deserved winning?

Now that the contest was over, I had a decision to make. Should I let the failure determine my attitudes and communication with those around me, or could I make something good come out of it?

On the bulletin board, I had pinned up a little note I had received some time earlier.

"My dearest Denny: Thank you for allowing trials to turn to gold. Surely you are one of my most faithful children. Although you are seeking signs for my will for your life, do not worry my child; the only sign you need is the promise of my everlasting and constant love. Continue

to seek ME and all these answers shall be given to you. Love, Jesus."

On the other side was jotted, "Share with others how God is using your weaknesses to conform you to the image of his Son" (Romans 8:28, 29).

If I am living for myself, I have every right to become bitter and depressed. If I am living for Christ, I have a responsibility to him. It almost came as a shock that even if I wiped clean yesterday's slate, I still could never achieve perfection. This would not be my last failure. All through life I would lose at things, some small and some big.

Some failures will always be hard to take. But they can't be allowed to rule me. There are lessons, growth, and opportunities behind failure. Failure may be success in disguise.

"Whatever things were gain to me, those things I have counted as loss for the sake of Christ . . . I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord . . ." (Phil. 3:7, 8).

order to belong (Titus 3:5). In our sinful natures, there is nothing we can do to acquire salvation or favor with God. In our spiritual natures, there is no sin (Col. 2:10). There is nothing we can do to make our spiritual natures any more perfect than they already are! Any works we do should be our way of expressing love to our Lord, not a way of gaining favor. Religious groups set up standards by which they say a person must live in order to be saved. The Lord tells us our salvation is by faith.

So what do you do if a questionable person does approach you to join their Bible study, retreat, or whatever?

First of all, ask them questions. Do they believe the Bible is the inspired Word of God? Do they believe in the virgin birth of Christ and in the deity of Christ? Ask them what authority backs up their beliefs. Under what circumstances are they personally involved? Do they live with the group or at home? Are there any requirements for membership?

a person. Any religion, cult, or sect which looks to an individual rather than to God for its authority has a serious problem (1 Tim. 2:5; Heb. 12:2).

2. *Beware of any group which demands your possessions or money.* It is true that we are to give material possessions to the Lord. However, God does not expect us to become destitute or beggars because of our giving. If we have given ourselves totally to him, all that we own is also his (2 Cor. 9:7; 1 Tim. 5:8).

3. *Beware of anyone who wants you to denounce your parents.* The Lord created the family unit, and he has a specific purpose for the parent-child relationship, especially in the Christian home (Eph. 6:2).

4. *Beware of any mystical formulas for inner relaxation, comfort, or peace.* If you want to take a few minutes to be by yourself, that's fine. But instead of chanting a liturgical formula, why not talk to your Savior? (John 14:26, 27).

5. *Beware of any group which demands a person meet worldly requirements in*

No Immunity

by Linda Weddle

There's something very subtle happening today—something so subtle that innocent people get caught up in it without knowing what they are doing. It is the popularity of religious cults, sects, and new religions.

You might think this is something which doesn't concern you in your sheltered, Christian atmosphere. You are not immune.

Be wary. These groups prey on youth. They realize that young people are searching for answers and are often easily led. The name of Christ and the use of Scripture are often so cleverly interwoven into their own doctrines that you might be tricked into thinking this is a new branch of your local church.

There are ways to be on your guard.

1. *Beware of any group which worships*

If your questions aren't answered directly, back off. Ask for a doctrinal statement of the group. And again, if they won't give you one, back off.

Be certain of what you are joining be-

fore you join. Once you get involved, it is extremely difficult to become uninvolved. Even those people who do break ties with such a group often have serious emotional problems for the rest of their lives.

The best defense, of course, against getting involved in any questionable group is to be so sure of what the Bible teaches that if anything contradicts it, you'll know immediately.

Peace

by Susan Wallway, Hillsboro, OR

Walking down a misty shore, I struggled from within. The mist settled upon me like a heavy weight, and the sun's rays were like ice.

Inside my soul, the raging storm was reaching its peak. This fighting was about to destroy me, like a shell crushed against the rocks by surging waves. I tried to keep

my mind in some form of order, but nothing helped. No event from the past could I associate with this turmoil.

Never, until now, had I ever really needed God. Entangled in a confusing muddle of loneliness, self-pity, and guilt, I could stand no more. Alone it is impossible to lift such a burden. I cried for help, and the greatest power living answered my plea. God calmed my troubled spirit. The waves, that threatened to tip my unbalanced emotions, ceased. Because he cared for a little nobody like me, the mist lifted and the Son freed me.

There may be more storms, but God is with me to keep me from the rocks that would otherwise crush me to total destruction.

Give your *whole* life to God, and he will provide a refuge, as he has done so many other times for so many others.

"My heart is in anguish within me, and the terrors of death have fallen upon me . . . I would hasten to my place of refuge from the stormy wind and tempest" (Psalm 55:4, 8).

(Susan is one of the young people from the Faith Baptist Church in Hillsboro.)

A Difficult Passage

Christian teens live in the world—at school, at work, and often at play. They rub shoulders with many who are going through devastating times. Dr. Theodore Rubin, a New York psychoanalyst, gives us a look at some of the emotional problems Christian teens see in many of their peers and may even experience themselves. What can you as youth or adult do? We can begin by understanding. Here is a capsule description of them.

Depression. This is not a passing mood; yet parents find it hard to take it seriously. Teens say their parents won't talk about it, except for an occasional "cheer up, things will get better." Professional consultation is necessary: suicide among youths suffering from depression is not uncommon.

Loneliness. Young people yearn to exchange thoughts, ideas and feelings with other people. A lack of open talk between parents and teens makes for a sense of isolation that can be extreme to the point of despair.

Conformity and peer acceptance. Youths think conformity and peer acceptance are the way to combat loneliness and depression, so some of them conform compulsively to the behavior of their peers. In so doing, they surrender their own values, good judgment, and healthy sense of their own uniqueness. Seeking peer approval also leads to lashing out at adult authority represented by their parents.

Popularity. The need for group acceptance, coupled with feelings of inadequacy, often leads to a compulsive need to be liked. Thus, the quest for populari-

ty. It is fed by the popular notion that popularity equals happiness.

Destructive acting out. This includes promiscuity, prostitution, drug use, and other harmful activities. Teenagers say that much of this kind of behavior stems from loneliness, depression, and the need of recognition by their peers. Some will do anything to conform to the standards of others and to be liked.

"Being a girl." There still seems to be a significant number of girls who feel that being female means being inferior. They feel that they have been born and relegated to second-class citizenship and that their situation is hopeless. This leads to feelings of pessimism, frustration and rage. Some parents treat their daughters as if they were not equal to their sons.

Macho confusion. Many boys feel inferior because they do not desire to, and in some cases can't, conform to "macho standards" in sports, sex and aggressive activities. Many are hurt and confused because they like art, poetry, and music—"non-macho things."

Looks and weight. Teens are preoccupied with looks, and particularly weight. Many feel that if they looked different, they would gain instant happiness. This preoccupation with the physical causes a lack of intellectual development, fear of aging, and low self-esteem.

Unrequited love. Some teenagers are too much occupied with a mythical fantasy of a perfect love that gives heaven on earth. It arises from feelings of inadequacy and a need to join with a "perfect self" in an effort to feel whole and adequate.

Sexual confusion. Confusion and ignorance about sex are very much alive. Teens complain about not being able to get reliable information from their parents. They get much misinformation from

their peers and from their own fantasies.

Intra-family problems. The most common problems children of all ages—from the very young through adolescents—complain about in this area are: (1) favoritism of one sibling over another, (2) parental abuse and exploitation, (3) over-protectiveness, (4) parents who hate each other, (5) alcoholic parents, and (6) parents who do not express their feelings or thoughts.

Shyness means stupidity. Many teenagers equate being shy with "being dumb" or having "no personality." On the other hand, they think being outgoing and being the life of the party means being smart and happy. The one who is reserved, they suppose, is dumb and miserable.

(from *Youthletter*, September 1978. Used by permission.)

We Mold Them

I took a piece of living clay
And gently formed it day by day
And moulded with my press and art
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon.
He still that early impress wore,
And I could change it never more.

I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past,
The feel of clay was hard at last.
The form I gave, it still bore;
But I could change that form no more.

—Anonymous

THE SABBATH

by John E. Grygo

On Sunday Christian believers can joyfully exclaim with the psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it."

Often the Sabbath day and Sunday are looked upon as one religious holiday; yet these institutions are very distinct in origin and purpose. The Jewish Sabbath commemorates the first creation of the world. The Christian Sunday commemorates the new creation in Christ.

Since God rested on the seventh day of the week, He instituted the Sabbath for man's happiness and benefit. On that day all manual labor was to cease. This practice was especially enjoined upon the Israelites in the giving of the Ten Commandments. To them it was to be a "perpetual covenant," and received primary place in the Law. Furthermore, it was to be a sign to distinguish Israel from other nations. The "chosen people" should "remember the Sabbath day to keep it holy."

In the beginning, the first Christians observed the Sabbath as well as the first day of the week. "They met with one accord in the temple." The apostles went to the temple "to teach and to reason." There is no positive command that Sunday should be observed as a day of public worship.

Jesus observed the Sabbath, but he gave his disciples a more liberal interpretation of the Sabbath law. He asserted the true fundamental idea as fulfilling the human need. Jesus claimed to be the Lord

Rev. John E. Grygo, retired N.A.B. pastor and Conference worker, lives in Waverly, Ohio.

of the Sabbath; thus it was for him to direct his disciples to labor in his service also on the seventh day of the week. He told his critics that one does not break the law by doing works of mercy.

Our Lord himself taught in the temple and synagogues. He also healed on the Sabbath day the infirm woman, the impotent man, the blind man, the man with the withered hand and the man with dropsy.

Christianity began Sunday morning. All four Evangelists tell us that Jesus rose from the grave on the first day of the week. He honored the day by appearing to Mary Magdalene, the women and the disciples. Small wonder that Jesus' followers honored the Lord's day by assembling themselves voluntarily for worship and the celebration of the Lord's Supper. They did not honor a dead Christ but their risen Lord.

In his teachings the apostle Paul specifically makes it plain that Christians are no more in bondage to the Mosaic law, which says, Do this and live! But our Lord says, Live and you will do this!

Jesus is the end of the ceremonial law by having satisfied the demands through his death on the cross. Now everyone that believes in him is declared righteous in God's sight and is vindicated of any charge of sin in connection with failure to keep the Mosaic law.

Faith in Christ is so important that it lowers the Jew to the level of Gentiles, for both are on equal terms in the condition of salvation. Paul's exhortation to the Galatian churches still works. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be ye not entangled again with the yoke of bon-

dage." It simply means that if we celebrated the seventh day of the week, we would have returned to Judaism.

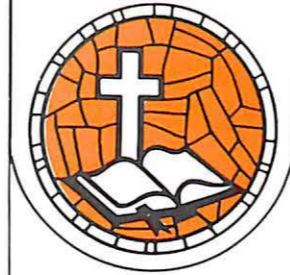
Church history during the first three centuries gives us important facts as to the observance of Sunday as a day of rest and worship. We find references in the Epistle of Barnabas, the Teachings of the Twelve Apostles, the Report of the Roman official Plinius to the Emperor Trajan, and especially Justin Martyr in his letter defending the Christian faith to Emperor Antonius Pius.

Likewise, it is a historical fact, that Emperor Constantine in 321 A.D., while still a nominal Christian, gave legal recognition to the observance of Sunday as a day of rest only. It was sixteen years later that he was baptized in the faith of Christ shortly before his death.

Other emperors, who followed him, extended the edict to a stricter observance. It was the first church council in Nicea in 325 A.D., that at last declared the first day of the week as the Day of the Lord. It was nearly 450 years later that Emperor Charlemagne proclaimed Sunday a legal holiday. All people within his realm were required to cease from manual labor on that day. This practice prevails in all Christian nations today and has become the core of our Western culture and religion.

What's more, there is no record available of any discussion or argument of that time that there arose any difference of opinion over the observance of the Lord's day. It was accepted as natural by early Christians that Sunday is the holiday of Christ's resurrection and the day of spiritual creation in Christ. □

PERSONAL ESTATE PLANNING



A Will Contest

by Everett A. Barker

As I write this article I am flying 35,000 feet above the ground. But my mind is on the ground in a probate court, reflecting on the events of the day as an observer of a will contest in which our Conference is the beneficiary of a modest bequest. However, we are in no way party to the contest.

The probate judge opened the hearing with the usual courtroom decorum, as interested parties sat on each side of the courtroom, and the lawyers squared off on opposite sides of the table. The issue was soon stated that the terms of the decedent's Will were unsatisfactory to the one side who charged lack of will, making capacity and undue influence on the part of those who became beneficiaries of the Will. They wanted the prior Will and Trust admitted as the Last Will and Testament of the decedent. The decedent had radically changed his Will and estate plan in the declining months of life.

The witnesses to the Will were called to the stand and questioned. Perhaps some of us have witnessed the signing of a will

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

and given little thought to the significance of the procedure. In this case considerable probing was done to determine who was in the room at the time and the conversation of the lawyer, decedent and witnesses.

The lawyer who drafted the Will was cross-examined about details of his meetings and conversation with the decedent. His notes, time sheets and telephone conversations were admitted as evidence. Conversation concerning the decedent's comments and decisions regarding bequests were discussed.

The counsel for the defense tried to prove that the last Will truly represented the intentions of the decedent without undue influence and that he was making his own decision regarding the disposition of his estate.

The counsel for the contestants, on the other hand, sought to prove that the prior Will and Trust of the decedent was a truer representation of the attitudes and lifelong interests of the decedent. Attitudes about probate costs, fees, taxes and relatives were all laid bare in court. The new Will of the decedent was reversal of previous interests and attitudes.

Following the lengthy courtroom proceedings, the judge will examine, weigh and determine whether the evidence does or does not favor the admission of the Will to probate. I see truth on both sides of the contest. Over an eight-year span of time I had personally conversed with the decedent, since he had placed some assets in a trust with the Conference. The sad thing is that he could have helped relatives, the Lord's work and saved taxes with a good estate plan.

Out of this experience and others that I have had in working in the field of estate planning I would like to make a few observations:

1. The older we become, the more difficult it is to make good decisions. We are torn between a lifetime of experience and present realities.
2. Advancing age has a profound influence on us, and we can become very emotional in the tender months and days before death. Last minute decisions are not always the best ones.
3. Make your estate plans early and up-date them while physical and mental faculties reflect your real attitudes in life.
4. When you work with a lawyer or other estate planning counsel, do not hide information about your possessions. It can make a significant difference in the estate plan knowing the size and composition of the assets. This can cost your heirs unnecessary expense. It is like going to the doctor and refusing to divulge a persistent physical problem.

5. If you have sufficient assets, giving while living can be a wise move. Hoarding and hanging on to more money than we can ever use robs us of the benefit and blessing of enjoying the material benefits God has allowed us to have. You can't take it with you, so why not learn to give while you live?

P.S. The subsequent ruling of the judge in this will contest admitted the last dated Will as the Last Will and Testament of the decedent. □

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GOD'S BLESSINGS IN SPRING, TEXAS

CHURCH EXTENSION PROJECT

by Ron Miller

July 1979



Children getting ready for Sunday school at Treschwig Baptist Church.

The Treschwig Baptist Church became more than just a vision when Pastor Ron Miller, Nancy and Paul moved to Spring, Texas, in April 1977. Following several months of surveying, services were begun in September at the nearby Jenkins Elementary School. The coming of God's Volunteers in January gave a real boost to the drawing together of a nucleus group of committed families. The following spring was a time of genuine growth in doctrinal studies and preparation for the actual beginning of a new church.

Significant events during the past year include our first baptismal service, June 11; the official organization of our church, June 25; our VBS Parents' Day, with an attendance of 51, and our recognition by the Southern Association in September 1978. The continuation of our Christmas Manger Scene ministry was a real highlight for the year. Following a well-attended morning service, we had planned an outdoor Christmas Eve service to be held on our property at the manger scene. Approximately 50-75 people came. We had a joyful time in the Lord.

The Rev. Ron Miller is pastor of Treschwig Baptist Church, Spring, TX.

God has blessed us with a fellowship in which Christians are growing: families are uniting in their stand for their faith, and commitments are strong. During this past March, we did some self-evaluation using the "Looking at Our Church" survey from the Church Ministries Department. (We recommend it to your church). We began making plans to strengthen several areas of our "body"—our group prayertime, our outreach, and our ministries to the community. Another need we have is land. For over eighteen months, we have had only verbal agreement about our property, with efforts to finalize a contract seemingly fruitless. Just recently a new breakthrough has come, and we ask you to pray with us about this matter and the need for further outreach to our community.

The future of our church looks bright when the truth of God's Word shines in the hearts of men. Making the community aware of its spiritual needs is our basic approach, centering upon the need of faith in Christ. Most of the families in our area, and many we have been reaching, have some background of church affiliation, but are currently doing little or nothing about their needs. The continual new growth in our community, and the constant turnover present a real need for God's truth to shine bright indeed! □

SPIRITUAL FOOD IN A DELICATESSEN STORE

INTRODUCING THE SIERRA COLLEGE BAPTIST CHURCH

by Phyl Putz

Few people living in the Sacramento area know much about the small cities of Rocklin and Loomis, located three miles apart at the edge of the Sierra foothills off Interstate 80. But God is proving over and over again that he had plans for these communities even long before they existed.

Historically, Rocklin was the hub of the cross-continental rail industry during the early 1900s. Both cities date back to the gold rush of the last century and still attract the weekend miner.

In the early 1970s, when Sacramento suburbs began to push north and eastward, Rocklin and Loomis also began to grow: Rocklin doubled its population in five years, and Loomis grew through small acreages in the surrounding countryside. Present plans project Rocklin to grow from its present 6,000 to 24,000 plus in five to ten years.

Twenty-five minutes away, in the city of Fair Oaks, the Sunrise Baptist Church was spreading its wings of ministry, and about a year ago, two key families from our area requested that a church with that same spirit of loving concern be established here.

Last August 15, land was purchased just off Interstate 80, between Rocklin and Loomis. Just fifteen days later, Pastor Phyl and Jo Putz arrived to meet with the Northern California Church Extension Committee and interested persons.

On January 1, 1979, the Putzes arrived. After several small group meetings, we held our first Study Hour and Worship Service in, of all places, a delicatessen, owned by fellow-Christians: Rich and Wendy Carlson. From 26, on January 21, the attendance grew to about 45 by May. In April, we began Wednesday evening meetings, where we encourage intimate fellowship, prayer and Bible study. Our child care center (the Putzes' home) always has eight to twelve little ones, in addition to the regular worshippers.

Our church body is represented by people like Tony and Debbie, once on the brink of divorce, now on the brink of the ministry; George and Joy, twenty years mature in the ministry; Maurice and Doris, who helped begin the Willow Rancho Baptist Church in Sacramento, and Dan and Barbara, the first baptisms and marriage in our new body. Each one who comes is treated as God's special gift to us.

We greatly appreciate the prayer and financial support of our mother church, Sunrise Baptist, the Northern California Association, our Conference Church Extension Department, and now, you. We will be faithful stewards of your gifts. □

The Rev. Phyl Putz is pastor of the Sierra College Baptist Church, Rocklin-Loomis, CA.



Pastor Putz leading Bible study.



Church family greeting new comers before worship service begins. Pastor Putz is on right.



Part of the congregation in worship, with delicatessen counter in background.



Congregation at a potluck supper fellowship on a Wednesday night.

WEDDING ANNIVERSARIES

Mr. and Mrs. Alfred V. Schacht, Lorraine, KS, celebrated their 50th wedding anniversary April 4, 1979. A dinner for about 40 guests was given in their honor by the family. A pre-anniversary celebration at Christmas was observed in Chicago with their four daughters and families present.



The daughters are Mrs. Eldon Schroeder, Chicago, IL; Mrs. Douglas Friederichsen, Orange, CA; Mrs. Jerome Jannsen, Lorraine, and Mrs. Jerry Stromberg, Haut Thoiry, France. Mr. and Mrs. Schacht are members of the First Baptist Church, Lorraine, where they have resided all their married life.

Mr. and Mrs. Wm. Frers celebrated their golden wedding anniversary on April 27, 1979. Mr. Frers served as Sunday school teacher, deacon and church moderator.



Grace Baptist Church, Ochre River, MB, honored them at the Sunday evening service, recognizing their involvement in various church offices and presenting them with gifts. Family and friends participated in the service which highlighted their fifty years together. They have twelve children. (Fred J. Amman, reporter.)

Mr. and Mrs. Walter Kruschke were honored on the occasion of their golden wedding anniversary on March 24, 1979, by members and friends of Parkland Baptist Church, Spruce Grove, AB, as well as relatives of the couple at an open house in the Church. On March 25 close friends and family gathered for a smorgasbord and program. They were charter members of Bethany Baptist Church, Lethbridge, AB; Salem Baptist Church, Edmonton, AB, and are presently the senior members at Parkland Baptist Church, Spruce Grove, AB.



They served in various capacities in the different churches they attended. They have four children, who with their families attended the 50th anniversary celebration.

MARION, KS. The King's Daughters of Emmanuel Baptist Church had their annual missionary program on Sunday evening, April 22, 1979. A joint salad-sandwich supper with the Strassburg Baptist Church preceded the program. Miss Florence Miller, missionary, showed slides and told of the work in Japan. Miss Miller also spoke at the morning service in both churches.

The King's Daughters of Emmanuel Baptist Church sponsored a mother-daughter salad supper for the women of the church on Friday evening, May 4, 1979. The program consisted of music and tributes to mothers. The Rev. James Brygger is pastor of the Emmanuel Church. (Mrs. Herman Janzen, reporter.)

SIDNEY, MT. Easter Sunday, April 15, 1979, was truly a day of rejoicing for everyone at the First Baptist Church. Following the morning message by the pastor, the Rev. Dale Axt, we had a communion service. In addition, three infants were dedicated to the Lord by their parents. Our service concluded with a baptismal service in which seven adults followed the Lord in baptism.

Later that evening, we viewed the Billy Graham film, "Shiokari Pass." (Cyndee Axt, reporter.)

ST. CATHERINES, ON. Lakeshore Baptist Church celebrated its tenth anniversary with a banquet on Saturday night, April 21, and special services on Sunday, the 22nd. The first pastor of the church, the Rev. Henry Schumacher, Vernon, BC, was the guest speaker. The Rev. Rubin Kern, former Eastern Area secretary, Burlington,



ON, participated in the service.

A group of 14 (pictured) were welcomed into the membership of the church on Easter Sunday evening, April 15, following the communion service. Ten of the group were baptized in the morning service. (George E. Engle, pastor.)

GRAND FORKS, ND. On April 15 during the evening service, the congregation was privileged to hear the Rev. Leslie Albus give his slide presentation of his trip in January 1979 to the Holy Land. This was very informative, very well done and really inspired us as believers.

On April 28, the youth choir, under the direction of Jo Derman with assistance from Angie Schauer, presented a musical consisting of music, drama and testimonies at the First Baptist Church, Fessenden, ND. The Rev. Robert J. Penner is pastor of the Grand Forks church. (Mrs. Bonita J. Shambaugh, reporter.)

WINNIPEG, MB. Seven people publicly demonstrated Christ living in their hearts by baptism on Easter Sunday, April 15, 1979. What a joy for a young church, as 225 people came to witness this identification with Christ. The Church is being challenged to provide one-to-one discipling for the new members.



On April 22, our W.M.S. had their annual spring program with guest speaker, Mrs. Sara Pasiciel (pictured back center), former missionary to Cameroon. Dr. David Lake is pastor of the Church. (Dorothy Lake, reporter.)

FREMONT, OH. The annual meeting of the N.A.B. Penn-Ohio Association was held May 4-6 at the Calvary Baptist Church. Guest speakers were the Rev. and Mrs. Art Helwig, missionaries to Cameroon; the Rev. Ray Harsch, N.A.B. director of evangelism, and the Rev. Wilmer Quiring, Eastern Area secretary.

The Fellowship Baptist Church of Evans City, PA, whose pastor is the Rev. Larry Cavin, was received into the membership of the Penn-Ohio Association. The Penn-Ohio Church Extension Committee recommended to N.A.B. that this church become a church extension project. The Association delegates voted that the member churches assume the \$1,500.00 partial support of the area secretary, as requested by the N.A.B. General Council.

Lunch was served on Saturday by the Women's Missionary Union. Rev. Ron Heisler of Southside Baptist Temple, Maumee, OH, was master of ceremonies

at the Saturday evening banquet. Special slides and music were presented throughout the meetings. The Rev. Richard Methner was host pastor. (Norman Methner, assistant clerk.)

SIDNEY, MT. On March 28, 1979, the members of the First Baptist Church voted unanimously to put the church property and the old church building up for sale and to construct a new church building on a new location. At the present time, the church building committee is seeking an architect to draw up floor plans and blueprints. We are praising the Lord for his guidance in this recent decision to step out in faith. The Rev. Dale H. Axt is pastor. (Cyndee Axt, reporter.)

TURTLE LAKE, ND. On April 24, at a very impressive evening service, we were privileged to witness the baptism of seven people (pictured with the pastor, the Rev.



Dennis Goodin). During the service, we were favored with special numbers, and the pastor brought the message. This was followed by a fellowship time in the lower auditorium. (Doris Lindteigen, reporter.)

HUNTER, KS. The Ladies' Mission Circle of the Bethany Baptist Church observed their 58th anniversary on March 4, with Eleanor Weisenburger, missionary to Cameroon, as guest speaker.

On April 29 one person was baptized by the Rev. Douglas Anderson, pastor, at the morning service. This Sunday concluded the ministry of the Andersons at Bethany. A fellowship dinner was held at noon. In the evening there was a special farewell and communion service. (Violet Wirth, reporter.)

LANSING, MI. On March 8, the members of Colonial Village Baptist Church honored their pastor and family, the Rev. Dr. Arthur W. Boymook, with a tenth anniversary celebration.

The speaker of the day was a former N.A.B. Seminary classmate of Dr. Boymook, the Rev. John Binder, stewardship and communications secretary, Oakbrook Terrace, IL.

The Boymooks came to Colonial Village Church from Jamesburg, NJ, where they enjoyed pastoring the First Baptist Church. This was also a ten-year pastorate.

The Boymooks have two daughters, Nola in junior high, and Nicole in first grade.



The congregation of Colonial Village Church is very happy with their pastor and family. We hope they stay another ten years. (Chas. W. Yeomans, reporter.)

PRINCE GEORGE, BC. Unfair weather conditions did not hamper the enthusiastic spirits of the many friends and members gathered for the groundbreaking service of College Heights Baptist Church, on April 8, 1979. We were happy to have friends of our "mother church," Fort George Baptist, and our "grandmother church," Bethel Baptist, take part and share in this joyous occasion. After worshiping in a school gym for five years, we look forward with much anticipation to our church building.

On April 29, we witnessed the baptism of four persons by our pastor, the Rev. E. Klingenberg. We all shared in the spirit of joy in their step of obedience. (Violet Kwiatkowski, reporter.)

EMERY, SD. The musical, "Get On Board, Children," was presented to an appreciative audience at First Baptist Church by the combined children's choirs, under the direction of Mrs. Larry Bender, on Sunday evening, April 1. Mrs. Jake Koskens and Mrs. Ron Triebwasser were assistant directors. A total of 34 children and young people sang in the musical, which portrayed the biblical story of Noah's ark and the flood in a very impressive manner.

The adult choir, directed by Mr. Barry Seifert, presented the cantata, "Hallelujah



for the Cross," by John W. Peterson on Easter Sunday evening, April 15. Mrs. Robert Decker accompanied the choir at the piano. (Mrs. Otto Bleeker, reporter.)

QU'APPELLE VALLEY, SK. There were 93 women registered at Echo Valley Centre in the beautiful Qu'Appelle Valley April 6 and 7 for the third annual Saskatchewan Baptist Women's Retreat.

Missionary Tina Schmidt of Cameroon was the guest speaker. She shared her personal testimony and experiences on the field. Esther Quiring, Regina, and Evelyn Bertsch, Yorkton, led meaningful and stimulating Bible studies based on the theme, "Growing in the grace and in the knowledge of our Lord and Savior" (II Peter 3:18).

The singing, testimonies, sharing, prayertime and good fellowship with old and new friends was time well spent in recharging our spiritual batteries.

Lydia Pullman, president of the Saskatchewan Baptist W.M.U., ably chaired the sessions. (Isabelle Nornberg, reporter.)

DERBY, NY. Your Church Extension project, Highland Baptist Church, joined Temple Baptist Church for a baptismal service. Pastor George Brite (pictured, back row, right) baptized ten persons.



Easter Sunday began with a family breakfast, followed by the film, "Very First Easter," in the Sunday school and climaxed with 107 at the morning worship (highest attendance ever). Praise the Lord! (Pastor G. Brite, reporter.)

SWAN RIVER, MB. The women of Temple Baptist Church took part in the World Day of Prayer held recently in the Lutheran church. The Women's Missionary Society also presented a program, explaining their work and accomplishments, to our church and to the Community Bible Fellowship Church.

Pastor Leland Bertsch welcomed into our fellowship two new members, and with him we rejoice.

The local chapter of Barbershoppers favored our Church with a rendition of favorite hymns at a Sunday evening service.

Our Church building program has progressed very nicely; painting inside is completed. Plans are in progress for the dedication service. (Kay Betcher, reporter.)

OSOYOOS, BC. The Rev. and Mrs. R.H. Anderson returned from an eleven-day tour of the Holy Land. The trip was a gift from the Church, the community and friends.

The God's Volunteers' "New Day" group presented their musical program, March 28-31. It was an enjoyable, professional performance.

On April 1 the follow-up group arrived and held church-community seminars, which were beneficial to all who attended.

The "Children's Clubs," under the direction of the pastor's wife and her helpers, are very well attended. They reach children who never attend any Sunday school or church worship services, as well as children from other local churches. They

are in session once a week from September through April. Many of the children have been saved; others have asked for prayer. We praise the Lord. (Mrs. Mary Kempf, reporter.)

EMERY, SD. Five children and four adults were baptized at First Baptist Church by the Rev. C. Hiatt on Easter Sunday, April



15, 1979. As each candidate entered the baptismal waters, the husband or wife or parents lit one of the ten candles on the communion table to symbolize the warmth of the Spirit's flame in the hearts of those following the Lord in baptism. The remaining unlit candle was there as an invitation to anyone else desiring to also follow in obedient baptism. It was a joyous moment when a young lady responded to the invitation, and all of the candles were lit.

The hand of fellowship was extended to the baptismal candidates and two more adults who were accepted by letter on May 6.

Another baptismal service was held May 27 in the morning. The Church had a farewell program that evening for their pastor, Rev. C. Hiatt, who has accepted the position of vice president of development at the North American Baptist Seminary, Sioux Falls, SD. (Mrs. Dorothy Bleeker, reporter.)

in memoriam

ANNA TOEPLER (nee Gromsick) 77, was born Sept. 17, 1901, in Germany and died April 20, 1979. Anna came to Detroit, MI, in 1926 to marry John Toepler. She was baptized in obedience to Christ into the fellowship of the Burns Ave., now Grosse Pointe Baptist Church. Here she reared her four boys and three girls in the Christian way. Together with her deacon husband, she served the Lord with holy joy until her death. She is survived by her beloved husband, John; the children: Marvin, Mrs. Esther Schreiber, Richard, Mrs. Ruth Klein, Walter, Mrs. Margaret Seipke and William; 19 grandchildren; one great-grandchild; three sisters, and one brother.

EVERETT EMIL RUFF was born in Harvey, ND, on March 13, 1903, and died April 4, 1979. As a young teenager, he accepted Jesus Christ as his personal Savior, was baptized and joined the Forestburg Baptist Church, Alberta. On June 30, 1927, he married Miss Rehilda Klatt. This union

was blessed with two sons and two daughters. The sunset years of his life were spent in Kelowna and in the Trinity Baptist Church, where he was an appreciated and respected member in good standing. Survivors include his wife, Mrs. Rehilda Ruff; two sons: Darryl and Daniel, both of Kelowna; two daughters: Mrs. June Martin of Kelowna and Mrs. Erliss Libanoff of Laguna Beach, CA; five grandchildren; two great-grandchildren; two brothers: Otto and Chester, and six sisters: Mrs. Catherine Roth, Mrs. Lee Wilder, Mrs. Laura Klatt, Mrs. Ruth Thompson, Mrs. Rebecca Wahlund, and Mrs. Jessie Piercy. The Rev. Richard Hohensee and the Rev. Edgar Klatt officiated at the funeral service on April 9, 1979.

ANNA BAUMAN PATET was born to Arnold and Bertha Bauman Sept. 26, 1888, in Fayette County, IA, and died March 17, 1979. She received Jesus Christ as her personal Savior and was baptized May 1, 1904. In her youth she moved to St. Paul, MN, where she met Paul Henry Patet. They were married May 14, 1913. Paul and Anna united with the First German Baptist Church (now Redeemer Baptist Church of St. Paul). They remained faithful and active in the work of the Lord through their church. She was preceded in death by her parents, her husband in 1962, and several brothers and sisters. She is survived by her three children: daughters, Lillian and Doris of St. Paul, and son, the Rev. Donald

of Aplington, IA; two grandchildren: Jeffrey, Hillsboro, KS, and Janice, Aplington, IA; and by a sister, Mrs. Rosa Stanke. Her pastor, the Rev. Leo Reck, and a former pastor, the Rev. John Walkup, officiated at the memorial service.

RUDOLF ROY SCHUNKEL was born at Steinbach, MB, on May 15, 1889, and died April 16, 1979, in Chilliwack, BC. He married Wanda Sterk, Jan. 9, 1919. They moved to Chilliwack, BC, in 1937, where he was a member of Victoria Ave. Baptist Church. In 1969 they went to Kelowna, BC, and became members of Grace Baptist Church. In April they came back to Chilliwack. Survivors include his wife, Wanda; three sons: Edward, Ervin, Jack, and their wives; two daughters: Ida, (Mrs. Tetz) Kelowna, BC; Berniece (Mrs. Muench), Trochu, AB; 11 grandchildren; 11 great-grandchildren, and one sister, Matilda (Mrs. Weidman). The Rev. Robert Jaster officiated at the funeral service.

BEN GRABIA, 85, of Edmonton, AB, died on March 11, 1979. Survivors include his wife, Adeline; four sons and their wives: Heinz and Kay of Omaha, NE, Vernon and Alma of Edmonton, AB, Marvin and Lois of Calgary, AB, and Gordon and Sharon of Victoria, BC; 12 grandchildren; five great-grandchildren; one sister, and one brother. He was a long-time member of First Baptist Church, Leduc, AB. Dr. E.P. Wahl, the Rev. K. Hildebrandt and the Rev. H. Bushkowsky officiated at the funeral service.

Heavy Thinking

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GOD
walking
on earth



is more
impressive
than man
walking
on the
MOON

HUNGARY: NUMBERS INCREASING

BUDAPEST—Although he is glad to see that the number of church-goers and baptisms is increasing, "the real value is in the growing number of those who have been converted and born anew," the Rev. Janos Laczkovszki told the annual assembly of the Hungarian Baptist Union in his presidential message.

"It is this increase that can make the congregation a dwelling place and an instrument of God's Holy Spirit," he said.

But he also cautioned that "It is in the working days—in the rhythm of the weekdays—that our faith and piety must prove their genuineness . . . as an integral part of the socialist society in which we have found our place and recognized our service."

The meeting was preceded by sessions of the Central Council and of the national pastors' conference, Hungarian Church Press (HCP) reported.

A review of previous years' activities within the Union, extension of the mandate of Dean Attila Hetenyi for the 1979-80 academic year at the Baptist Theological Seminary and naming of Bela Dobner as chairman of the Committee on Literature and Studies were business items taken up by the assembly.

BUILDING PROJECTS UNDER WAY

BUDAPEST—Six new buildings are under construction by congregations of the Hungarian Baptist Union, according to the Rev. Laszlo Revesz, vice-president.

One of the projects is that of Rev. Revesz' own congregation, the Pestlorinc Church in Budapest. The first service in the new quarters is expected this coming October.

Other construction projects scheduled for completion during 1979 are those of the Kazincbarcika Church, about 250 kilometers north of the capital; Tiszagyulahaza, a country church about 200 km east of Budapest; and at Pecs-Vasas in southern Hungary.

Work is to be completed by Baptists at Vac, a small town just north of Budapest, on their new building in 1980.

Earlier this month, a ceremony of laying the cornerstone for the Budafok (Budapest) Church building, to be opened in 1981, was led by the Rev. Dr. Gerhard Claas of Hamburg, secretary-treasurer of the European Baptist Federation.

ADOLF KLAUPIKS, BAPTIST ALLIANCE RELIEF LEADER, 1947-68, DIES

Adolf Klaupiks, a Latvian refugee who served as relief coordinator and refugee

resettlement administrator for the Baptist World Alliance, 1947-68, died March 27 in Applebachsville, PA, at the age of 79.

Mr. Klaupiks had first joined the BWA staff as a field coordinator for displaced persons in Europe. He took office in Washington in 1949, coordinating a refugee resettlement program that found homes for an estimated 12,000 European refugees in Canada, the United States, South America, Asia and Australia.

His responsibilities in Washington over the following 19 years included leadership of Baptist relief activities on every continent.

UGANDAN PRESIDENT REQUESTS CHURCH HELP IN RESTORATION

NAIROBI, Kenya (BP)—At a prayer meeting in his Kampala office, Ugandan President Yussufu K. Lule told a delegation including Southern Baptist Missionary G. Webster Carroll that the government is dependent upon the church to lead in the spiritual and psychological reconstruction of Uganda.

"The Uganda of today is not the Uganda you knew when you left," he told the group, which included three Church of Uganda (Anglican) bishops who had just arrived at Entebbe from countries where they had been living in exile. President Lule himself had been in exile before being chosen to head the new government.

Although the Church of Uganda was one of four religious groups allowed to function after Amin banned Baptists and 26 other religious groups, individual Anglican churchmen incurred his wrath.

Some went into exile and some were rumored to have been murdered by Amin.

At Lule's request the group prayed for Uganda's future and for his administration.

Carroll assured President Lule of prayer support and involvement of Baptists in the spiritual and psychological reconstruction of Uganda. Carroll had spoken with Lule by telephone shortly after the new provisional government was formed.

TAIWAN BAPTISTS START TEE PROGRAM

Increased demand for trained pastors and church workers in Taiwan has resulted in a new program of Theological Education by Extension (TEE) on the island nation.

For 26 years, the Taiwan Baptist Theological Seminary, Taipei, has been training young people for Christian service. Most of the more than 200 graduates are serving in various capacities in Taiwan Baptist churches. But in recent years the demand from already established churches has been so great that few young people were available to start new churches in pioneer areas.

The Taiwan Baptist TEE program was designed to help alleviate the problem by training part-time volunteer workers. Ninety-eight persons registered for opening classes in 10 different centers. The program consists of self-study texts and weekly seminars held in teaching centers at local churches.

chuckle with bruno

A Florida resident boasted of the clear, clean air and told his neighbor, "Since I've been down here I've never paid a doctor's bill." "I know," said the neighbor, "that's what your doctor told me."

If you can't think of any other way to flatter a man, tell him he's the kind of a man who can't be flattered.

The health department posted this sign: "Doctors tell us that hating people can cause ulcers, heart attacks, headaches, skin rashes and asthma. It doesn't make the people you hate feel too good either."

"I'm glad to see this dense crowd who came out to support my candidacy," said the politician.

"Don't be too delighted," shouted a voice from the crowd, "we're not that dense."

Old deans never die, they just lose their faculties.

Old lawyers never die, they just lose their appeal.

Old bureaucrats never die, they just waste away.

Old statisticians never die, they just lose their figures.

Old chairmen never die, they just go through the motions.

It's a great kindness to entrust people with a secret. They feel so important while telling it to their friends.

Children never misquote you. They repeat word for word what you shouldn't have said.

An efficiency expert, studying declining production, asked the personnel director, "How many employees are approaching retirement?"

The personnel director eyed the expert thoughtfully. "Well," he replied, "we don't have any employees going the other way."

□ *The Rev. Siegbert Zukowski* becomes pastor of Moosehorn Baptist Church, Manitoba, Aug. 1, 1979. He was pastor of Ellice Avenue Baptist Church, Winnipeg, MB, since 1976.

□ *Rev. Norb Stubel* was ordained by Trinity Baptist Church, George, IA, on May 29, 1979. He is the pastor of Memorial Baptist Church, Parkston, SD, and a 1979 graduate of North American Baptist Seminary, Sioux Falls, SD.

□ *The Rev. Hero Ulrichs* has accepted the call of Bethel Baptist Church, Missoula, MT, effective in the fall of 1979. He has been pastor of First Baptist Church, Minitonas, MB, since 1974.

□ *Adolf Klaupiks*, a Latvian refugee who served as relief coordinator and refugee resettlement administrator for the Baptist World Alliance, 1947-68, died March 27 in Applebachsville, PA, at the age of 79.

□ *Byron Brodehl* of Harvey, ND, became pastor of Anamoose Baptist Church, ND, on July 1, 1979. He is a 1979 graduate of Conservative Baptist Theological Seminary, Colorado.

□ *Marvin Dewey*, a 1979 graduate of North American Baptist Seminary, Sioux Falls, SD, accepted the position of minister of youth at Ebenezer Baptist Church, Vancouver, BC, effective Aug. 14, 1979.

□ *Dr. and Mrs. Hugo Lueck*, emeritus professor of Church History, North American Baptist Seminary, Sioux Falls, SD, moved to Cleveland, OH, May 15, 1979.

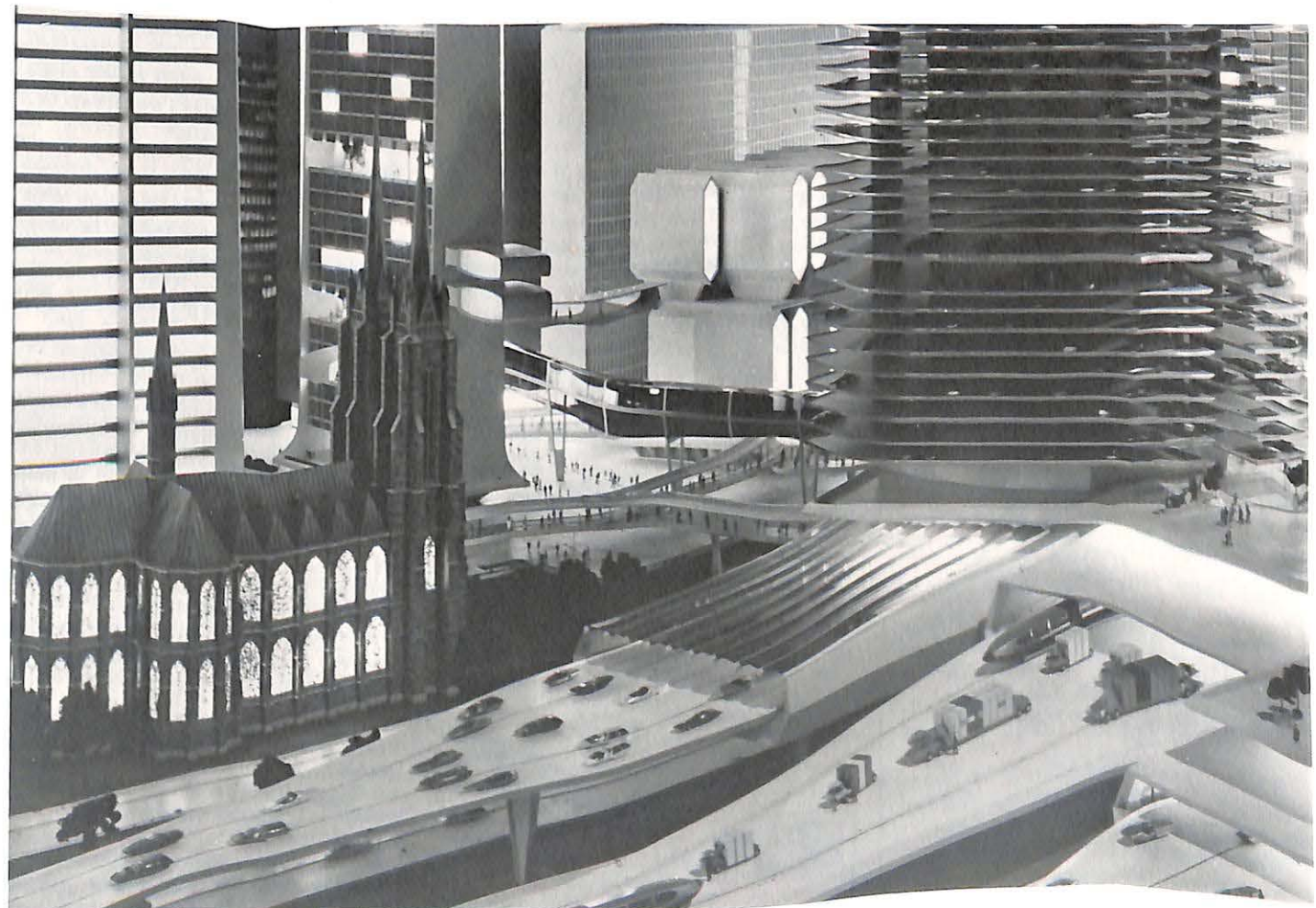
□ *David Rapske*, a 1979 graduate of North American Baptist Seminary, has accepted appointment to the U.S. Army chaplaincy. He began training in June at Ft. Wadsworth. He and his family will report to Ft. Ord, CA, Aug. 6, 1979.

□ *Rev. Carlo Walth* was ordained by First Baptist Church, George, IA, on May 17, 1979. He is a 1979 graduate of North American Baptist Seminary, Sioux Falls, SD, and is now serving as associate pastor at Bethany Baptist Church, Portland, OR.

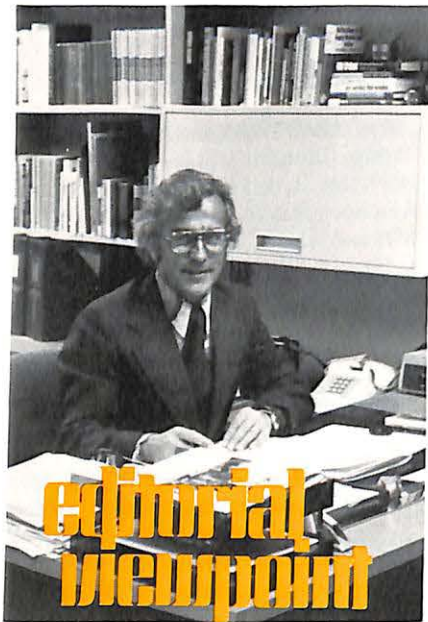
□ *Pastor John W. Hoffman* resigned from the pastorate of Trochu Baptist Church, Alberta, effective June 30, 1979. He has been pastor there for two and one half years.

□ *Miss Rebecca Heerts*, a 1979 graduate of North American Baptist Seminary, has accepted a position as director of children's ministry and music at Trinity Baptist Church, Kelowna, BC, effective this summer.

□ *Rev. Phil Voss*, pastor of Grafton Baptist Church, Grafton, ND, since 1976, has resigned and accepted the pastorate of a Methodist Church.



Urban renewal projects, underway or contemplated in cities from coast-to-coast, are causing members of many downtown parishes to wonder how their churches will appear when surrounded by buildings of striking new design. The General Motors exhibit at the New York World's Fair offered a preview along the Futurama ride (above), predicting that man will change the face of his cities but not the form of his churches; that with "its traditions and its faiths preserved, there is new beauty and strength in the city of tomorrow."



Nomen Est Omen

The Old Romans used the above proverb to state that a name is like an omen, a prophetic sign, foreshadowing future trends of the bearer of that name. Today's parents no longer attribute that much importance to a name, when they name their children. Often they try to match the first name with the family name, or they use one of the popular names in vogue.

Our churches usually choose names that either have a biblical origin or relate to the location of the church edifice. Our Conference churches have therefore such names as Immanuel, Zion, Calvary, Temple along with McDermot Avenue, Steele Heights, Humbervale Park and Ripley Boulevard Baptist Church.

Names with an interesting if not strange ring are such as Whispering Oaks, Memory Lane, Century Meadows, Wiesenthal, King's Highway, Rose of Sharon, Berlin [which is in Fredonia(!)], ND.

And there are many "First Baptist Churches," to let the world know that they were the first on the scene in their communities. There is even a First of Mound Prairie Baptist Church, which, however, is not in Mound Prairie but in La Crescent, MN.

All these names give information either about their church concepts and goals or where they are located.

When the church I belong to had to give itself a name, we chose Bloomingdale Baptist Church, although we realized that by so doing we left out two or three of the communities our church was equally serving. Our neighboring N.A.B. church

calls itself more appropriately Tri-Community Baptist Church. By naming a church or an infant, we want the name to be a fitting description either of the location or of the dreams and aspirations we have for them.

It is therefore puzzling to me that some of our new N.A.B. churches prefer not to have the description "Baptist" in their names. I do understand churches, which have been organized before becoming a part of our Conference, and which have a name without the word Baptist. But churches started with the support of our Church Extension program, that decide not to identify themselves as Baptist churches, puzzle me—to say the least.

Granted, by calling themselves Community Church they want to advertize that they consider themselves very much a part of their community. On the other hand, is that not what all the churches should strive for? No individual Christian, no Christian church, as a matter of fact, not even a secular organization can afford not to be a part of the community. What then might be the real reason behind the omission of the name Baptist?

I cannot speak here for other churches. However, from conversations with pastors and members of such churches, I have learned that in some cases the omission of the word Baptist was the result of a lack of conviction concerning the meaning of the ordinance of baptism.

Some have even argued that since the New Testament does not seem to know of a single Baptist church, it is quite unimportant to make so much of the word Baptist. The same could be said of any other denomination, such as Lutheran, Presbyterian, Methodist and Congregational, but they don't seem to mind having their name include their designation.

Where pastors or congregations feel that they want to be all-inclusive, and therefore drop the word Baptist out of fear it might have an adverse effect, they are about to lose an important part of their identity. There are many people who show very little concern as to which denominational affiliation a church has. But there are equally many people "shopping" for a church, who are not that indiscriminate in their selection. They want to know about the doctrinal stand of that particular

church and to which denomination it belongs.

Why then do some churches, even North American Baptist churches, try to hide or neglect their identifying name? Have they lost the strength of their conviction that a Baptist church is composed of born again, baptized believers? Are they willing to accept interested prospects as members, even if these claim infant baptism to be a valid act of spiritual rebirth?

Our European forefathers were willing to pay a high price for their conviction to be a member of a group composed of baptized believers. They could have avoided harassment and persecution, if they had remained within the fold of the all-inclusive state churches. They were proud to be Baptists, even though the name originally was intended as a mocking designation. Some of them were even martyred for their conviction.

Increasingly, there is a trend among churches to conform and to unite. I am all for the unity among Christians. But I will not give up the right (and privilege) to call myself a Baptist and to belong to a Baptist church. For almost three decades I lived in a country where the free churches were threatened and dominated by the state churches. Although my classmates called me a sectarian, still I felt proud to be a Baptist. And even today I will always be on the lookout for fellow Baptists and churches, when I have to align myself with a Christian group.

None of us who believes baptism to be a valid biblical ordinance should be caught in the present fad, to be apologetic about being a Baptist. And I want my church to have a name that tells my community what it stands for.

Granted, some of my fellow citizens may be turned off by the Baptist affiliation. May they find a spiritual home in a church of another denomination. We Baptists have never claimed to be the one-and-only church. God's people are found in many churches and many denominations. But as far as North American Baptist churches are concerned, let them be not only churches in "North America" but also "Baptist" churches that uphold Christ's commission to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." RJK

Dear Editor:

Enclosed is my personal check of \$5.00 for one year's subscription to the BAPTIST HERALD.

We were and still are quite excited about the arrival of Pastor Goergi Vins (Wiens) in Washington, and we hope and pray that his family will soon come, too.

In the years 1930-1931, the grandfather of Goergi Vins, the late pastor Jacob Wiens, used to live in Regina, while I was

pastor of one of our churches in Ebenzer, Saskatchewan. We quite often preached together in some places in Saskatchewan.

Pastor Jacob Wiens, in the early thirties, went to Siberia and preached there with great success to thousands of people. He came back to Canada, but his son Peter remained in Russia, where he preached with great success till 1943, when he laid down his life in a Russian prison.

His son, Goergi Vins (Wiens), followed his father in the ministry. We have been praying for this family. Now we are thanking God for the safe arrival in U.S.A. of Pastor Goergi Vins (Wiens). Gerhard P. Schroeder, retired pastor, Lodi, CA.

NO MORE . . .

(Continued from page 7)

from the dead, thou shalt be saved" (Romans 10:9, KJV).

"Well—I believe," said Onesimus slowly. "Hey, I believe! I'm a Christian!" he repeated excitedly. Paul smiled.

"Onesimus, you've got a lot to learn," he said with a yawn, "but I think we'll leave teaching for the daytime."

Onesimus stumbled sleepily upstairs, and throwing his new clothes in a crumpled heap, fell headlong on the makeshift bed and was instantly asleep.

The next few weeks were happy ones. Onesimus was caught up in the excitement of seeing the Word of God take shape and would sit quietly in the corner as Paul dictated to Tychichus. One drowsy afternoon, Onesimus was nodding comfortably on the sun-warmed floor when he heard the name of his old master mentioned. Hurriedly he shook the sleep from his eyes.

"Who are you writing to, Paul?" he asked anxiously.

"I'm writing a letter for you to take back to Philemon," said Paul.

"Go back?" asked Onesimus disappointedly, "Why?" Paul was silent and Onesimus sighed in resignation.

"Yes, I know," he said, "Servants obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God" (Colossians 3:22 KJV). He smiled ruefully, "It's a lot easier to say the right things than to do them," he said. "The pride that wouldn't submit to any master still exists."

"Well, now you return to Philemon as brother, both of you sharing a common submission to Christ."

"It seems hard to believe that the love of God can change men's hearts so that a Phrygian slave can worship beside a Roman," said Onesimus.

"Indeed, I received you as a runaway slave," admitted Paul, "but I bid farewell to you as a brother in Christ, a brother beloved."

It was another cold and dismal night when Onesimus left Rome. Once again he walked silently through the dark streets, holding close to the bundle tucked inside his shirt, but this time he walked beside Tychichus, and he guarded a treasure more precious than gold. No more a servant of sin and despair, now he was a brother beloved, and bearer of good tidings to the Colossians. □

VALLEY . . .

(Continued from page 5)

trast between the depressed person's concept of himself and the objective facts concerning him. Logic seems to have nothing to do with the assessment of oneself. Similarly, the thing the patient needs most he often rejects and indulges in that which is bad for him.

Although there is no "immunization" against depression, it is encouraging to know that it will bottom out, and you will get well. Understanding this gives hope in the midst of the terrible pain. Knowing God understands and is on your side gives assurance that depression is an emotional illness, not primarily a spiritual problem. □

WOMANS WORLD

(Continued from page 15)

In June of 1974 the first camp session was held for juniors. Others followed, and by summer's end, 595 people had been blessed through the sharing of the Good News, Bible study, recreation, Christian fellowship, and exposure to nature's beauty found on the land and in the two clear, flowing creeks that course through the property. God has led through the years, enabling us to add facilities and serve an ever increasing number of people. A staff house, a bunk/recreation building, and a garage have been added and, in 1978, we served a total of 1,431 persons.

Family camps are one of the greatest vacations a family could ever have together! Our children have had many joyful, never-to-be-forgotten vacations at the family conferences at Green Lake, Wisconsin. This past summer, we saw these same benefits and blessings in Jesus Christ for a number of young families who participated in family camp at Lansing. Three of our own children and their families were present. Being in close contact with your family members from early morning until late in the evening plus great Christian fellowship with other families in every activity—at the table, in

worship and music, around the Word, in the water, in games, and at the campfires—can't help but draw you closer together as a family unit and in the fellowship of believers.

The Senior Adults are enjoying camp experiences, too, with added excursions encompassed in the love of the camp staff.

Every age is included at our Bible camp, and every age has the "presence of his fulness of joy," as they yield themselves to him.

PRAYER . . .

(Continued from page 11)

able to use those three days to help me reflect over the past, bringing me closer to him, my wife and family, and my fellow brothers and sisters in Cameroon.

Does God answer prayers for healing? I believe it; especially the prayers of faithful, white-haired grandmas, joined together with caring, concerned believers, coupled with the Divine will and plan of a loving God. □

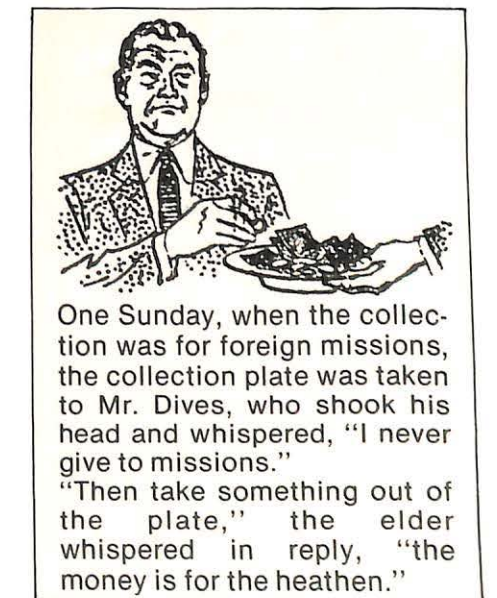
ONLY A ZERO

I'm only a big zero
With nothing of my own.
God gave me all that I possess;
To me it is a loan.

And only for a season,
"Time" soon will pass away—
"Tomorrow" really never comes,
We only have "Today."

When God passed out the talents,
The many or the few;
He needed empty vessels,
So His Light could shine through.

Mrs. H. E. Widmer



One Sunday, when the collection was for foreign missions, the collection plate was taken to Mr. Dives, who shook his head and whispered, "I never give to missions."
"Then take something out of the plate," the elder whispered in reply, "the money is for the heathen."



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