

# baptist herald

April 1980



Saturday, April 26, 1980

## BAPTIST MEN'S WORLDWIDE DAY OF WITNESS AND PRAYER

### "Prayer: God's Instrument in Shaping the World"

One of God's men serving in a very remote area of the world was making an urgent journey in answer to a life or death situation. As he was hurrying through the jungle, he came upon a roaring, flooded river. The current was so strong that no boat could make the crossing. The men with him said that it was no use. He might as well give up. No human could possibly cross this raging river. This man of God knelt on the river bank and began to pray. Only moments after he had prayed to his heavenly Father, a tree fell across the river, its root system weakened by the rushing waters. It was just the right length and size to allow the men to cross without difficulty.

Was this "good luck," chance, or coincidence or the result of prayer to one who shapes the world in answer to men's prayers? Prayer is one of God's greatest mysteries and man's greatest power to influence God in the great and small concerns of all existence.

Prayer is an attitude, but it is much more than an attitude. It is also an action. When the disciples of Jesus asked that He teach them to pray, He demonstrated this by an act of prayer which had a beginning and an ending. His example also demonstrated that the best way to learn how to pray was to pray. The one great key to the prayer life is the regular appointed time with God when the body, mind, and soul are united in the endeavor of prayer. Prayer does not come naturally or effortlessly. It must be learned. Prayer is praying to the Father, and this means we concentrate on His presence.

The greatest person of prayer who ever walked this earth was Christ Himself. Jesus evidently does not acknowledge any such thing as unanswered prayer (Matthew 9:29; Matthew 21:21; Mark 11:24; Mark 9:23).

He also teaches us something about perseverance in prayer. From heaven's standpoint all spiritual victories are won in the secret place of prayer.

One of the greatest men of prayer in the Old Testament is Daniel. In Daniel, chapter 10, we read of one of God's intriguing revelations to us in Daniel's victory in prayer by the river bank. This scripture tells us that Daniel's prayer was answered immediately by God, yet the forces of evil delayed the arrival of the answer for twenty-one days. Would the answer have come if Daniel had ceased to pray? It seems that his persistence in prayer is what brought the victory.

As we gather on this worldwide day of prayer, it is great encouragement to us to be reminded again of Christ's promise to us in Matthew 18:19, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Notice the complete faith with which Christ makes this statement. There seems to be more power in prayer when two or more are joined together in this action. What power is available to us as millions of men around the world are bringing our requests before our heavenly Father!

The greatest reason for the lack of answered prayer is prayerlessness. This is a simple yet profound statement. Let us on this great day not neglect to gather ourselves together "as is the habit of some," but let us do our part in shaping the world through God's great instrument of prayer.

—Lee Satterfield



#### The Chairman's Message

Dear Fellow Baptists:  
Baptist Men have a tremendous opportunity for World Fellowship as they develop, plan, and participate in the annual World Wide Day of Witness and Prayer.

It is hoped that Baptist groups in every continent will get together and observe this special day.

The Men's Department is pleased to list some suggestions for prayer, giving some guidelines for your program for the day.

At these meetings an offering is taken, with one-half of it being sent to the Men's Department of the Baptist World Alliance, and one-half to the National union, convention, or association.

The address of the Men's Department is as follows:

Baptist World Alliance  
1628 Sixteenth Street, N.W.  
Washington, D.C. 20009

My prayer for each of you is found in I Timothy 2:8, when Paul wrote, "I desire therefore that men pray in every place, lifting up holy hands, without wrath and doubting."

I know God will bless you as you join with Baptist Men around the world on this special day.

Stephen S. Steeves

#### SUGGESTIONS FOR LEADERS AND MEN'S GROUP ORGANIZERS

1. The Baptist Men's Worldwide Day of Witness and Prayer is a target time for men's meeting and prayer. Groups will be meeting around the world, as the sun moves to bring light to all areas of the universe during a twenty-four hour period.

If you cannot arrange your meeting for Saturday, April 26, make arrangements more convenient to your local situation—an early morning watch, a breakfast, an evening meeting or even an all night prayer vigil.

2. Prepare carefully. Make arrangements for the date, the place, the time and the purpose of the meeting. Advertise and promote the program widely. Give notice well in advance.

3. When people ask, "Only a day of prayer? What happens after that?", they are asking a good question.

The Day of Prayer provides an excellent opportunity for the launching of a witness and outreach program or the commencement of a service project. In considering this, the leader might want to consult with the pastor as to the way the whole church could become involved. It could be not only a "Day of Prayer," but a "Day of Beginnings."

#### ANNOUNCEMENT

The following programs especially designed for laymen are being held in connection with the 1980 Congress of the Baptist World Alliance scheduled for Toronto, Canada, in the Chelsea Inn Hotel, July 8-13, 1980:

1. Pre-Congress meeting of Baptist laymen from all areas of the world (meeting to be conducted in English) July 6-7.

2. Special Men's Meeting Thursday, July 10, from 2:00 to 4:00 P.M., place to be announced in Toronto.

3. Men's Meeting on Friday, July 11, from 2:00 to 4:00 P.M.

4. If you are planning to attend the BWA 1980 Congress make your plans to attend these special meetings designed for laymen.

For further information, write: Baptist World Alliance  
1628 Sixteenth St., NW  
Washington, DC 20009

# baptist herald

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## news Flash

### Ugandan President Requests Baptist Preachers

ENTEBBE, Uganda (BP)—Ugandan President Godfrey Binaisa has asked that Southern Baptist preachers and other Christian ministers preach evangelistic crusades throughout Uganda.

In a 40-minute conference with two Baptist missionaries, Binaisa expressed appreciation for Baptist work and encouraged them to continue Baptist medical and agricultural aid as well as evangelism.

Both missionaries and Ugandan church and political leaders have stressed the need for spiritual restoration in Uganda since the downfall of former President Idi Amin. Amin had restricted religious and other personal freedoms and persecuted and murdered thousands of Ugandans during his eight-year rule. □

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# The Triumph of Life Over Death

by B. C. Schreiber

Some years ago, the late Dr. William Stidger was invited to speak at a Good Friday service. It was a cold, rainy evening. When he arrived at the meeting there were only a handful of people in an auditorium that seated two thousand.

The chairman introduced the speaker with an apology: "Dr. Stidger, if it had not rained and sleeted tonight we would have had a large turnout of people."

Gathering together as much righteous indignation as he had any right to have in a religious gathering, he turned to the chairman and said, "Do you know what you have just said?"

"No, what?" he replied.

"You have just told me that if it hadn't rained and sleeted a little on this Good Friday evening, your crowd of heroic, valiant Christians would have turned out in great numbers to celebrate the day that Jesus died on the cross for them—that is, if it hadn't rained!"

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**The empty church is a symptom of something that goes much deeper—it reveals the tragedy of an empty heart. Twentieth century indifference must be more painful to our Lord than the physical pain he suffered on the cruel cross.**

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Resurrection did not come easy to Christ. He went by way of Gethsemane and Calvary. The power of the resurrection does not come easily today. There are no marble steps that lead to the scaling of the walls of indifference.

Many prepare for the joys of Easter by way of Brooks Brothers Clothiers, Dior and Oleg Cassini designers and the triumph of New York, Fifth Avenue Easter Parade. As an added attraction they give it a little religious flavor by attending a rendition of Handel's Messiah and leave with the strains of the Hallelujah Chorus still ringing in their ears, *but no experience of the risen Christ in their hearts.*

Active, open hostility sometimes gives more credence to the doctrine of the resurrection than a silent, heartless and indifferent acceptance.

The *New York Times* reported that fifty years of Communist rule have not killed Christianity in Russia, and its leaders cannot figure out why.

Everything seems clear in the Marxist texts. The official

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*The Rev. B. C. Schreiber is editor of Moments with God.*

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philosophy has demonstrated that as a man's intellectual and scientific awareness grows, his need for a faith in a "God in the unfathomable beyond" should fade away.

"That is what ought to happen," a Soviet official hesitantly told some American churchmen, "but I must admit it's not working."

Do you remember the first experience of the resurrection? At that time not one of Jesus' friends believed that he would rise again. But while the friends of Jesus did not believe that he would rise again, the enemies of Jesus were afraid that he would. They were afraid that they could not hold him in the tomb. Extra precautions were taken by placing a heavy stone at the entrance and doubling the guard. They were given firm instructions to "make it as sure as you can." Christ can be nailed to a cross, but he cannot be kept in a tomb.

Communism has tried for more than half a century to "make it as sure as they can," but they cannot hold him in the grave. Even the "God is dead" movement has died. Perhaps we can now understand more clearly the words of the psalmist when he said, "Surely the wrath of man shall praise thee" (Psalm 76:10).

Jesus' death on the cross was the abrupt and tragic ending of a brief but intensive life of love, excitement and adventure for the close followers of Christ. But let us not overlook the disappointment of finding an empty tomb. This was adding insult to injury. Grief and sorrow were never expressed so hopelessly as when Mary said, "They have taken away my Lord." If they could not worship a living Lord, then they were ready to venerate a dead Christ.

Veneration for the dead has remained with us, and our attitude toward the dead has become very unrealistic. The musical world still feels frustrated because it cannot find the grave of Felix Mendelsohn. He is buried in an unknown and unmarked grave. But would the discovery of his grave improve his music?

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**Easter is not the time for groping through dusty, musty tombs in order to prove to the unbeliever that Christ is risen from the dead. A more relevant proof of Jesus' resurrection becomes evident when I can sing with my whole heart and soul: "You ask me how I know he lives? He lives within my heart."**

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The actual burial place of Christ is also shrouded in mystery. There are those who believe it was in the Garden Tomb discovered by General Gordon. Others are certain that it is on the spot on which the Church of the Holy Sepulchre is built. But life, abundant life, came through the power of Jesus' resurrection and not through the place of burial. The discovery of his actual grave will not make his resurrection more real.

A little less veneration for the dead and more reverence for life would bring about a better balance of values. People who have a fear of stumbling while carrying the departed one to his resting place should be a little more concerned about preventing their fellowman from stumbling while he is still living.

One glorious and triumphant truth about the friends of Jesus is often overlooked. When once they saw the risen Lord, they lost all interest in the grave in which he lay. There is no record that they ever returned. The first Christians organized no pilgrimages to the empty tomb or to Calvary; they arranged no Holy Land tours. They were not religious tourists and sightseers, but people with a transformed life who had a message to proclaim that demanded the utmost urgency.

The purpose of our missionary conferences is to remind us of the risen Lord and his Great Commission. With one heart and soul we shake the rafters with the song: "We've a story to tell to the nations" and then refuse, forget or neglect to tell it to our neighbors. The first century Christians could not keep it quiet. They could not withhold the Good News. The glamor of foreign missions did not yet enter their thinking, therefore they took advantage of their immediate opportunity.

Often we are too enamored and concerned as to what the risen Lord can do for us. A minister tells of a businessman who one day drove up to him in a beautiful new Cadillac. He congratulated him on his prosperity. But the man took this evidence of good fortune more seriously. "Do you know, Pastor, that God gave me this Cadillac?" The minister's answer was polite but shocking to his friend. "You know, it's strange that God should give you a Cadillac. He gave his own Son a cross, and to his greatest apostle he gave shipwreck, persecution, imprisonment and finally decapitation."

The joy of an empty tomb gave new life and hope to Jesus' friends. "He is not here; he is risen" was a reward that could not be compared with the best material things the world had to offer.

Easter is not an event in history which is to be celebrated on a certain day with new hats and resounding hallelujahs. It is an eternally present fact which must be appropriated by faith and obedience.

The well-dressed Christian is beautifully described in a prophetic message by Isaiah: "To give unto them beauty for ashes, the oil of joy for mourning, the garment of

praise for the spirit of heaviness . . . he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . ." (Isaiah 61:3, 10).

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**God expects from men that their Easter devotion and worship would in some measure come up to their Easter dress. Christ would much rather see them in a renewed spirit and character than in a new Easter outfit.**

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Immediate reaction among the disciples after the crucifixion of their Lord was one of intense fearfulness. It was a living death. The record simply states that "the doors were shut where the disciples were assembled for fear of the Jews." This was actually a mild description of their true state of mind. Gone was the hope "that it had been he which should have redeemed Israel." In their hearts they were convinced that this was the triumph of death over life. Without Christ there was nothing but fear.

In sharp contrast we become aware of the joy which his resurrection brought about. "Then were the disciples glad when they saw the Lord." No medical science can bring about such a transformation. Fear without Christ; gladness with Christ. How simple and yet how wonderful! Within a few days the disciples experienced the dynamic triumph of life over death.

The conditions for such an appearance remain ever the same. Jesus revealed himself to those who had an insatiable desire and a love to see him. He brought to the lowly followers more than the assurance of endless life; he brought the triumphant assurance of a victorious life. No half-hearted seeker will ever experience the joy of Easter.

Communication from every part of the world seems to give us little assurance that Christ is risen, that life is a triumphant experience, that death is swallowed up in victory. When the Easter message has made so little change in the contemporary world it is difficult to accept the admonition of Jesus: "Occupy till I come." Is he advocating a blind submission to his will? A Tennysonian fatalism is expressed by saying:

"Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die?"

With the resurrected Christ within us we are enlightened, informed and empowered followers of Jesus. Still before us lies the work, the discipline and the sacrifice. The fact of Easter gives us the spiritual power to do the work no matter how difficult, to accept the discipline no matter how severe, to make the sacrifice no matter how costly, and thereby prove by our faithfulness to our Lord that life has triumphed over death. □

# Our *Power* Room

by Lydia Stork

My husband and I accepted Christ as our personal Savior many years ago. We have been active in church and believed we were good Christians. Through revival, the Lord touched us through the Holy Spirit, and we realized that there was something missing in our lives. Christ wanted total commitment. I often sang that song, "I Surrender All," but in my heart I did not really mean it. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). This made me search my heart as to whether Christ had complete control of my life. I realized that the "I" had to be broken and become a bended "C" (Christ).

Our desire was to become more like Christ. As he began to deal with us, he began to break us first. That daily dying to self had to begin, and was followed by the desire to spend more time in the Word, prayer and fellowship with the Lord.

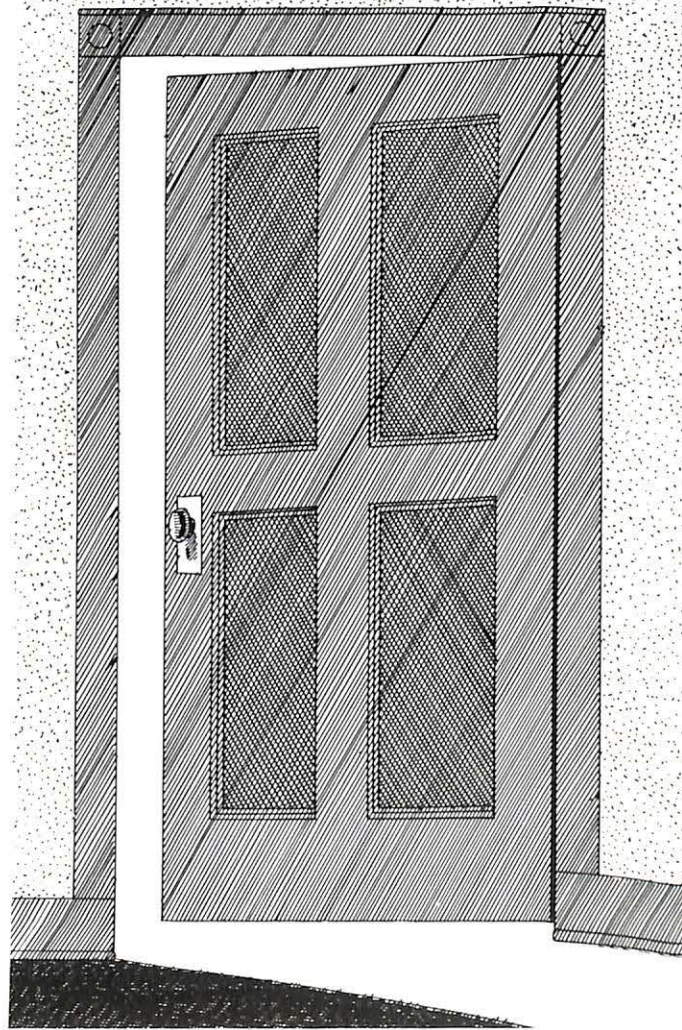
As we learned how Jesus often prayed in a special quiet place, we began to build a closet such as Jesus recommended in Matthew 6:6, "But thou, when thou prayest, enter into thy closet . . ." We saw the importance of a special place to meet with God. In the basement we found a quiet corner where we began to build a prayer room. We called it our "Power Room." This room is 6' by 6' and contains one small desk and two chairs. On one of the walls are many promises for us to claim. The second wall is the Wall of Intercession, where there are many names and pictures. The third wall has many inspirational thoughts and more names and specific prayer requests.

As my husband and I began daily to meet with God in our prayer room, we developed a regular time in prayer alone and together. We did not try to *find time*—we *made time* for prayer daily. We experienced the intimate fellowship with the Lord, and how to delight in him. Sometimes we need simply to kneel and be still before him. Psalm 46:10: "Be still, and know that I am God . . ." It's beautiful to feel Jesus' presence, standing beside us, his arm around us, giving us peace. Isaiah 26:3, 4: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

We found a new joy and hunger for his Word and the value of meditating on it prayerfully. Ephesians 5:20 says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." It taught us the importance of praise and thanksgiving.

*Mrs. Lydia Stork is a member of Bethel Baptist Church, Windsor, ON. Her two daughters, Debbie and Evelyn, have also written concerning the prayer room in their house.*

The Lord allowed us to go through much testing, and through it we learned to look away from circumstances and keep our eyes focused on Jesus. James 1:1-4 shows us this: "My brethren, count it all joy when ye fall into various trials, knowing this, that the testing of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire, lacking nothing."



We believe our children are a gift from God. As they grow physically, our desire is that they also may grow spiritually. We gave our teenagers to the Lord for him to mold. We pray to God to fill us with his love, that we may be able to love them unconditionally.

Each day we come to the Lord for cleansing, asking him to search our hearts, reveal every sin and to forgive us.

In order for us to show our love for others, we need to

pray for them. "Helps to Intercession" by Andrew Murray has been a great help to us in our prayer life. We also saw that we are to be sensitive to the needs of others. Through our prayer room we have had many prayers answered.

One day we realized that one of the church members had been slowly withdrawing from the Lord and the church. For many weeks we prayed and believed that the Lord in his perfect timing would intervene and answer. One Sunday I noticed this person leaving at the beginning of the service. Before the service had ended he came back, and I could see a joy in him and knew that our prayers had been answered.

Sundays have become much more special since we have a prayer room. About 8 a.m. my husband and I meet in our prayer room and are blessed before we go to church. We take the burden of our pastor, missionaries and Sunday school teachers to the Lord in prayer. Our prayer list on Sunday is very long. As we bring specific names and requests before the Lord that morning, we often see them answered that very day.

To share Christ boldly with others has been a great blessing to us. I used to be so fearful but, praise the Lord, he gave me victory. I often felt worthless and thought I could not be used by God. Just then he worked through me. Christ showed me this in II Corinthians 12:9: "And he said

unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." I learned to commit myself to him and to be available and obedient.

The needs of our missionaries have become a great burden to us since we've started our prayer room. As intercessors we learned that we must go beyond the simple act of praying for our missionaries. We must manifest a genuine spirit of giving. We have received many blessings through prayerful giving.

Since we have a prayer room, God has dealt with us in many areas. It is a daily cleansing, filling and abiding in him. We have never before experienced the power of Satan as we do now. He trembles when his children pray. He does not like us to spend our time with the Lord. Often I know he is waiting outside our room to defeat us, but praise God that Christ has won the victory for us on Calvary! Many, many prayers were revealed to us already, and we can claim him as our Savior and Lord.

As we share with you what the Lord has done for us, we pray that many Christian families will be motivated to build a prayer room. If you do, the fruit of the Spirit will soon be evident in your life. Prayer has its power in God. The more we take hold of God, the more power in prayer we have. To God be the glory! □

## From Jealousy to Approval

by Evelyn Stork

I'm the one in the family who is different from the rest. Occasionally I will enter the POWER ROOM, but generally I consider my bedroom my "closet," where I have a table and rocking chair, where I sit and talk to my Lord.

When my parents began the power room, I was still a new babe in Christ. I resented it as well as God because of my jealousy, for it consumed so much of my parents' time. Through prayer, the breaking and molding of my life, the jealousy slowly melted away, until it got to a point where I could say praise God for that power room. Power in prayer is very evident. I've physically felt their prayers for me when I wasn't even near home. My

*Evelyn Stork and her family belong to Bethel Baptist Church, Windsor, ON.*

parents' prayers have given me strength through many trying situations. Best of all, my parents are setting an example for us, and I've begun to have my own daily quiet time and am realizing more and more the importance of personal fellowship with the Lord. I would never trade my life and my Lord for anything, for I know he is very real. If I do not keep in close contact with the Lord, Satan is there ready to jump at the chance to upset me. I now use the power room my parents have built; but getting it for myself before someone else beats me to it is a challenge. I take the most unlikely hours when everything is extremely peaceful—midnight. The Lord will surely bless, if you remain close to him! □

## Risk to Pray

by Debbie Stork

When my parents first built the prayer room, I was all excited. It was a quiet place where we could talk to God and not be disturbed. Before we had the prayer

*Debbie Stork, 14, lives in Windsor where she and her family attend Bethel Baptist Church.*

room, the telephone or doorbell would ring in the middle of our devotions, interrupting us.

It's really changed me, making me realize how important prayer is in my daily life.

I find refuge in talking to God alone. Through prayer and reading the Word, I can grow and still do. Even at age 14, I encounter many difficulties and I can bring these to God in our prayer room. Be careful what you are praying for, because God answers prayers. What price are you willing to pay to have your prayers answered? I never realized the price I had to pay for one of my answers.

I needed braces and they would cost \$1,300. I was concerned, for I didn't know where we were going to get the money. I prayed to God and trusted him for an answer. I left it at that.

Two months later I was hit by a car. Little did I know that this was my answer to prayer. As I was taken to the hospital, Romans 8:28 was going through my mind: "And we know that all things work together for good for those who love God and are fitting into his plans." I knew that even this accident was for a purpose, and I began to thank God for it. I had a broken wrist and it was in a cast for six weeks. After it was healed, the insurance company handed my parents a check for \$1,300 without even being asked.

The Lord answers prayers, though not always in the most comfortable and fitting way, but they are according to his plans. □

# Government Sponsored Prayer

by James E. Wood, Jr.

On January 23, 1980, Congressman Philip M. Crane (R-Ill.) and Senator Jesse Helms (R-N.C.) formerly announced their renewed and vigorous support of a drive in Congress to remove all restrictions and rulings by the U. S. Supreme Court and all Federal District Courts with respect to prayer in the public schools and public buildings. Aimed specifically at circumventing and circumscribing the U. S. Supreme Court decisions of 1962 and 1963 (*Engel v. Vitale* and *Schempp-Murray*), the proposed legislation in the form of an amendment to S.450 would permit state sponsored and state written prayers to become a part of the program of the public schools and public education throughout the nation. By removing government sponsored prayers and religious exercises from the jurisdiction of all federal courts, the place of prayer in the public schools would be determined by states and local communities.

To accomplish this political reversal of the landmark decisions of the U. S. Supreme Court, a national prayer committee has been officially announced and endorsed by Congressman Crane, comprised of James Robison, president; Bill Bright, Pat Robertson, Jim Bakker, Paige Patterson, E. E. McAteer, Jerry Falwell, and Adrian Rogers, among others. Interestingly enough, none of the persons named on the committee officially represents any religious denomination. By contrast, the strongest support for the Supreme Court decisions outlawing government sponsored prayers in the public schools and the most vigorous opponents of congressional efforts on behalf of constitutional amendments or legislation to overturn these court decisions have come from the major religious denominations of America, both Christian and Jewish. No denominations have been more in the forefront of support for the

*Dr. James E. Wood, Jr. is executive director of the Baptist Joint Committee on Public Affairs, an organization made up of nine Baptist bodies in North America. Dr. G. K. Zimmerman, former executive secretary of the North American Baptist Conference, is chairman of the joint committee. This article appeared first in the March 1980 issue of Report from the Capital, the agency's monthly magazine.*

U. S. Supreme Court decisions and in opposition to government sponsored prayers in the public schools than have the various national Baptist bodies.

Almost two decades ago, in a resolution supportive of the Supreme Court decisions, the Southern Baptist Convention in annual session declared "our support for the concepts and the vocabulary of the First Amendment, including both its prohibition upon government roles in religious programs and its protection of free exercise of religion and the people." In reaffirming its commitment to religious liberty, the resolution declared that "this freedom does not entitle them [public officials and public servants] to use public or official powers for the advancement of religious commitments or ideas." This position was reaffirmed and enlarged in 1971 and again in 1975.

The American Baptist Churches in the U.S.A. have similarly declared, "In the light of . . . Supreme Court decisions, we affirm our historic Baptist belief that religion should not be a matter of compulsion and that prayers and religious practices should not be prescribed by law or by a teacher or public school official." More recently, in its 1977 Biennial Meeting, American Baptist Churches in the U.S.A. forthrightly declared by ballot vote (with only 51 "no" votes out of 1,200 cast), "We affirm the United States Supreme Court stand that prayer and Bible reading as prescribed acts have no place in a secular, pluralistic public school." Opposition to efforts to overturn the Supreme Court decisions have been strongly voiced by leaders of American Baptists, Baptist General Conference, North American Baptist Conference, Progressive National Baptist Convention and the Southern Baptist Convention, in addition to the repeated declarations of the Baptist Joint Committee on Public Affairs. Many state Baptist conventions have voiced the same position.

In this area, however, Baptists by no means stand alone but are joined by a wide range of religious denominations throughout America, including the Lutheran Council of America, Church of the Brethren, the United Methodist Church, United Presbyterian Church USA and the American Jewish Congress. It is highly significant today, as during the past two decades, that the strongest support for

state sponsored prayers in the public schools comes from individuals (within and without the religious community), public officials, professional evangelists and nondenominational religious associations and not from mainline churches or religious denominations as such.

The call for government sponsorship of religion has a long history in this nation. Nine of the thirteen colonies had established churches. Out of a European experience, the theocratic notion of a Christian state gave rise to the "Bible Commonwealth" of colonial New England in which religious liberty was expressly denied and religious matters were vested in the hands of civil magistrates, who served the cause of the "Christian" state.

It was against the theocratic notion of a "Christian" state that Baptist leaders such as Roger Williams, Isaac Backus and John Leland vigorously contended in order to advance the concepts of a free church and a free state in which religion, without government sanction or support, would wait upon the voluntary responses of the citizens. Without secular means of coercion or support, religion would be required, they reasoned, to depend upon religious means for accomplishing its mission.

The acknowledged architect of the American tradition of church and state, Roger Williams, spoke perceptively for Baptists when he declared that the authority of the state is "not religious, Christian, etc. but natural, human, [and] civil," and therefore it is "improper" for the state to abridge the rights of conscience and the free exercise of religion. Isaac Backus, one of America's greatest Baptist leaders in the eighteenth century, contended before the Constitutional Congress for the separation of church and state, and he did so for theological reasons. "Now who can hear Christ declare that His kingdom is not of this world, and yet believe that this blending of the church and state together can be pleasing to Him?"

For Baptists historically, the separation of church and state has meant a free church and a free or secular state, in which not only is the church independent of state or political control, but also the state is limited to this age or *seculum*, where, as Backus wrote, "The free exercise of private judgment, and the inalienable rights of conscience are of too high a rank and dignity to be submitted to the decrees of council, or the imperfect laws of fallible legislators."

Whereas generally most of America's theocrats have accepted the wisdom of the separation of any particular church from the state, they have persisted in holding the view of America as a Christian state, the "American Israel."

Repeatedly, throughout this nation's history, America's theocrats have contended against the separation of church and state, i.e., the secular state. Not content with religious means for winning persons to the Christian faith, theocrats have sought by whatever political means available nothing less than the Christianization of the state. Government sanction and support of religion has been a persistent goal. Well over a century ago, John Leland warned that America's theocrats of whatever religious persuasion always seek to violate the principle of the separation of church and state. He wrote, "The honor of religion, the spread of the gospel . . . the good of society, the safety of the state, and the salvation of souls, form the syrup in which the poisonous pill is hidden."

Ironically, it is with the phenomenal and unparalleled growth of organized religion that increasing pressure is most likely to come for religion to receive both the sanction and support of the state and, at which times, the guarantees of the First Amendment with regard to the secular state are in greatest danger of being eroded. Meanwhile, history warns that the concept of the Christian state is as dangerous for true religion as for civil liberty and the very fundamentals of human rights.

Admittedly, many persons still do not know what the United States Supreme Court has said and has not said with respect to prayer and Bible reading in the public schools. In *Engel*, the Court rightly declared that government, which in this case was a state government, may not require prayer in the public schools, even when it is conditioned on a "voluntary" basis for school pupils. The following year, 1964, the Court in *Abington* ruled that prayer and devotional Bible reading may not be a part of the public school curricular activities. In no way did these decisions deny or prohibit the right of teachers and pupils to pray in public schools on an individual or voluntary basis, but such prayers were not to be a part of the public school program as such.

Most important to remember is that the U. S. Supreme Court has explicitly disclaimed that it has ruled out the study of religion from the curriculum of the public schools, so long as religion is made the object of academic inquiry and not the object of religious worship or faith under the auspices of government or the public school structure. Rather, for more than thirty years, the Court has acknowledged the high value of religion in civilization

and in the learning experience of public school children. Speaking for the Court, Justice Tom Clark perceptively observed almost twenty years ago that "It might well be said that one's education is not complete without a study of . . . religion."

President Carter spoke for the vast majority of America's religious denominations when he declared, in response to the Helms Amendment, government "ought to stay out of the prayer business." "I don't think that the Congress ought to pass any legislation requiring or permitting prayer being required or encouraged in [the public] school." Hopefully, Congress will recognize this and not be intimidated for fear of political consequences of a vote which some of their constituents might interpret as a vote against God, against religion and against morality. That is simply not the issue in the case of the Helms Amendment. Rather, it is that such legislation is unnecessary and does not serve the legitimate interest of the state or true religion.

Finally, it is bad legislation that would seriously jeopardize not only the First Amendment guarantees with respect to an establishment of religion and the free exercise of religion, but also the principle of Supreme Court review of all constitutional issues. □

## "Look to the pit from which you were digged!"

by Joseph Sonnenberg

The fifty-first chapter of Isaiah belongs to that noble series of 'comfort messages' directed at a people in captivity, a people devoid of hope. The basic concern of the prophet is to disabuse the 'remnant' of its feeling of hopelessness that had become chronic. More and more of the captive people were losing both hope that they would return to their homeland and the desire to do so. The restoration tasks and hurdles they envisioned upon their return staggered their imaginations and brought on the night of gloom. To counteract the deepening pessimism the prophet does two things. 1) He underscores the thrilling refrain, "Salvation is on the way" and 2) urges them to look to the pit from which they were digged. The lesson is clear. Ultimately the success of God's people does not depend on numbers nor the wise of this world. Rather it depends more on the kind of spiritual roots that nourish faith.

For years North American Baptists have been urged to change. Individuals

*Dr. Joe Sonnenberg is president of North American Baptist College, Edmonton, AB.*

and churches must change, we were told, if we are to continue in the running; to stay in step with the times. Personally I, too, urged change but have not always felt comfortable with the direction of change. Like the Israelites who tried to copy their more illustrious neighbors, we, too, have had our religious idols and gurus, and some of us have followed them with fanatical zeal, at times forgetting that our road map is a book called the Bible, and that we are a people of the 'Book.'

Our forefathers in the faith, at first derisively called 'Baptists,' called for change. They said it was necessary to get back to the Bible to get our spiritual directions. In so doing they urged upon themselves and us a number of distinctives which make up part of that pit from which we were digged.

1. They sought to restore and preserve the simplicity of the Gospel. It had been enmeshed in a plethora of ecclesiastical trappings and was in danger of total suffocation. Today the Gospel is made so simple it is devoid of serious content, a painless Gospel with the cross taken out of it, painfully ineffective as we have discovered.

Isaiah 51:1

2. They sought to restore and preserve the freedom of the Gospel which means freedom to do the will of God without priestly prescriptions and interference. Today some Gospel simplifiers have led us to believe that our freedom in Christ means doing our own thing. The will of God has become a luxury item or a subject for pious conversation.
3. They sought to restore and preserve Scripture as central to our life of faith and practice. Today my observation leads me to believe that too often expediency is central and Scripture is either adjusted or reinterpreted to fit and sanctify expediency.
4. They sought to restore and preserve the conviction that a personal, conscious and responsible work of regeneration was a necessary prerequisite for church membership. Too often today the Grace of God offered is cheap and looks more like insignificant work. A good case can be made that more and more people are added to the church by confusion of faith

(Continued on page 13)

# A Loving Home For Refugees

Tho leans forward in his chair, straining to catch every word the pastor is saying. Even though he is making good progress in his daily English classes, there are times when it is very difficult. Everyone speaks so rapidly. But, it is easier than it was two months ago when he first started.

Tho has a son, Thau, who is eight and who survived with him the watery ordeal that finally saw them to Ottawa. When the decision to leave Vietnam was made, they knew the trip was risky, but they did not imagine how bad it could be. When their little boat, wall-to-wall people with over 400 persons, finally arrived on the shore of Malaysia, the Malaysian authorities, already swamped with thousands such refugees, refused it permission to land. They towed it back out to sea. The waves brought the boat back towards shore, and again it was towed away. This time, the old boat, overcrowded and damaged by a merciless sea, sank, taking with it 300 of its passengers. Tho and his son, who could not even swim, somehow managed to hang onto some flotsam and made their way to shore.

Tho is still at times overwhelmed by the miracle of their survival, when so many perished. "I pray to God," he says, overcome.

*The Rev. Sam Berg is pastor at Nepean Baptist Church, Ottawa, ON.*



Vietnamese refugee Tho with son Thau and their sponsors, Leslie and Mary McRobbie, in Ottawa, Ontario.

Tho also has a wife. When the decision to leave Vietnam was made, it was decided that she should stay behind until Tho could establish a new home somewhere else. Anxious months passed while her husband and son traveled to the sea, lived in the refugee camp, were finally brought to Canada, and it was possible to get word home that they were safe.

Tho has made application to sponsor his wife's immigration to Canada under the Canadian government's family reuni-

by Sam Berg

fication plan. "At night Thau cries for his mother," Tho explains.

Although Tho already had a limited knowledge of the language, he is studying English at Algonquin College until he will be able to use it more adequately. He will then look for work, preferably in his field. He is an air-conditioning technician with a degree in engineering.

Thau enjoys school and is adjusting quickly to Canadian ways. He dislikes wearing North American style shoes that enclose the whole foot. Until it was really too cold, he preferred light, open thongs.

Tho and Thau are living with Leslie and Mary McRobbie, a couple whose three grown sons have all moved west, leaving them with a large home and room to spare. They enjoy Tho and Thau, worry with them about Tho's wife, help them with their English and their other problems adjusting to Canadian ways, worry about a possible anti-refugee backlash among Canadian people, and show them Christian love in many daily practical ways.

This is not the first time the McRobbies have opened their home to people new in Canada. They love their country and believe it has a lot to offer to people like Tho. More than that, they love their Lord and believe that he was speaking to them when they heard of the plight of the "boat people." They responded. □

## Don't Be Chicken, Go Whole Hog!

The story is told about the chicken and the pig, strolling about the farmyard one morning, feeling hungry, and wondering where they could acquire breakfast. The chicken suggested to the pig, "Well, I'll provide the eggs, if you provide the bacon." The pig snorted in response, "Sure, for you an egg is a contribution, but for me bacon means total commitment!"

This illustration is not here for the benefit of the agriculturally oriented only. It addresses an issue which is as real to us fellow Christians as that Sunday roasted chicken on our "post-ecclesial plates."

Whether it be "Sunday roasted

*Terry Fossen is a senior at North American Baptist Seminary, Sioux Falls, SD.*

chicken," "Mom's homemade apple pie," a satisfied "Mac-attack," or even the ritualistic "cookies and coffee at 10:00 and at 3:00." Every time we pick up a "morsel-to-munch" we must remember those that do not because they cannot, because they have not.

Consider that hunger and disease are the facts which face untold millions of refugees in the war-weary nations of the Orient. Is this Auschwitz all over again? Lest this seems too specific, consider that of this world's one billion children, over 650 million are not getting the food they need. Try to imagine the 12-15,000 people who die daily due to starvation alone.

Consider that a 1975 study showed the U.S., with 6% of the world's population, consuming 33% of the world's resources. America now suffers from a high rate of inflation, but consider that the 1978 infla-

by Terry Fossen

tion rate of Zaire was 85% and that inflation rises at the rate of 45% a year in Brazil.

The effects of Iran's political upheaval greatly disturbs the American people. Consider that political turmoil is the fact which faces the economically depressed nation of Bolivia, where its people have witnessed three different governments in one year and there are no campaign speeches.

More than ever before, global injustice is creating a "world in crisis." The Gospel is the Christian response. What is God's view of the mission milieu? He sees the three billion "unreached" Chinese, Hindu and Muslim people, but only 5% of the North American missionaries among them. He hears about the N.A.B.

Conference budget problems allowing over twelve mission vacancies to be left unfilled in 1979, yet the crops must have yielded well, and the businesses must be "scraping by," because the cars are still new, the clothes are still in fashion, and the restaurants are still full after church. God strolls the busy halls of theological seminaries to observe his emerging servant leadership. Too often he sees students clamoring to make an "impression" to ascertain the best "jobs." He watches too many students commit their lives to the "comfortable pulpit" to match that "comfortable pew," forgetting that a rut is the same as a grave with the ends knocked out. He hears students pray for God's will, yet the "I want to's"

or the "I plan to's" or the "I expect to's" seem to dominate conversations. He sees more "playing" and less "praying." Daily the message is to meet people's needs, yet God sees not enough movement even to "meet the people." He expects *commitment*, yet only perceives *contribution*. We are willing to lay an egg, but would we ever offer our bacon?

Is it not a sad reality that the church is too full of "chickens"—of people who know how to contribute from their "excess" rather than how to make commitment from their "essence"? It might hurt to lose some "bacon," but then it would make "running the race" a lot easier.

It may be bold, but a proposition seems

in order. Christians need to set an example of what it is like to "not live high-off-the-hog." The community should attempt to implement a "simpler lifestyle." This is not so that anyone can store away the excess for a "rainy day," or beat their breasts and acclaim recognition to themselves, but to provide that vitally necessary "MODEL LEADERSHIP" to the people of the congregations being served, or to be served. The "model" was set by the widow woman whom Jesus pointed out in the Temple:

"For the others offered their gifts from what they had to spare, but she, poor as she is, gave all she had to live on" (Luke 21:4, TEV). □

## North American Baptists, Too, Have a Cause, a Goal and a Dream

by Ron Norman

The evangelical Christians today are barged with many projects to which they are challenged, exhorted, admonished, begged and even demanded to support. They range all the way from 'glass buildings' to 'liberty hills' to 'worldwide networks'. The majority of these colossal, burgeoning ministries have risen in the past 10-15 years and are the by-product of one individual's desire to develop a significant, well-known 'kingdom' within the Kingdom of God here on earth. Needless to say, there have been and undoubtedly will be many 'good' and 'blessed' results from these projects.

But, *we too have a cause, a goal and a dream*. It did not begin with some individual ten years ago, and it does not hinge on anyone's 'charismatic' stature. Rather it hinges on the humble faithfulness of a few thousand believers who have banded themselves together and formed the fellowship known as the North American Baptist Conference.

We too have schools (a Seminary in Sioux Falls with about 200 students and a college in Edmonton with about 300 students); we too have buildings (the N.A.B. Conference International Office, 355 churches scattered around North America . . . few if any have more glass in them than brick and mortar); we too have worldwide projects (missionaries and

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ministries in Nigeria, Japan, Cameroon, Brazil and the U.S.A.); we too have a dream (to give people throughout the world—in foreign countries and in our own backyards—the opportunity of seeing Jesus Christ in the lives of people, causing within them the desire to accept him as personal Savior and Lord).

Naturally it becomes evident that our cause, our goal and our dream will not seem as exciting or productive as others, because we do not spend a large amount of money to advertise on worldwide television or develop expanded mailing lists which would be put into action at least 12 times a year entering the homes of millions. We do not offer attractive 'kick-backs' or 'rebates' such as a gold-plated family Bible, a dead-sea scroll or the chance to win a free trip to the actual landing-site of Noah's Ark.

Right or wrong, our cause is exciting only as people experience the thrill of sacrifice (Rom. 12:1, 2) without some guarantee of something material in return. Right or wrong, our dream is productive only as people experience the joy of giving, "not only what they could afford, but far more" (II Cor. 8:3). Right or wrong, our goal is met only as people pray (Mark 1:35), recognize that all men need and seek the salvation offered by Christ (Mark 1:37) and offer themselves and their wealth, so that the gospel may be preached (Mark 1:38).

As a local church, we have prayed,

planned and proceeded to develop a budget that encompasses all the facets of these causes, goals and dreams. At the end of each year we have been able to praise God for helping us meet these goals and thank him for the privilege of sharing what was over and above with our mission fields. We want to do the same this year!

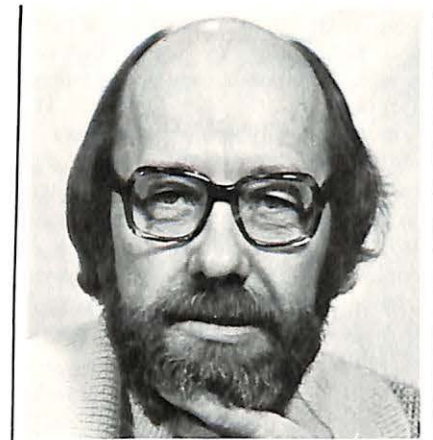
We do not make fantastic promises regarding the blessing you will receive as a result; that is up to you! God's Word is true and it is on that Word that we stand. Therefore, if you give sacrificially, joyfully and prayerfully, God will reward in his own way.

I cannot promise you a series of tapes, a wooden chip from Noah's Ark or a special place for your name on a plaque. I only promise you my personal commitment, sacrifice and devotion to this same cause, this same goal and this same dream! May God bless you. □

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## putting it together

by Ernie Zimbelman

What is it like to be a teenager in today's world? This question is too general to answer easily. What's it like to be a teen-

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ager? It depends on many factors. The teenager who likes and enjoys the school experience has a different life than the one who hates school and does poorly in academic situations.

How a teenager feels also depends on where and how you live: big city, rural area, inner city, poor family, well-to-do family, big family, little family; plus many other individual differences. But without exception, a teenager's world is a complicated world.

I am often asked the question: "Is it more difficult to be a teenager today than a generation ago?" The answer to this question is, "Yes, it is more difficult, but it is also more complicated today to be a child or to be an adult. We live in a complicated world.

The teenager's first need is to learn to live with confidence in this world. Therefore, one of their major goals is not to need their parents. On the other hand, the parents' need is to be needed; to be able to give support and guidance. The conflict is genuine.

An expression which I frequently use to describe one of the dilemmas of being a teenager is "that they are neither fish nor fowl." The implication of this expression is that the teenager can no longer enjoy the security of being a child, but at the same time they are not old enough to have the privileges of being an adult. It is a period of transition, and therefore a time during which specific roles are absent.

At times I have described our own teenager as being "fifteen going on twenty." The implication here again is the teenager wants the protection of the fifteen-year-old, the privileges of a twenty-year-old, but not the responsibilities that go along with being twenty years old.

During these years there can be many clashes with authority figures—especially parents. Many times the ruptured relations fostered during these years are never repaired and the teenager enters adult life badly scarred.

What direction can be given to Christian parents? Neither the word nor the concept "teenager" is found in the Bible. The world and the kind of family structure in which Jesus and Paul were raised has little resemblance to our conditions today. Basically the family pattern of that time was authoritarian; ours today is generally democratic. This makes Paul's words to parents all the more meaningful: "Fathers (parents), do not embitter your children or they will become discouraged" (Col. 3:21).

If a father in Paul's day had to be careful how he related to his children, how much more is it a challenge for parents today.

Unfortunately there are few good books and articles written today that deal effectively with this problem. Either they moralize; that is, scold both parents and teenagers, or else they don't go deep enough to be helpful. □

abundance and inspiring comments on the leading Gospel singers on TV, radio and on the circuit. Young people, in particular, will enjoy this volume with almost 200 biographical listings. Radio and TV stations, where the Gospel singers' music can be heard, are also listed, plus a discography and index.

**BRUCE JENNER'S GUIDE TO THE OLYMPICS.** By Bruce Jenner and Marc Abraham. Andrews and McMeel, Inc., Kansas City, MO. \$6.95.

For those who are interested in the Olympic games, this book is an invaluable guide. It is filled with fascinating, useful and important information about every aspect of this event which is thrust upon us every four years. The history, the rules, the tips for the spectator, the 1976 winners, the intense competition are all described in detail.

What may make your blood boil is the behind-the-scenes intrigue, the self-interest of the nations involved and the shameful bargaining procedure of the Soviet Union with the major networks for TV rights. It ended with the most expen-

sive and bizarre bidding war in the history of the Olympic games.

If the reader can forget about the financial greed of the Russians and the networks, the Olympic fan will find this volume to be an excellent reference tool.

**MY PERSONAL PRAYER DIARY.** By Catherine Marshall and Leonard Le Sourd. Published by Chosen Books, distributed by Word Books, Waco, TX. \$11.95.

A casual glance through the book may give the reader the impression that this is a spiritual or religious "score card." The prayer requests as over against God's answers give you your batting average.

However, after reading the short introductory chapters by the authors, *My Personal Prayer Diary* begins to have a more meaningful purpose. In a concise biographical sketch they reveal their own needs and how they were met.

Daily spiritual guidance and growth can be attained by these short prayers and Scripture readings. Below, the page is divided so that your prayer requests and God's answers can be notated.

## A Starving, Suffering World

by Harold Neff

How often do you turn on your radio? I listen to the world news on the radio every day. In every newscast we inevitably hear something about the physically starving world we are living in. The most recent stories of starving people come from Cambodia. While I think it is important for us to recognize that we live in

*Mr. Harold Neff is a short-term missionary in Cameroon, West Africa.*

a world where the majority of the people live in poverty, many of whom are starving, it is just as important to recognize that even in the developed world people are starving spiritually.

This fact was graphically illustrated some time ago, when I was working as a hospital orderly. One evening as I went on duty, I was asked by my supervisor to sit and talk to a suicidal patient. Before entering this patient's room, I read this woman's medical chart. The chart indicated that she had been in the hospital on many previous occasions due to suicide attempts and was in her late forties.

As I entered her room, I was almost shocked to see a woman that looked about sixty-five years old. Certainly her life was reflected in her face. There sat a grief-torn, dejected, lonely woman, seem-

ingly without any hope. Not knowing how to respond to her, at first I sat quietly and listened as she tried to make small talk. Eventually her disillusionment with life became painfully clear. She began to tell me her life story. It was one filled with drugs and alcohol, divorce and suicide. However she had not found a way out of that life she found so cruel.

As the evening wore on, I began to have opportunities to share the gospel with her, explaining that Jesus was the answer for her life. Before the night was over, I was able to pray with her. Even though I have not seen her since, I know that God is working in her life.

Yes, we are living in a spiritually starved world. This starvation seems most desperate right here at home. What are we as Christians doing about it? □

## The Miracle of Easter

To me Easter is a miracle that Jesus prepared for.

He began preparing for it when he was still young. And he worked at this miracle and worked at it. He spent time and energy

in showing people that he was the son of man and the son of God.

The empty tomb would be meaningless without the years of his toiling and teaching.

In fact we would not have the account of the resurrection

had not Jesus met and loved and shared with the authors of the gospels.

Nor would people have been willing to believe

that Christ would die for them had he first not been willing to live for them and with them.

God, sometimes I want the miracles without the preparations. I would rather have resurrections without prior crosses.

This Easter may I be willing to accept my responsibilities in miracles.

Jenelle Ratzlaff

## book reviews

by B.C. Schreiber

**GOSPEL MUSIC ENCYCLOPEDIA** By Robert Anderson and Gail North. Sterling Publishing Co., Inc., New York, NY. \$14.95.

Although it is referred to as an encyclopedia, it is by no means complete or exhaustive. If some of your favorites are Myrna White, Myrtle Hall or Christine Wurtzen, among others, you may be disappointed, for they are not included. Whether the length of biographical information is based on popularity or importance is also not clear. The Gaithers are given more than three pages of type and two pages of pictures while Johnny Cash has only 17 short lines and no picture.

On the whole, this is an attractive and interesting presentation with photos in

## Two Languages

FATHER, YOU speak in two languages: — Through your WORD, made flesh and Through your WORLD, your dazzling creation.

But the people of the world cannot hear you— They are not tuned to the right frequency.

FATHER, help ME to translate and give flesh and blood to what I hear you say Also in two languages: — Through my speech, the issues of my mouth and Through every fiber of my humanity, the crown of your creation, pregnant with your creative powers, waiting to be tapped and released—destined to reproduce.

Maria Rogalski

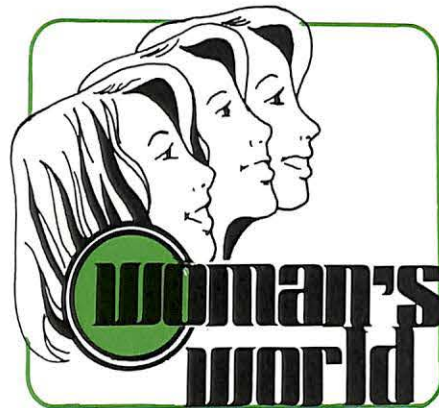
"LOOK TO THE PIT . . ." (Continued from page 9)

rather than by confession of faith. 5. They sought to restore and preserve

what they called the independence of the local church. They certainly did not envision a total independence touted today as the ideal in some circles. The ideal of the New Testament churches was a voluntarily ar-

rived at interdependence achieved not always nor necessarily through some organizational structure but rather through a proper reading of their mission in a world full of men and women lost and in need of a community of caring and committed Christians.

There is always the danger that the distinctives which make for strength when pushed too far become our points of weakness. Some virtues pushed too far become dangerous vices. It is for that reason that a look back to the pit from which we were digged is not only a wholesome exercise, there are times when that look is urgently necessary! The greatest menace to our Christian faith today is not a rampant secularism without but a seriously reduced Christianity within our churches. There is life in a look—this time to the pit from which we were digged! □



## Obeying Through Faith

by Dixie Potratz, Sumner, IA, student at NABS, WMF scholarship recipient



One would think that I had been raised in Missouri instead of Iowa because my response to God has been "show me." As a small child, I remember missionaries visiting our church from Cameroon, challenging us to go into ministry. I was afraid, because I knew that if I submitted my life to God's will, he would send me off to Africa.

That fear was still present within me as a junior in college. When I rededicated my life, I remember saying to God, "I know that you know what is best for my life, therefore, I will give you my life, and I know you will not send me to Cameroon."

In 1977, God provided a trip for me with the Good News Ambassadors to Cameroon. On that trip God showed me that I could serve him there, and he laid the needs of the people and the mission upon my heart. After he showed me, I wanted to go, but he said that he just wanted me willing to go and that he had something else for me.

My years at seminary have been full of times the Lord has "shown me." I have worked all the while I've been in school, and yet the money has still been short. The Lord has nudged individuals time after time to send me money just when I needed it. He has shown me that I am dependent, and he is Lord, even of my finances.

Now I am waiting for him to "show me" where he wants me following graduation.

Thank you NAB women, for your generous gift to me.

## Trusting Through Change

by Miriam Bushkowsky, Leduc, AB, student at NABC, WMF scholarship recipient



"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Prov. 3:5, 6).

Praise the Lord, what a promise! Coming to North American Baptist College has been an exciting channel in my life. It has only begun to open many doors in my life that I considered locked. I am pres-

ently enrolled in the Diploma of Music program and, as I look back over the two years I have spent here, I can say that it was time and money well spent.

So often I did not rely on this promise of God but let my human self take over situations and only then did I see that I failed over and over again. I realize now that I have to yield all my ways to the Lord, not only half, but "all," as the verse says. By doing this, the Lord has been making me realize what areas in my life need to be changed according to his will and purpose for my life.

I want to take this opportunity to thank those who made it more of a possibility for me to finish my two years. It is something that I will always cherish, knowing that there are sisters in Christ who care for the growth in knowledge of Christian youth today. This was definitely an area in my life in which I could not rely on my own insight, but it was something that I had to trust in the Lord for and he has seen fit to answer my prayer.

## Great Things Are Happening

by LaVerna Mehlhaff, women's work director



Excited! That's the only way to describe my feelings as I see the enthusiasm and interest in the women's groups I've visited while traveling with the team conducting Body Building Seminars. I sense renewed interest in the women's organization in the local church. I have seen revitalized mission education. Women are spending time planning and searching out ways to meet the needs of the contemporary woman. They are making plans to reach out to all of the women of the church by showing special attention, love and concern for those who are not a part of the women's organization. Excellent Bible studies are being sponsored by the local WMF to reach women in the neighborhood. It is encouraging to see and meet many of the younger women who are assuming positions of leadership. Prayer involvement has resulted in a new unity among women. Our women are realizing and fulfilling their privilege and responsibility to be a part of the local church in spreading the good news of salvation.

Through the financial support of

our women towards the projects adopted, we have a vital part in fulfilling the great commission. In this issue we have the testimonies of four young women in our schools who are equipping themselves for Christ's service. We have a part in their training through our financial aid scholarships. Remember them and others who are preparing for full-time Christian service in our schools.

White Cross is also a vital part of our organization. Our medical ministry is dependent upon the faithfulness of our women in supplying the materials requested. We must continue to fill our White Cross quotas in order that souls might be won to Jesus Christ in Cameroon.

As you plan for Mother's Day activities, we suggest that the offering taken be designated for the Christian Center in Tsu, Japan, and a missionary home in Brazil.

Reading the Bible passages each day as listed in the Bible Reading Guide brings me much joy for I know that there are hundreds of women in our Conference who are reading these same passages. Additional guides are still available from our office. Write and ask for them.

Thank you for your commitment to the work that God entrusts to us as women of our Conference. Let us regularly remember one another in prayer during 1980 and may we faithfully serve him in sharing the good news of salvation at home and overseas (Acts 1:8). Claim God's promise of peace and joy as you live in obedience to him. □

## Growing Through Experience



by Jeannie McClung, Parma, OH, student at NABS, WMF scholarship recipient

The Christian life is a life of thanksgiving! Not a day passes without the nearness of God's companionship. My past few years are bursting with accounts of his faithful friendship, guidance and provision.

Never did I expect to bear witness to Jesus Christ in the land of Israel or among the village people of Nigeria. I am

thankful for his guidance in enabling me to participate in all three summer mission programs (twice in Israel and once in Nigeria) and for the necessary funds to attend both mission programs and college.

Never did I expect to attend seminary! It is a privilege—an answer to my prayer to grow in the knowledge of Christ and to be equipped in his service.

In Matthew, chapter six, Jesus reminds us not to be anxious about tomorrow but

## Learning Through Love



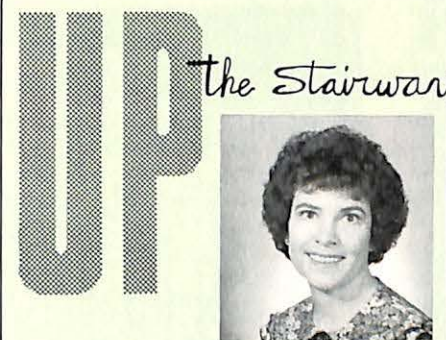
by Chrisie Stubelt, student at NABC, WMF scholarship recipient

Having had the privilege of being nurtured in a Christian home has given me a

great responsibility, for of those to whom much is given, much is required. Many people have had a significant impact on my life and commitment to Christ, but none as much as my parents. I shall always be grateful for God's graciousness in allowing me the richness of their direction and example.

As my commitment to the Lordship of Christ deepens, my desire to serve this Master of Love continues to grow in intensity. The realization that we are living among a broken people becomes even

(Continued on page 31)



by Dorene Walth, Fair Oaks, CA

The days fly by and I seem to achieve so little!

I tore another leaf from my calendar and it went out with the trash this morning. Another chapter of my life gone. It seems that only yesterday the page was clean and unmarked. One by one the little squares filled in with appointments and reminders: . . . Bible study at church - 9:30 . . . doctor appointment - 10:30 . . . dinner with Jensens, 6 p.m. . . . send birthday card to Marie . . . take books back to library . . . greeters today at church . . . Johnsons coming to stay overnight . . . potluck at our house at 5:30 . . . take Esther to the airport at 11:15.

Those little jots, indicating activities, do not in any way fully describe how those days were spent. Even a diary would only include the items I would choose to relate.

How tedious it would be to have to keep an hour-by-hour account of one's life! Why, just think of the variety of things one can do and accomplish in only one hour! It would take a whole page to describe what goes on during some one-hour segments. Conversely, some important hours reveal absolutely nothing attained!

That calendar page crumpled in the trash is no longer useful to me. When it was clean and the month new, it represented endless opportunities. It was alive with possibilities, and challenges beckoned me.

There it lies, a reminder that I was very busy, but also a reminder that I wasted some valuable time. Some "could haves," "would haves," and "should haves" come to my mind. Perhaps if I would have spent more time in intercessory prayer, tasks of my own and others would have been lighter. Certain unpleasantries could have been avoided. Lonely, sick, troubled and shut-in friends exist everywhere. There were times when I could have called them on the phone and put a little sparkle in their day.

If every other person in my church did as much church visitation as I did this past month, my beloved church would be pretty weak! There were lots of moments when I should have been a better neighbor, friend, teacher, mom and wife.

Just like everyone else, I have 1,400 minutes every day. There are so many things I should do and would like to do daily, but it seems I just don't have

time. Like now. I'd really like to sit down and write a neat article that would sound great and be used of God to touch the hearts of all who read it, but it seems that I just don't have time.

Satan would love to have me feel guilty about all this today. But I'm glad I don't have to go through that, because I've told God I was sorry for these sins of omission and that I want to do better this month. He has forgiven me and reassured me of his love. That makes me feel so good! I'm glad I can make a new start each day. Thank you, God!

Now I must call and make an appointment to visit that lovely family that visited our church on Sunday. And while I'm at it, I will give Genevieve a call. Her husband said she was feeling depressed over her slow recovery from surgery last week.

"All day and all night your hand was heavy on me. My strength evaporated like water on a sunny day, until I finally admitted all my sins to you and stopped trying to hide them. I said to myself, 'I will confess them to the Lord.' And you forgave me! All my guilt is gone!"

"After this experience, I say that every believer should confess his sins to God as soon as he becomes aware of them, while there is yet time to be forgiven. If he does this, judgment will not touch him" (Psalm 32:4-6, Living Bible). □

DID YOU KNOW . . . that if you give only \$30.00 a year for three years, we can reach our WMF triennial goal—and pass it!?



## Beyond Jerusalem to Jericho

by Roy Seibel

The early Christians who moved out of the gates of Jerusalem in response to the Great Commission were incapable of grasping the magnitude of their task. They had no idea how impossible it was to plant new congregations of believers in all the villages and hamlets of Judea, Samaria and the uttermost parts of the earth. They simply moved out with the gospel in whatever way they could. Some went under the prompting of the Holy Spirit, while others lingered behind until they were driven out by adverse circumstances.



Pastor Donald Ganstrom, Bismarck, ND, shared his testimony as to what the Lord is doing at Century Baptist Church.

The fragmentary report of their pioneer efforts, preserved for us today, tells the amazing story of how they succeeded in penetrating to the farthest reaches of their world against impossible odds. Some went to Samaria, while others scattered to Caesarea, Phoenicia, Antioch, and many other places not recorded. Wherever they went, they gathered small bands of believers into house churches. And so the work moved on like a relentless tide.

One plan they followed was to establish a central base of operation from which they moved out into the surrounding territory and planted new congregations of believers. That plan still works today! We now call it church extension. The growth records of our North American Baptist Conference indicate that church exten-

*Dr. Roy W. Seibel is professor of Evangelism and Church Development at North American Baptist Seminary, Sioux Falls, SD.*

# Seminary Conference Focuses on Church Extension as Missions

sion is the cutting edge of our advance in carrying out the Great Commission on our continent.

The North American Baptist Seminary sponsored an Evangelism/Missions Conference on Oct. 22-26, 1979, to study the ministry of planting new churches in order to prepare more ministers for this form of reachout. The theme, "Our Evangelistic Mission: Jericho . . . Beyond Jerusalem," focused the mission of the church upon all the communities just beyond the borders of established churches that are ready for someone to move in and plant a new congregation.

Word of the proposed conference reached the Area Secretaries, the Rev. Ronald Mayforth and the Rev. Milton Zeeb. They suggested that the conference be enlarged with the cooperation of the Rev. John Ziegler, general secretary of the N.A.B. Extension Department, to include the church extension pastors located in the seven-state area around Sioux Falls. The seminary immediately responded to the recommendation, because it recognizes that true education is enriched when the academic classroom comes into interaction with those practicing ministry.



Eliezer and Silvia D'Avila from Brazil delighted the conference with songs in the Portuguese language.

Dr. Francis Jackson Redford, director of Church Extension of the Southern Baptist Home Mission Board, and the Rev. Eugene Kern, pastor of Sunrise Baptist Church, Fair Oaks, California, were invited to participate as resource persons. The Reverends George Lang and John Ziegler together with Drs. Gordon Harris and Roy Seibel completed the teaching team.

The mission of planting new churches was examined in depth by bringing together biblical truths with practical insights gathered from the field. Broad principles drawn from the experiences of hundreds of churches were clarified by

in-depth case studies of individual churches. Pastors and denominational leaders dialogued with professors and students in a true body experience as each learned from the other.

The impact of the conference can be measured in terms of new insights gained on how to extend the borders of the church into new communities. The final results are more than a new spirit of confidence and renewed commitment evidenced in the pastors. Those present experienced for themselves a new dimension of theological education made possible when the broad resources of the denomination and pastors fresh from the fields are brought together with seminary faculty and students.

Participants in the conference realized afresh that theological education at its best cannot be delegated to one segment of the church community. The equipping of pastors, missionaries and Christian education leaders takes place in the discipline of the classroom that is conducted in the main stream of the life and ministries of the church at work in the world. We all are involved in their spiritual, academic and professional formation. □

## God's Man Refreshed

by David E. Ewing

Three edifying days! Through God's Spirit and people I was built up in Christ on our seminary campus. Dr. Roy Seibel, one of his "angels," welcomed me to Sioux Falls with a luncheon invitation. Then a whole host of God's helpers cared for me in their homes and village inns. I felt like Elijah being rested and nourished in body and soul, while the still small voice of God refreshed me through the Evangelism-Missions Conference at North American Baptist Seminary in Sioux Falls, South Dakota, Oct. 22-26, 1979.

My mind was seasoned with tasty ideas for reaching out to a broken world with the eternal salt of Jesus Christ through his Church. The joys of church extension and missions were rekindled within me, even

*The Rev. David E. Ewing is pastor at Whispering Oaks Baptist Church, Kansas City, MO.*

as the realistic facts of economic mountains had to be faced. The living presence of Pastor Eugene Kern asserted that this can be done even as he shared one Bible verse that opened new promises for me. Dr. Jack Redford's ideas were packaged in these topics: "One by One," "Developing Adequate Support Groups," "A Project's Glue," and "Its Effects on the Pastor and Family." I was excited by Dr. Gordon Harris with, "The Uncomfortable Will of God" and "The Courage to Risk." Going beyond the beachhead to reach into the community at large was Dr. Roy Seibel's challenge, while the Rev. George W. Lang displayed practical actions to take in developing a missionary program in the church extension project. Church Extension general secretary, John Ziegler, assured us that Christ is with all of us as we help fulfill his will.



The Rev. Eugene Kern from Fair Oaks, CA, told about evangelistic happenings in his church, which is the fastest growing N.A.B. Church Extension work.

The Bible invites us to speak the truth in a spirit of love, and I know that our Seminary family did this for me. Pastors gave testimonies and shared experiences. The Rev. Leon Bill opened the doors of Trinity Baptist Church for prayer, and the Rev. Merv Kramer welcomed the conference attenders to visit his project in Brandon, SD. The seminary opened its Koinonia Room and library and displayed pictures of various projects. Don't you wish you could have benefited with me? You probably will, for I was not alone. Several North American Baptist pastors, workers and students were there and will employ the fruits of this great conference sponsored by the North American Baptist Seminary. □

## A New Insight

by Terry Stoltenow

As I sat in on a planning meeting three weeks before the Evangelism-Missions Conference, I found myself wondering what church extension had to do with evangelism or missions. In the past, the seminary has had an evangelistic conference and a separate missions conference. I was thinking back to the missionary conference we had with pastor-missionary, Herman Effa. The evangelism conference with Robert Coleman also came to mind. What could I, as a student at the seminary, gain from a conference which combined both missions and evangelism without the presence of any full-time evangelists or missionaries? Instead, it centered around sixteen church extension pastors and two church extension coordinators. I didn't really get an answer to my question until the conference began. It was Dr. Jack Redford,



Dr. F. Jackson Redford, director of the Department of Church Extension of the Southern Baptist Home Mission Board, was the main speaker.

one of the guest speakers, who gave me part of the answer. His messages pointed out the need for evangelism in every area of the United States. He also emphasized the unique place that evangelism must have in every successful church extension work. As I listened, I began to picture church extension pastors as evangelists. I saw them as men who not only preach

*Terry Stoltenow is a senior and student body president at North American Baptist Seminary, Sioux Falls, SD.*

Christ, but who take Christ door-to-door as they reach out in their communities.

I didn't see the church extension pastors as missionaries until I heard the Rev. Harry Haas tell about his new ministry. Rev. Haas has recently moved with his family to Gillette, Wyoming. He had no welcoming committee, no church or church board. When he arrived he had a message to take to the people of Gillette. He went in faith, believing God would use him, and God is already blessing. I will never forget the impression his brief testimony made on me. Church extension pastors may not be missionaries to a foreign land, but they certainly do demonstrate a missionary spirit as they leave an established church to start a new church.



Church Extension pastors in discussion with seminary faculty and area secretary.

As I listened to the speakers and talked with the pastors, I couldn't help but be impressed by their commitment and concern for reaching the lost by starting new churches. Even those who have grown and are self-sufficient continue to reach out by having a vision and program for starting more new churches.

I, along with many other students, were for the first time directly confronted with the needs and the challenge of church extension. We heard messages and testimonies. We had classes and discussions with the pastors and we invited the pastors into our homes for meals, and as a seminary family we all gathered together for a potluck supper.

Since the conference I have had opportunity to assess how I might fit into church extension work. I am excited about church extension and will be very willing to be involved as a church extension pastor whom the Lord calls. Church extension is an evangelistic mission. Along with other students at the seminary I am praying that God might give each of us an evangelistic, church-centered mission and vision. Some of the students today will be the church extension pastors of the future because of the live encounter we have had with church extension at this conference. □

# 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



I have a friend who is really looking for something greater than himself. He sees a lot of value in Christianity but he has a complaint with it.

"So many people say 'Jesus is Lord' and that's where it ends. It's fire insurance. It's like they're then tied up with cord and thrown into a dungeon for eternity. They don't do anything about this great faith they profess to have. Thoreau says you must walk to the beat of your drummer. I see God as that drummer. Thoreau also says you must walk to the beat. Walk—that's an active word. You've got to do something. And the drummer is dictating exactly how you walk."

I think he has something there. Since

we are saved by grace and not by works (Eph. 2:9, 10), we forget the works totally at times. When I was in Junior High, my big question was, if I believed Christ died for my sins but never acted further than the initial acceptance, would I still go to heaven? At times, by my actions, or rather lack of them, I have not progressed very far.

How many times have you encountered a "baby" Christian who has put you to shame with his eagerness and enthusiasm to serve the Lord at any cost? We must push to graduate to the solid foods.

How often do we look for risk in the Christian life? Our youth group discovered that Daniel, around the age of 13 or 14, was willing to risk his life for his beliefs (Dan. 1). Rather than eat food which, according to Israelite regulations, would have defiled him due to its ritual preparation and uncleanness, Daniel made a proposal for a trial to allow him, along with his friends, to eat a different diet.

I think I would've just gone along with the menu and maybe tried to avoid the pork and other questionable items as much as possible. It's so easy to do the

same thing in everyday life. We either find shelter in a non-threatening Christian group, or we go with the crowd and hope we won't be put on the line for our beliefs. We keep quiet or we do as everyone else does.

Daniel didn't seek out the risk. It came to him. As Christians, I think it is not that we don't seek out risk but it is more a case of trying to avoid confronting the risk in which we find ourselves. The secular world tells us one thing is acceptable, and Christ tells us another. Which alternative is better in the long run? Which is less threatening? Which do we decide on?

Accepting Christ has many more nuances than just eternal life. It includes a here and now desire to follow Christ—to walk behind him. We turn to the Bible and to Christ through prayer to find out how to walk (Col. 2:6).

We need to trust God at his word. He can best use us when we are willing to step out for him.

One of the beautiful parts in Daniel's story is that Daniel wasn't on trial alone. He had three friends—plus God. When we follow Christ we are not alone. We join friends. □

## You Are the Salt of the Earth . . .

As salt fulfills its function only when scattered and dissolved, so an indispensable part of the ministry of the Church is exercised when the Church is in its scattered phase. (Hans Ruedi-Weber, *Salty Christians*)

The purpose of a congregation today is to provide a means of gathering the believers together for worship, study, receiving of the Word and sacraments, and for mutual inspiration and support, so that they can go into their daily lives as ministers for Christ. (William Diehl, *Christianity and Real Life*)

The first and basic meaning of vocation both in the Old and in the New Testament

has to do not with daily work but with daily life, and especially with daily life in the community of God's people which is the Church—the called or "vocationed"—Community. (Alexander Miller, *Christian Faith and My Job*)

. . . let it be affirmed once again that a Christian's vocation includes every facet of his or her life. (Donald Heiges, *The Christian's Calling*)

It would indeed be very tragic if any considerable number of sincere and informed Christians turned from secular callings to the full-time ministry . . . for the only real outreach the Church has into the secular order is through the work of Christian men and women in their secular jobs. (Alexander Miller, *Christian Faith and My Job*)

Christians engaged in construction, industry, farming, medicine, government,

the fine arts, teaching, homemaking are called to glorify God in and through these fields. . . . Piety is no substitute for competence . . . Not to be competent is both an affront to the Creator, who endowed us with gifts, and a callous betrayal of neighbors, whom we are called to serve in love. (Donald Heiges, *The Christian's Calling*)

Almost any job we can mention offers opportunities for being a caretaker . . . The persons I find to be ministering in their work are the ones who have found ways to demonstrate their Christian concern to other workers, customers, and whoever else they may come into contact with in their daily tasks. (David Brown, *Take Care*)

. . . there are three ways in which laypersons minister to others through their spoken word. First, we minister by

the way we express our own values, our outlook on life, our style of life. Second, we minister by the way we express our viewpoint on issues of the day. And finally, we minister when we explain the teachings of our faith. (William Diehl, *Christianity and Real Life*)

To look at one's life and work as ministry is the basis of evangelism . . . It is when people are seriously addressing any of the whole gamut of human needs that evangelism can flourish like a natu-

rally-growing plant. We must remember once more that the whole Christian enterprise—worship, social service, evangelism, lifestyle and weekday ministry—is aimed at reconciling human beings and all of humanity to God. (Frederick Wentz, *Getting Into the Act*)

The chief glory of work lies in the fact that it is really the only thing we can give that is our own. We do not produce our talents or the natural resources with

which we work, but we do produce our toil . . . We may be stewards of our talents, but we are donors of our labor. (Elton Trueblood, *Your Other Vocation*)

In these monotonous deeds of every day, I am to put in from day to day not only my most eager interest, my strictest conscientiousness, but God's power and God's love. God is to continue to create, Christ to continue to redeem, through my daily work. The finite can contain the infinite! (Einer Billing, *Our Calling*) □

## Procrastination

by Joe Bayly

I must teach tomorrow morning, and I've left my preparation until tonight. It's really after eleven o'clock; maybe I should go to bed and set the alarm so I'll get up early. Then I can study with a fresher mind.

This has been a busy week. A lot of unexpected things came up at the office and here at home. These and other rationalizations fill my mind.

But I got the other things done; why did I put off preparing the Sunday school lesson I'll have to teach tomorrow morning?

It mustn't have seemed as important as the other things. I know enough about the Bible that maybe I felt I could get by without the preparation I needed for the other things.

Whatever the reason, I'm stuck. I can't

even pray for God's help with a clear conscience, because it's my fault I'm stuck.

I'll set the alarm.

Maybe you'd better set it tomorrow night.

Why? The class is tomorrow morning; it will be all over tomorrow night.

Set the alarm to remind you to begin studying for the following Sunday.

But that's a whole week away.

Ten minutes each day is a lot better than sixty minutes on Saturday night or Sunday morning.

I guess that's right. But what should I do each day?

Read the Bible passage you'll be teaching. Read it through once or twice each day. Pray that you'll understand it.

That sounds like something I read about called unconscious learning.

And that's what it is. You'll be thinking about those verses and your class all week; you'll be steeped in them by the time Sunday comes.

Right. What else should I do?

## Give the Flowers Now

by Fred Winkler

When was the last time you evidenced love to a fellow Christian?

When was the last time you paid anyone a compliment?

When was the last time you smiled, said

"Hello," and shook a hand?

When was the last time you said "Thank you" when you didn't have to?

When was the last time you said "Thank you" to the pastor?

When was the last time you said "Thank you" to a church committee member?

When was the last time you said "Thank you" to your Sunday school teacher?

When was the last time you offered to

they left behind.

This is his promise to you who follow him.

Though previously expressed in human, comprehensible terms, He promises you that the regrets, sorrows, pains incurred by your decision to follow him as the Savior and Lord of your lives will fade into insignificance in the joy of life

and service in the kingdom of the Father.

He could not say any more than this for you are not capable of understanding it; there is no language in the world that can explain or describe it.

He seeks only to assure you that it is beyond anything you can possibly imagine. (Leslie F. Brandt, *Jesus/Now*, Concordia Publishing House)

## The Promise

Jesus' first disciples literally left everything—their homes, families, jobs, property—to follow after him.

He promised them that in the new world, the kingdom of God, they would receive a hundredfold more of everything

"Hillsboro Airport is at 2:00," the voice on the radio said. But it wasn't! All I saw were houses, row after row of houses! Where was I? Was I truly lost?

I had started that afternoon on my first solo cross-country flight and thought I had done everything right. I had planned the trip from Independence, Oregon, to Scappoose, Oregon, phoned the weather bureau for a weather briefing, phoned in my flight plans, checked out my plane carefully, did the warmups and set all the controls accurately.

As soon as I was in the air I radioed Portland, and "opened" my flight plans. Everything was fine.

Flying north on a summer day, everything looked serene below; the farms, Salem, the Willamette River. But the Willamette seemed to meander more than it should. It went too far east, then too far west. Where was I? I looked at my map, lying folded on my knees. It was either McMinnville or Hillsboro ahead. But which?

Then I remembered. I had done everything right except one thing. I had forgotten to write down the time of departure! If I had known the departure time then figuring 120 m.p.h., which I was flying, would be 2 miles a minute, I could then easily pinpoint where I was. For I would take the number of minutes, times 2, which would give me the miles traveled, and then just measure it on my map as so many miles north of Independence.

I began to panic. Then I remembered Hillsboro had a control tower and I had a transponder which was set at the standard 1200 for normal flight. I radioed Hillsboro for help.

They told me to radio Portland and reminded me of their number. I did.

Portland asked at what altitude I was flying. I said, "3,000 feet." They said, "Climb to 4,000 feet, set your transponder at 4—and activate."

I climbed until the altimeter read 4,000 feet, then turned the four little dial-changing screw heads and pushed the square button that activated a flare on their radar screens.

Then the voice said, "Do you want to land at Hillsboro or continue to Scappoose?"

*Jan M. Overholser lives in Dallas, OR, where she is a member of Salt Creek Baptist Church.*

## Finding My Way

by Jan M. Overholser



Jan Overholser ready to take off in her plane.

"Oh, Scappoose!" I exclaimed. After all my work of preparation I did not want to cancel out now.

Moments later a voice said, "Hillsboro airport is at 2:00."

"No, it isn't!" I called back. "It's not anywhere!"

"Do you know what Hillsboro Airport looks like?" the voice asked.

"Yes, we bought our plane there," I replied. I kept my northern heading as I continued flying, still looking around, trying to find something that looked familiar below.

Then I saw it! Hillsboro Airport was below me on my left at about 8:00! The low wing of my Piper Cherokee had kept me from seeing it before!

I radioed my discovery, "Hillsboro Airport was below me, that's why I couldn't see it. I see it now and I'm all right. I can find my way now."

"What is your compass heading?" the voice asked. I had just adjusted my gyrocompass to agree with my magnetic compass so I felt I was accurate. I told him the reading.

"Do you see the gap in the mountains ahead?" "Yes," I said.

"Keep your same compass heading and head for that gap in the mountains." I

continued on my flight.

Soon I heard again, "What is your compass heading?" and the same advice was given and I continued as before.

In a little while the voice said, "We are turning you over to Seattle. Change your radio dial to . . ." which I did.

Seattle gave me the same advice. I told them I could get along by myself now. They could turn me loose. But they didn't.

The land below looked more and more like the maps I had studied for so many hours. Portland was east of me and the Columbia River was winding just right.

In a few minutes Seattle said, "Scappoose Airport is at 11:00." I looked below and there was the landing strip with the huge letters SCAPPOOSE painted across it! It was nestled on a flat little valley with fir trees on the hills around it and the Columbia River a little to the north. What a pretty sight!

I told Seattle I saw it and they said they were ending radio contact. I thanked them kindly for their help and landed at Scappoose.

As I was flying back south to Independence I thought about how I, a tiny speck in the sky, nearly 4,000 feet above the terrain, could be accurately pinpointed by a man in a control-tower many miles away.

I thought of how God doesn't need a transponder with radar to know where we are in creation. He knows exactly where we are all the time without any "gadgets." How astounding!

We don't need a radio, set at a certain number, in order to talk with God. We can simply talk or just think our prayers. How marvelous!

I have flown many solo flights since then and always use all the man-made equipment I carry, including VOR's, which help me triangulate my position with radio pathways in the sky from land-based stations below. I have never had to call for help as I did that first time, but I know there are a number of man-made helps I can get while in the air.

However, the best help of all is one that does not depend on man's ingenuity. That help is God who knows our every thought, word and action; who knows exactly where we are at all times; who sends his precious angels to watch over us; and is always near to help us. How overwhelmingly wonderful! □

These words were repeated over and over again and then followed by silence . . .

I am relating the experience of a recent flight with my husband, Art, a devoted weekend pilot. We were on our way to Ann Harbor, Michigan, getting out of Chicago under instrument conditions. That means that the ceiling is so low that you cannot fly your plane visually, but must fly by your instruments, relying on the instructions given to you by a controller who sits at his radar screen and monitors all planes to their proper destination.

## "Cherokee 769XRay, Are You With Me?"

by Eva Helwing

A moment after taking off we are in clouds, nothing but soupy grayness outside our plane. With nothing in sight one really learns to trust the directions given and that one's altitude and speed will not cause a collision with another plane. Getting above the clouds is a beautiful sight to behold. The blue sky is all around us; white puffy clouds below us. We check our instruments and direction. We are right on target, reporting back every time our number is called.

And then comes this call: "Cherokee 769Xray are you with me?" . . . "Cherokee 769Xray are you out there?" It is repeated over and over again. We do not hear a response . . . I contemplate about the plane: Wherever it is, why does the pilot not answer?

Up there, above the clouds, except for the instruments giving you information on your position, you do not know whether you are going the right way. You squawk your number. It appears on the radar screen, and they know exactly where you are and will guide you.

I feel the parallel strongly to our personal lives. God knows where we are; he knows what lies ahead of us. He wants us on his course, so that there will be no collision. He wants to give us a safe flight by directing us through his Holy Word—his commandments. He reaches out lovingly. He calls us repeatedly: "Cherokee 769X-ray, are you out there?" If we do not respond, the call will be repeated.

I wonder about the pilot, about the plane that does not respond. Is it stubbornness as with some of us when we want to go our own way, or is it simply ig-

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norance about how lost he is without direction. The most beautiful parable Jesus told in the New Testament is that about the Good Shepherd going out and searching for the lost sheep, searching for us. (Matthew 18:12) "Cherokee 769Xray, are you out there?" Jesus stands and waits before our door. He wants to enter our hearts. He wants to give us direction. (Revelation 3:20) We need his guidance and his direction, otherwise we may have a disaster.

Let his word speak to you; respond to it. He is calling you. "Are you out

there?" He will not stop calling you until you respond. His love continues to reach out.

I don't know what happened to that plane. Whether it landed somewhere safely or whether it finally responded. The pilot is like so many people we once knew well, but then lost contact with. Their lives were once touched by God. They were once on course, but lost their way, and we do not know what happened to them.

Up here at 7,000 feet our flight is beautiful and bright. The sun is shining and there is a blue sky all around us. It is so beautiful that I want to stay up here forever. Suddenly our controller's voice comes on loud and clear over the radio, calling our number and requesting us to go down to 5,000 feet.

I look down at the beautiful soft layer of clouds. It is not far below us and I realize to go down to 5,000 feet means returning into those clouds of soupy grayness. I know that the beautiful smooth ride will be over; it will be bumpy, choppy in that fluffy looking layer. It will not be beautiful as it is up here now; the grayness will surround me. It will feel dangerous, ominous. I hate it as my husband lowers the plane. I feel like staying here. Why does he have to go down to a lower altitude? Why could we not reach our destination on this level? Why take the bumpy, frightening route?

But we must go down. We have to follow the controller's commands. Not to follow his direction is to court disaster. What looks so beautiful may not be the right thing for us. To stay at 7,000 feet might mean a collision. A 747 may be descending to make a landing at a nearby airport; another small plane may be crossing our path at this altitude. We must obey and go down to 5,000 feet.

The parallel to our lives is clear. How

often do we feel wonderfully content, at peace with ourselves, with our lives, our fellowman, our God. Everything is perfect. We want it to go on forever. I look around and I don't see any reason for descending. That bumpy road, that choppy ride could be illness, the loss of a loved one, the loss of prestige, of money, home—things that make our lives beautiful. We do not want the bumpy road, the pain, the agony. We rebel. We ask: "Why, God, why? Why can't you leave us up here? We like it at 7,000 feet. Going down to 5,000 feet will wreck everything."

This sickness, this pain—we don't want it."

But just as the controller who asks us to descend, so God asks us to descend because he knows the reason. The controller stays with us in the clouds and continues to give us direction, leading us to our proper destination. So it is with God. He stays with us and leads us in our troubles, illness and failures. He knows the reason for pain and suffering. We do not know the reason, we cannot look ahead, we only know things piecemeal. We see only our limited horizon. His radar screen sees all that is in the way. He is leading us around the danger zone on the route that is our destination.

Let us be grateful for a Savior who cares, who calls out repeatedly when we do not answer, who is patient. "Cherokee 769Xray are you out there?" He will call until we answer. We may never have responded to his call or had lost contact, due to some difficulty in our reception, especially when we let other things become more important than God, when we let sin enter or ignored his commandments. He is calling us back repeatedly, lovingly, patiently: "Cherokee 769Xray are you out there?" He is waiting for your response.

Let us trust him. He knows all things. He will let everything work out for the best in our lives. ". . . for we know that all things work together for good to them that love God . . ." (Rom. 8:28). He is looking out for our safety. He is guiding us to our destination, to be with him in glory forever. This knowledge and assurance are so powerful and great that we can joyfully accept his way, even if the road at times is bumpy and choppy. He will lead us to the end, if we respond to his loving call: "Cherokee 769Xray, are you with me?" □



# CHURCH EXTENSION PROJECT

## Find a Hurt and Heal It

by Edwin Broadway



The church edifice under construction.



The Brooks congregation at worship.



Young and old make up the congregation.

"I have much people in this city" (Acts 18:10). By virtue of God's foreknowledge and election, he has designated many as his own even before they had willingly accepted the Savior. This was the encouragement God gave us when we came to the town of Brooks. What a joy and thrill to see God literally fulfill this promise. We have witnessed "God giving the increase" and he continues to do so.

One could honestly say that every area has a need for Christian work. However, some particular areas have a far greater potential. The Church Extension Department wisely chose the town of Brooks, Alberta, for a place to extend the Association, the Conference, and even more, the Church of Christ.

Brooks, a sleepy little town, burst into feverish activity with the accelerated effort to produce more gas and oil to meet today's energy needs. The population more than doubled during the '70s, now nearing 10,000, and is expected to double again during the '80s.

The type of program, the vision and an alternative to the existing churches, provided by the N.A.B. Conference was and is sorely needed.

The program of the Brooks Baptist Church is planned to reach the unchurched and the uncommitted. Someone suggested a motto: "Find a hurt and heal it." Vera was hurting, weighed down with sin, guilt and frustration. Some of our new believers shared Christ with her. She heard his gentle voice of pardon and firm statement: "Go and sin no more." As she grows in Christ, her ministry to others is increasing daily.

Another motto is "Evangelism is the heartbeat of our church." There have been those who responded to the invitation in the public service, but most of those who have

The Rev. Edwin Broadway is pastor of Brooks Baptist Church in Brooks, AB.

been saved are largely the results of individual witness.

Leo, a sharp young man, had been involved with the World Wide Church of God, better known as Armstrongism, for three years. However, his innermost need had not been met. One of our men spent many hours studying the Scriptures with Leo. He received Christ as Savior and is now eagerly serving in a meaningful way.

Our most fruitful avenue of outreach has been through home Bible studies. Many young married couples have either received Christ or made new commitments through these studies. We thank God for a core of older Christians who were the foundation and stabilizing force of this new project. These are often forgotten in the blaze of glory of the new converts.

We have sought to provide training through workshops and seminars such as Body Building, LIFE of Campus Crusade and Family Enrichment.

Let me share with you a recent blessing. One person had led another to Christ. Four more asked for prayer for others to whom they had witnessed.

We emphasize the "Body" aspect of the local church. Our calling card reads, "A Loving, Caring, Sharing Fellowship in which to Worship and Work."

We are all well aware of the enemy's efforts to attack the body. We are not completely ignorant of his devices, but we know where our defense lies. "He that is in you . . . The whole armor . . . Thy Word . . . The Lord himself shall raise up a standard . . . Let brotherly love . . . The gates of hell shall never prevail."

No report of this nature would be complete without the invitation to each of you to have a part in the Brooks' outreach. The Alberta Association, under God, has provided 2½ acres of land. Through help from the Conference and local support our new building is framed, enclosed and partially done inside. "Come over" and help us complete the job. Don't fail to pray. Thank you and God bless you. □

# Our Special Angel

by Arlene Kuenstler

It was just two years ago that the Lord called our little girl, Melanie Denise, home. I would like to share her story with you, because there may be some other family going through a similar situation and can be encouraged to carry on and be comforted to know that God cares and gives peace.

I would like you to come back in time with me to April 26, 1977. The doctor has just completed a cesarean section and with great excitement in the room the news is delivered, "Mrs. Kuenstler, it's a girl." With tears of joy I praised the Lord and thanked him for giving us another healthy child. When my husband came to see me in the recovery room, he said, "Honey, I just saw our little girl. It's funny how I just feel so different about this baby. Not that our other two children aren't important to me, but I guess I'm older and more mature and I feel she is going to be something special." "Something special," those two words I will never forget. Little did we realize at the time that 10½ months later that very song would be sung at her funeral.

At four months of age we dedicated Melanie to the Lord. We wanted the Lord to know that we appreciated his precious gift to us, and wanted to bring her up to know and love the Lord as we do. She was a happy baby and we enjoyed every moment we had with her.

At six months, we noticed that Melanie had some real problems eating, and there were definite changes in her physical appearance. By seven months her intake of fluids was at a standstill; she was losing weight; her eyes were crossed, and she had symptoms of a bad cold.

On November 30, Melanie and I were admitted to the Children's Hospital in Winnipeg. Here she was to undergo some tests. It was quite an experience to be in a children's hospital. We were placed in the ward where several children had cancer and were not expected to live long. I could not understand why the Lord was putting us on this floor. However, now I am sure that the Lord wanted me to get to know some of the other patients and parents and see what they were going through. I was encouraged not to give up but to take one day at a time.

Time for us passed slowly. We won-

Arlene Kuenstler (nee Paschke) is a former member of God's Volunteers. Arlene, her husband Harry, and their two children, Rhonda and Anthony, attend Fort Richmond Baptist Church in Winnipeg, Manitoba.



The Kuenstler family: back: Harry; front: Anthony, Melanie, Arlene, Rhonda.

dered what would happen, what the results would be from all the tests that were taken. It's hard for parents to see a child go through a lot of blood tests, various X-rays, spinal taps, etc. It is a traumatic experience for a child. Our pediatrician gave us encouragement but also told us that there was a definite problem which didn't look good.

On December 9, the doctor told us that all the test results were in and that Melanie had a very rare disease called *infantile gaucher's*. After explaining the disease to us, he told us that it was a very rare coincidence that he was the only doctor in all of Winnipeg who had a recorded case of this kind and that was in 1955. It's hard, even now, to think why we were to have a child with such a rare disease. The Lord has a purpose for everything in life, even though at times it's hard to understand. I recall so clearly that when my husband asked what the treatment would be, we were sadly told that there was none available and that Melanie was not expected to live beyond her first birthday. This surely could not be happening to us. It was like something one reads in a story book. Even here the Lord was with us, and after many tears and much prayer the Lord gave peace.

The hospital is a wonderful place, but many researchers are very anxious to work on a rare case such as this. We were expected to leave her in the hospital, but realizing that God was the only physician who could heal her, and with an inner strength that I know came from above, I insisted that they allow us to take her home, where we could again live together as a family.

The next few months we lived a day at a time and thanked the Lord for each new day he gave us. It wasn't that we completely blocked out the possibility of her getting worse and passing away, but it's difficult to prepare yourself for death in a situation like this. Each time the doctor came to see her, we were anxious to hear what he thought about her progress. She was doing so much better at home. She was never in pain and was very content and happy. We really felt the prayer support of all our dear friends.

Christmas, 1977—a happy time every year, so why not this year, too? I'll never forget it. Since we didn't want to take her out too much, we spent a lot of time together in our home as a family. Christmas became more real to us as we had time to really think about it. Melanie was so excited about the lights and gifts and it just didn't occur to us to think that she would spend only one Christmas with us. She was a little Christmas angel sent down to us.

January passed by with few ups and downs. February came and she was getting occasional convulsions which can be quite an experience to go through. But the Lord was right there with us through each time. We had arranged with the doctor that "if" she should pass away we wanted it to happen at home. The doctor, who had never experienced a situation like this, claimed everyone sends their children to the hospital to die. He said, "Do you think you can cope with this?" and I said, "Yes, we can." Even here the Lord was using us to be a witness to the doctor. The doctor said we must be working together with some added strength and we assured him our strength came from above.

March 10, 1977. Up in heaven things were happening fast. The angels got everything ready, because the Lord said a little girl is coming home. Here on earth, an ordinary day and at 4:30 in the afternoon Melanie had just had a bath and her last meal. My husband was holding her and playing with her and then she went into a convulsion. She had other convulsions before, so we were not alarmed. However, she went into two more and then at 6:45 she went to be with the Lord. It's quite something to try to feel for that little heartbeat and realize it's not there anymore. As I held her in my arms for the last time, it was an indescribable feeling to realize that even though she was in my arms, she was also in the arms of Jesus. What a beautiful thing death can be! That was a time I will never forget. Amidst the shock and the overwhelming heartache, the Lord comforted us and put his arms around us and said, "You're tired and now it's my turn to take care of her for

(Continued on page 29)

**WEDDING ANNIVERSARIES**

**Mr. and Mrs. Philip Buchholz** celebrated their 70th wedding anniversary, as reported on page 23 of the March issue. We proudly present their anniversary picture that was not available for the March publication.



Mr. & Mrs. Philip Buchholz

**Mr. and Mrs. Henry Schmeltekopf** celebrated their 60th wedding anniversary on Dec. 2, 1979, in Kyle, TX. The Sunday morning service of the Immanuel Baptist Church was dedicated to them. Dr. W. H. Barsh, the pastor, directed his thoughts to them in the morning message. The Scripture passage was taken from Isaiah 41: 8-14. This is the same passage that was



used at the wedding 60 years ago. In the afternoon a lovely reception was held in their honor at the community room of the Kyle State Bank. Their five children, grandchildren and great-grandchildren were all present. The couple was greeted by 160 relatives and friends. Mr. and Mrs. Henry Schmeltekopf are still active at Immanuel Baptist Church, where Mr. Schmeltekopf has served as chairman of the Board of deacons for many years. (Adolph Hill, church clerk.)

**PLEVNA, MT.** The First Baptist Church observed its annual joint Thanksgiving serve at Peace Lutheran Church this year. Their pastor, as well as the pastor of Emmanuel Evangelical Free Church, and our pastor, the Rev. Richard Lawrenz, took part in the service. The choir was made up of equal members from each church.

About 35 families enjoyed an evening of games at the Mission Circle Christmas

Party on December 16.

The cantata, "The King of Love," was presented on December 23 by the 28-member choir under the direction of Bob Burkle. It was well attended and enjoyed by all.

The Emmanuel Evangelical Free Church members were our guests on New Year's Eve. The film, "The Gospel According to Most People," was shown. This was followed by refreshments and a time of singing and testimony. Then we greeted the New Year by partaking of communion. (Alberta Couch, reporter.)

**WEST FARGO, ND.** On January 13, the Grace Baptist Church held a joint baptismal service with our daughter church, the Metropolitan Baptist of Fargo, ND, whose pastor is the Rev. Ted Keck. Upon confessing their faith in Jesus Christ, three people were baptized and expressed their desire to join with us in serving God. The Rev. Les Buenning is pastor of Grace Baptist Church. (Frances Abrahamson, reporter.)

**MARION, KS.** The girls and boys from Strassburg Baptist Sunday school and the church choir presented a Christmas program entitled, "From the Manger to the Cross," on Dec. 23, 1979, to a large audience. Pastor James Brygger is pastor of the church. (Mrs. Jacob Stenzel, reporter.)

**SHEBOYGAN, WI.** An ordination service was held at Bethel Baptist Church on Sunday, Jan. 13, 1980, for our pastor, Darrell W. McKay. The ordination council met at 3 p.m. with delegates present from twelve Wisconsin churches; also the Rev. Willis Potratz, Great Lakes Area secretary, and Dr. G. K. Zimmerman representing the N.A.B. International Office.



Mr. Wilson Wickman, chairman of the Deacon Board, presented the candidate to the council after which Pastor McKay told of his conversion, call to the ministry and doctrinal statement. The council then cross-examined him, voted on a recom-

mendation, and ordered the church to proceed with the ordination service at 7 p.m.

After the invocation and Scripture reading by the Rev. Dirk Spalding of North Freedom Baptist Church, the ordination sermon entitled, "Biblical Mandates of Christian Service," was delivered by Dr. G. K. Zimmerman, former executive secretary of the N.A.B. Conference and presently Estate Planning counselor for the Great Lakes Area. The ordination prayer and laying on of hands was led by the Rev. Potratz, council moderator. Rev. Potratz also gave the charge to the candidate, and the Rev. Allan Kranz, pastor of First Baptist Church of Watertown, gave the charge to the church. The Rev. Jothan G. Benke, pastor of Immanuel Baptist Church of Kenosha, welcomed Pastor McKay to the ministry. The ordination certificate was presented by Francis Guenther, moderator of the church. Pastor McKay gave the benediction followed by a reception for him and his wife, Judy. They are the parents of three boys: Michael, Donald and David.

Pastor McKay felt called to the ministry while employed in radio broadcasting and enrolled at Moody Bible Institute and Wheaton Graduate School. He and his family moved to Sheboygan in August 1978. Besides serving as our pastor, Rev. McKay also conducted a radio ministry on a local radio station the past year and is currently teaching courses at the Moody Evening School in Milwaukee. (Mrs. Maurice Joslyn, reporter.)

**BLOOMINGDALE, IL.** To be named "Outstanding Citizen of the Year" in any community has to be a great honor to the person receiving that recognition. Mrs. Pat Sodomka had that unique experience on Jan. 23, 1980, as she was selected for this award by the Bloomingdale, IL, Jaycees.

In presenting the award, president Jerry Hussey cited Pat's contribution to the community as the administrator of the Friendly Corner Learning Center, operated by the Bloomingdale Baptist Church; as a member of the congregation; as being awarded a citation by the state for food management; as co-chairman of the Bloomingdale Women's Club fashion show; as volunteer in the Helping Hand program and on the public relations staff of Bloomingdale. The award plaque stated that Pat was being recognized "for service, unselfish dedication and loyalty to the Bloomingdale community," during 1979.

"You cannot know how touched I am by this award," Pat said. "It is the frosting on the cake for me. It is a privilege to work in a town I really care about. The fact that groups like the Jaycees and Women's Club have stated and stuck to

high ideals over the years has meant a great deal to me."

Pat has done an outstanding job as the administrator of the Friendly Corner in its first year of operation, and the Bloomingdale Baptist congregation feels honored along with Pat. (Bruce A. Rich, reporter.)

**BURLINGTON, ON.** The Rev. and Mrs. Jake Leverette and family (pictured) were officially welcomed to Pineland Baptist Church on Sunday afternoon, Jan. 13, 1980. Ministers from Eastern Association churches in Buffalo and Rochester, NY; and from Hamilton, Kitchener, St. Catharines, ON, brought greetings, along



with pastors from three local congregations. Mr. Bill Kempling, Member of Parliament, welcomed the Leverettes to Canada and to Burlington. The Rev. Wilmer Quiring, area secretary, also greeted the Leverettes. The Rev. Henry Goliath, moderator of the Eastern Association, gave a challenging message. The Pineland choir sang several numbers. Approximately 350 people were in attendance. (Eldon Pipher, reporter.)

**WARREN, MI.** Several months ago the leadership of Trinity Baptist Church of Warren and Bible Baptist Church of Troy began to discuss the feasibility of a merger. In this day of churches splitting rather than uniting, it has been beautiful to see how God has opened the doors to blend his people together.

Many steps have led to this merger, such as Pastor Gordon Thomas preaching at both churches in the morning and uniting for the evening services. The "courtship" has been great and the "marriage" is going well. One church's weakness in an area was the other church's strength. We have 120 people actively involved in leadership alone.

One of the miracles that occurred is that Bible Baptist Church property was sold, without even being put on the market. North Pointe is located at the former Trinity property, 11174 Thirteen Mile Rd., Warren.

God's power is limitless and his love has no measure. We pray that he will use

North Pointe Baptist to glorify his name through the winning of lost souls and the edification of the saints. (Virginia Thomas, reporter.)

**FESSENDEN, ND.** We held a Missionary Tea when Missionary Kathy Kroll was at our church. We were blessed when the Rev. Robert Penner was our evangelist. It was our privilege to have Mrs. Kenneth Goodman as our Harvest and Mission speaker. The W.M.S., for its annual program, had Marcy Taylor as guest. She showed slides of her summer experience in Central America. Audrey McDowell from Guatemala shared her personal testimony and showed slides of her work. Our church hosted the County Hymn Sing. Musical numbers were presented by various churches on the theme "His Love." The film, "The Other Wiseman," was shown on New Year's Eve. The Rev. Fred Fuchs is the pastor of the church. (Mrs. Adolph Pepple, reporter.)

**WEST ST. PAUL, MN.** Members and friends of Riverview Baptist Church, were eligible to enter the fall reading program (Sept.-Nov.). The program was a "Shape Up For Service" to coincide with the Sunday morning messages on the book of Nehemiah.



Preschoolers through adult age, who participated, moved ahead and shaped up by reading books and magazine articles checked out of the church library. The library attendants recorded their progress and cheered the contestants on every Sunday morning. At the conclusion of the reading program, an award was given to the preschooler, child, youth and adult who read the most books and/or periodi-

icals. The program ended on Nov. 18, 1979. The run was hard for young ones—many were stopped in the tunnel of discouragement. The dedicated readers ran the full gamut, and awards were presented at the Praise and Thanksgiving Supper on Nov. 25, 1979. There were 35 readers who checked out a total of 205 books. Some of the winners are pictured receiving their awards. The overall purposes of the library are: encourage church members and friends to use the library; foster Christian growth through reading; stimulate Christian service and ministry through reading; provide resources needed by those active in Christian services. The Rev. Douglas Radke is the pastor of the church. (Karon Factor, reporter.)

**GEORGE, IA.** We were happy to welcome Mr. and Mrs. Dan Berger and Misti Joy to First Baptist Church, Nov. 18, 1979. Dan and Glenda will be working with the youth at the church. A kitchen shower and a fellowship hour were held in their honor. Mr. Berger is a student at the N.A.B. Seminary in Sioux Falls, SD.

Christmas activities at First Baptist included a choir concert on December 23. Selections from the cantata, "Carols of Christmas," by John W. Peterson, were sung.

The Sunday school Christmas program, "The Mystery of the Paper Bells," by Gladys Hughes, was presented on December 24. The entire Sunday school, choir and congregation participated.

During the first hour of Old Year's Eve service favorite hymns were sung, testimonies shared and a special number entitled "No Other Song," was sung by Gina Kooiker. The New Covenant Singers from Ashton, IA, presented a sacred concert. A time of fellowship followed the concert.

In the second hour, a baptismal service was held. Five people were baptized by the Rev. Helmut Strauss. A time of fellowship and communion were shared by the congregation.

**GEORGE, IA.** Sunday, Sept. 2, 1979, we welcomed Pastor and Mrs. Dan Payne and their two daughters, Tosha and Tanya to Central Baptist Church. Before their arrival, the parsonage had been redecorated and a pantry shower had been held.

On November 5, the Women's Missionary Society invited the ladies of Faith Baptist, Rock Rapids, First Baptist and Tabernacle Baptist of George, IA, to join them in World Day of Prayer services. Miss Dixie Potratz, N.A.B. Seminary student, gave an inspiring talk on "The Power of Prayer."

On November 14, Central Baptist Church held its annual Fellowship Sup-

## our conference in action

per. The speaker was Mr. Eldon Heetland of Ocheyan, IA, who spoke on several cults that have been operating in Iowa.



On December 2, Pastor Dan and Mona Payne held an open house in the parsonage for members and friends. (The picture is part of the "Harvest" decorations Pastor Dan and Mona Payne and Mr. Elwin Duitsman arranged in the church sanctuary.) (Helen Sudenga, reporter.)

**HILDA, AB.** The '70s ended on a high note at Hilda Baptist Church. Our new pastor and his wife, David and Kathy Stockdale of Sioux Falls, SD, arrived the end of November. We are glad to have them ministering with us. They are already fitting in well in church and community.

Our combined Sunday school and Wednesday Children's Hour Christmas program, "Christmas 2000," was well attended. The offering went to Bethany Homes for Children in Wetaskiwin, AB.

Also, our church has embarked on a building program. A 50' x 60' cedar log church should be up by next year, Lord willing. Thanks to all those former members and friends who have donated to the building fund. The Lord has richly blessed us, and we look forward to great things as we look to him for spiritual growth in our community. (Linda Anderst, reporter.)

**WINNIPEG, MB.** Last fall the Sunday school children of the Rowandale Baptist Church were involved in a crest design contest that would represent the church.



The ultimate purpose of the crest designs was held a secret. However, at the conclu-

sion of the Christmas musical, "Listen to the Voices," all Sunday school members received a nicely packaged gift which contained a T-shirt with the crest of the winner. (Pictured are some of the grade 4 class pupils with their teachers.) Many of the other designs adorned a bulletin board in the lower auditorium of the church.

The above musical had also been presented at a nursing home in the neighborhood. In early summer these children had presented their first musical for two nursing homes and the church.

New Year's Eve was highlighted with the second baptismal service of the year. To witness this event was a blessing for the congregation but also a challenge to nurture these four young people, as well as others, in the Christian way of life. Dr. Stanley Grenz is pastor of the church. (H. Kahler, reporter.)

**MARION, KS.** Our churches, Strassburg and Emmanuel, are working together in harmony under the leadership of Pastor James Brygger.

The Watchnight service was held at Strassburg. The film, "My Son, My Son," the story of Bernard Palmer's son was shown. Following a time of fellowship, a beautiful candlelight communion service was held.

Sunday, January 13, a joint baptismal service was held at Emmanuel. This, too, was by candlelight. There were three from Emmanuel and six from Strassburg entering the water with the Lord Jesus to rise and walk with him.

Candelabras, given in memory of Vern Magathan of Emmanuel, were dedicated. A communion service was held with deacons from both churches and pastor serving. The hand of fellowship was extended to eight into the Strassburg church and eight into the Emmanuel church. It was a time of rejoicing and praise. (Mrs. Herman Janzen, reporter.)

**LETHBRIDGE, AB.** Nov. 18, 1979, was a special day of praise to God for Park Meadows Baptist Church. The dedication of our new church building was the reason for celebration. After many months of work by contracted and volunteer labor, the building was completed and ready for use.

Many friends and neighbors from local churches and our North American Baptist sister churches gathered to celebrate God's goodness in the dedication of the new building to be used for the glory of God. About 600 people crowded into the church to enjoy enthusiastic congregational singing, special music and a challenging message by the Rev. Ron Berg of Edmonton.

After the service a fellowship supper was served. This allowed for an enjoyable

time of interaction between friends and strangers alike.

The day was very special for us at Park Meadows and we are looking forward to the future, because God has great things in store for us. The Rev. Bruce Merrifield is the pastor of the church. (Eric Dyck, church clerk.)

**OSOYOOS, BC.** On Dec. 23, 1979, we had the joy of witnessing a baptismal service in the Osoyoos Baptist Church. Five young people (pictured with the Rev. R. H. Anderson) were baptized upon confession of their faith in Jesus Christ as their Savior.



We have also been blessed by their active participation in the musical program of the church and Sunday school activities. (Mrs. Mary Kempf, reporter.)

**GEORGE, IA.** The 143rd annual sessions of the Iowa Association were held Sept. 13-16, 1979, at First Baptist Church. The theme was, "Come See—Go Tell." The opening session began with keynote speaker, Dr. Ernest Zimbelman, Sioux Falls, SD, who spoke on "What the Lord Has Done for Me."

On Friday, the Rev. Milton Zeeb gave a report on Conference highlights. The Kaisers, missionaries to Brazil, spoke in the afternoon on "Come See What the Lord is Doing in Brazil." Dr. Zimbelman spoke on "Come See What the Lord is Doing at N.A.B.S.," Friday evening.

On September 15, two workshops, under the heading of "Come See What God Can Do for You," were held. Dr. Ralph Powell's workshop was entitled, "The Strength of Quietness," and Dr. Zimbelman's workshop, "What the Lord Can Do for Family Harmony." Following the workshops a business session was held. At the Women's Luncheon at First Baptist Mrs. Ardice Powell was the guest speaker. The Men's Luncheon was held at Central Baptist with Missionary Richard Kaiser as speaker. Everyone was then invited to Rock Rapids to see the new church being built.

Dr. Ralph Powell spoke on "The High Cost of Genuine Discipleship" at the evening service. Sunday, September 16 the

Rev. Milton Zeeb spoke in the morning service.

First Baptist Church held its annual Mission Banquet Oct. 27, 1979. Speakers for the evening were Mr. Bill Trampe and a representative of the Iowa Church Extension Committee, who presented a film and explained the Church Extension Investors Fund.

On October 28, Mr. and Mrs. Samuel Bandela from India, and Mr. Fred Lacuesta from the Philippines spoke about missions in their countries. The Bandela's and Mr. Lacuesta are attending the N.A.B. Seminary in Sioux Falls, SD.

**ONOWAY, AB.** On Nov. 25, two people were baptized in a joint service held at Parkland Baptist Church. The following Sunday, December 2, was membership Sunday, when nine people were welcomed into the church. The picture shows Pastor Hanik and the two baptismal candidates.



As a church, we rejoice with Pastor Wenzel an Maria Hanik at the birth of their first child, a son, Ryan Gary Wenzel, on Dec. 2, which coincided with membership Sunday. (Sonja Turner, reporter.)

**VANCOUVER, BC.** On Nov. 4, 1979, the German Male Choir of Bethany Baptist Church celebrated its 50th anniversary. Many former members of the choir returned and joined in the afternoon of praise and reminiscing. Four founding members were able to be present—one of them is Dr. Wm. Sturhahn. He was the original director, and on this occasion conducted the choir for two selections.

In September 1929, several men of the "Erste Baptisten Gemeinde" formed a male choir. It was customary for the men to sing in a male chorus in the various churches from which they emigrated. However, in Canada it was somewhat unusual, and as a result they were asked to sing various times in the local English Baptist churches. (They sang in German.)

Throughout the 50 years they have had six directors, with Mr. Herbert Sturhahn serving for 33 years. In the period between 1951-56 the membership reached a peak of 49 men.

The choir continues to serve every Sunday in the German service with their

songs of praise, under the capable leadership of Rudy Seidel. (Trudy Zindler, reporter.)

**LINTON, ND.** The members of First Baptist Church were reminded of God's provision in the past and assured of his continuing care and provision in the future as 1979 came to a close. The special feature of the Watchnight service was



the burning of the mortgage on the church building, six years ahead of the due date. We praise God for the way he has provided. Pictured are Mr. Edward Kist, Mr. Ray Wagner, Mr. Martin Walther, Mr. Jake Kiemele, and the Rev. Clyde Zimbelman. (Mrs. Barbara Zimbelman, reporter.)

**ROCKLIN, CA.** On Jan. 29, 1980, at a Recognition Council of delegates representing the North California Association, it was voted to recommend to the Association to accept Sierra College Baptist Church of Rocklin, CA, as a duly constituted Baptist church. The Rev. Gene Kern of Sunrise Baptist Church, Fair Oaks, served as chairman of the council, and the Rev. James DeBoer of First Baptist, Lodi, served as secretary.

In the fall of 1978, several families sensed the need for a church in the Rocklin area. They met several times, and on Jan. 21, 1979, the Rev. Phyl Putz assumed the role of pastor. This body of believers has grown steadily under his leadership and now numbers 100 in attendance each Sunday.

The delegates were blessed and encouraged as several members gave testimony of God's working in their personal lives and in the ministry of the church.

The Sierra College Baptist Church was welcomed into the Nor-Cal Association at its annual session on Feb. 23, 1980. The Sunrise Baptist Church of Fair Oaks is the mother church. (James DeBoer, secretary.)

**VANCOUVER, BC.** On Dec. 16, 1979, 17 young people (pictured), following the New Testament teaching, were baptized at Bethany Baptist Church. We praise the Lord particularly since many of these new converts are the result of the active outreach of our youth.

On December 23, the college and career group presented a very thought-provoking play on various ways so called

## our conference in action

"Christian families" prepare for Christmas.



Then we were blessed once again on December 31, with a play presented by the youth group, depicting the life of Fanny Crosby, who despite her handicap presented the Christian community with some of the most beautiful hymns. (Trudy Zindler, reporter.)

**CHILLIWACK, BC.** On Dec. 31, 1979, at a watchnight service, the Victoria Avenue Baptist Church had the privilege of witnessing the Rev. Len Strelau baptize six young people upon confession of their faith in Christ Jesus. The following Sunday at the Communion service these young people were extended the hand of fellowship. The young people shared a favorite Bible verse. (Monika Schulz, reporter.)

**PORTLAND, OR.** Our Women's group, the Kathryn Kroll Circle of Immanuel Baptist Church, searched the Scriptures for an idea about our Christmas decoration. Each *Chrismon* (Christ Monogram) has a direct reference to the Bible. Much time and patience were put into making the decorations, topped off with a dinner and the decorating of the Chrismon Tree.



Pastor Anthony Salazar and Evelyn Chapman, the group director, are pic-

tured by the tree. (Rod Rosentreter, reporter.)

**JAMESTOWN, ND.** On January 27, a reception was held for the Rev. Jim Dick, his wife, Marilyn, and their three sons, at Temple Baptist Church in Jamestown. Harlyn Brenneise, deacon, was in charge of the program, which consisted of words of welcome from the Rev. N. E. McCoy, radio pastor, the Rev. Bob McGaughey, YMCA director, and the Rev. Pat Colley, newly licensed pastor and member of our church. Pat represented all the organizations of the church. The Rev. Ron Mayforth, our area secretary, gave the charge to the church and pastor, and used 2 Cor. 5 as his text. A male quartet provided special music. A time of fellowship was enjoyed following the service.

In November, J. Patton Colley was voted by our church to be allowed a license to preach. Also, Geraldine Bauman was baptized by the Rev. George Robinson, our former pastor. (Mrs. Ted Meisch, reporter.)

**KANKAKEE, IL.** Mr. and Mrs. Arthur Pearce, assistant pastor and wife, were honored at a farewell and reception on Sunday evening, January 6. Presentations were made on behalf of the various departments in the church, to which Mr. and Mrs. Pearce responded. Pastor Walter Dingfield spoke a few appropriate words based on Acts 20:17-38: "I Commend You to God." They were also honored at a reception after the service in charge of the two young married couple's Sunday school classes.

Mr. Pearce is now the youth pastor for Junior High, High School and is in charge of the camp ministries for Moody Memorial Church in Chicago, IL. (Alice M. Luhrs, reporter.)

**BISMARCK, ND.** On Dec. 30, 1979, the Bismarck Baptist Church held a farewell service for Pastor Ron Norman, his wife Sandy and their four lovely children (pictured). Pastor Norman came to Bismarck



Baptist after graduating from the N.A.B. Seminary in Sioux Falls, and served Bismarck for 7½ years, first as assistant pastor and later as senior pastor. During his ministry Pastor Ron helped organize the Century Baptist Church Extension project. He accepted the pastorate of Village Green Baptist Church in Glen Ellyn, IL. Various people expressed words of appreciation during the service and reception, and the church presented the Normans with a mantle clock. (Mrs. Violet Grenz, reporter.)

**KANKAKEE, IL.** On Sunday evening, Dec. 30, 1979, Pastor Walter Dingfield,

of Immanuel Baptist Church, baptized five young people and two young adults during the evening service.

On Dec. 31, 1979, the annual Watch-night Service was held. A film, "The Investigation," was shown, and the pastor presented a slide presentation of various church activities in 1979. There was a fellowship time, followed by worship and a communion service. All joined hands at midnight to sing, "Blest Be the Tie That Binds." (Alice Luhrs, reporter.)

**PORT COQUITLAM, BC.** The departure of the Rev. Fred Taubensee for Creston, BC, in the fall of 1978 appeared to be a dilemma initially, since we were unsuccessful in securing another pastor. However, for reasons of their children's education, the Rev. Ron Patterson and his wife had temporarily left the mission field in Japan to take up residence in nearby Port Moody. He offered to serve our congregation during his stay in Canada. In this way we were provided with more time to find a pastor. Many had hoped that the Rev. Patterson would remain with us, but he felt the Lord's calling back to Japan.

Then contact was established with the Rev. Dieter Gohl who had been working in Saskatoon, SK, for about seven years. We are very thankful that he accepted our call to be our pastor. We pray that many years of fruitful cooperation are to follow. May God bless the Rev. and Mrs. Patterson in their work among the Japanese. We shall not easily forget this gifted couple, nor what they have done for us. (Wm. Westera, reporter.)

Jan 2, 1980, at the First Baptist Church, Astoria, OR. He was born Feb. 23, 1931, at McMinnville, OR, to Sam and Merle Rich of Hillsboro. He graduated from Hillsboro High School in 1949. His college work was done at Linfield and Lewis & Clark where he received his bachelor's degree. Seminary training followed at Western Conservative Baptist Seminary, Portland, finishing at the North American Baptist Seminary, Sioux Falls, SD, in 1954. On completion, he was ordained to the ministry at Bethany Baptist Church, Portland, OR. He served as Minister of Education at Oak Street Baptist Church, Burlington, IA, church extension pastor at Port Orford, OR, pastor at Riddle, OR. While in Iowa he served as chaplain for the National Guard and later the Veterans Hospital in Roseburg, OR, in the same capacity. One of his ambitions was to become an army chaplain to which position he was called in 1965. His army assignments took him to Fort Ord and Colorado Springs, then two terms in Vietnam during the height of the conflict there. On completion of a three-year assignment in



Germany, he returned home, taking the pastorate of First Baptist Church of Astoria, OR, which he served until his death. While at Astoria, he assumed the additional responsibility as chaplain at the Tongue Point Training Center, and the 364 Civil Affairs Brigade, Portland, OR. Surviving him are his wife, Edith; sons, Gregory and Douglas; daughters, Pamela and Tametha of Astoria; his parents, Sam and Merle Rich, Hillsboro; brothers, Robert of Hillsboro, Bruce of Glendale Heights, IL, Sam, Jr. of Portland; nine nieces and one nephew.

**LILLIAN EPP CLINTON, 74,** was born in Cranbury, NJ, on Sept. 27, 1906, and passed to her eternal home with the Lord on Jan. 1, 1980. She had lived in the Cranbury area all her life. Mrs. Clinton was a member of the First Baptist Church of Jamesburg and had served her Lord in various capacities as Sunday school teacher and church treasurer. She is the widow of the late Edward J. Clinton. She is survived by two stepsons: Robert of Princeton, NJ, and Richard of Houston, TX; three nephews: George R. Epp of Cranbury, Andrew J. Epp of Hightstown, and Dr. Leonard J. Epp of Alliance, OH; one

■ *Mr. Darrell McKay* was ordained on Jan. 13, 1980, at Bethel Baptist Church, Sheboygan, WI. He has been pastor of the church since 1978.

■ *Sierra College Baptist Church* was officially welcomed into the Northern California Association on Feb. 26, 1980. The Rev. Phyl Putz is pastor of the church.

■ *Gillette Baptist Church* is the name of the Church Extension project in Gillette,

WY. The Rev. Harry Haas is pastor of the church.

■ The Church Extension project in Lenexa, KS, with the Rev. Rubin Herrmann as pastor, has been named *West Lenexa Community Baptist Church*.

■ *The Rev. Ulrich Laser* terminates his ministry at Immanuel Baptist Church, Woodside, NY, in April 1980. He will become senior pastor of Bethany Baptist Church, Vancouver, BC, middle of May.

■ *The Rev. Robert Barlow* has accepted the pastorate of Temple Baptist Church, Jansen, SK. He began his ministry there in February.

■ *Family Baptist Church*, Tigard, OR, with the Rev. Fred G. Moore as pastor, voted to disband effective March 31, 1980.

■ *Mr. Ed Schellenberg* was ordained Feb. 24, 1980, at Ebenezer Baptist Church, SK. He has been pastor of the church since 1978.

**OUR SPECIAL ANGEL**  
(Continued from page 23)

you." With the Lord on our side, we knew we would make it somehow. All we needed to do was to lean on him and he gave comfort beyond words. I often think of non-believers and how awful it must be for them to try to go the road of grief alone. Praise the Lord, we have God on our side.

As I held Melanie for the last time that night, I knew she was better off than ever. She had now received healing, not here on earth as we would have wanted, but in heaven. The Lord had a different plan for her. It is a comfort to know that she can sit, her eyes not crossed anymore, she is in perfect health up there. All the struggles of this world are over for her.

Heaven is so important to me now. I can't get enough information about it. I can't wait to see my Lord first of all when I get up there, but also we have someone from our own family waiting for us, and I long to see her and hold her in my arms again. During the funeral service for Melanie, I longed for Jesus to come right then so that we wouldn't have to be parted.

The world goes on as before, even though at times I wished it would stop and recognize that our little girl has passed away. Though we will never forget her or replace her, the Lord gives strength each day to overcome the loneliness. The Lord has a plan for us, and even though it's a hard road to travel, he walks along closely beside us each day. Through this experience the Lord has given us oppor-

tunities to witness to others.

One of the nurses on the evening shift, who was a Christian, attended Melanie's funeral. She wrote us a card telling us that the nurses on the ward often talked about Melanie and the smiles she had for them. It's a comfort to know that Melanie could be a blessing to others at this time.

Truly we have found God's grace sufficient through this time. His comfort and peace are wonderful. We just need to give our lives over to him completely. He has promised in his word, "In all thy ways acknowledge him and he shall direct thy paths."

In our family, Melanie is never gone. A little girl who we treasure so much, is gone from her toys, from her bed and from the family table, but never gone from our hearts. □

in  
memoriam

**MRS. BONNIE BETH WALKER,** loving wife, mother and faithful friend died Sept. 23, 1979, at her home in Tavares, FL. Beth was often at the side of her husband as he served as executive minister of the Florida District. Her funeral was held in the Lakeside Baptist Church in Orlando. Her pastor, Robert Weiss, Pastor Earl Lassen, and Pastor Robert Norstrom participated in the memorial service. Beth is survived by her husband, the Rev. Frank Walker; a son, Daniel of Orlando; a daughter, Mrs. Janet Jessee, of Boca Raton, FL; a brother, Don Ralston, East Glacial Park, MT, and a host of friends.

Funeral services for the **REV. DONALD WAYNE RICH, 48,** who died of cancer Dec. 31, 1979, were held Wednesday afternoon,

sister-in-law, Grace J. Epp of Cranbury and several great-nieces and great-nephews. The Rev. Karl E. Bieber was the minister at the funeral service.

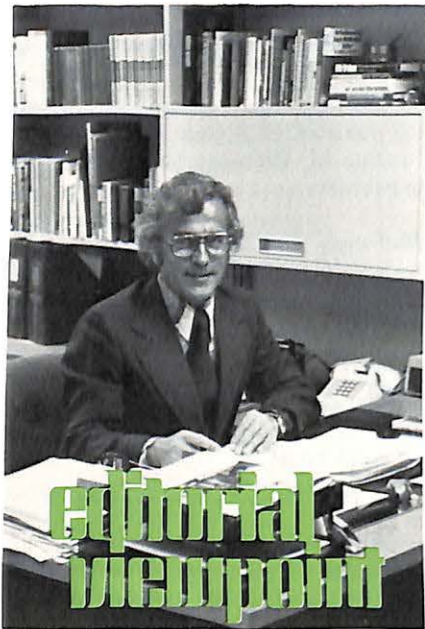
**LUDWICKA FENSKE,** nee Wolfe, 76, resident of Strasburg Nursing Home, died Jan. 5, 1980. She was born Nov. 26, 1903, in Austria. She lived the first three years of her life in Austria, then moved with her parents to Regina, SK. She and the Rev. E. S. Fenske were married on Oct. 26, 1926. They served parishes in Edinwald, SK, Eureka and Herreid, SD, Vancouver, BC, Carbon, AB, Herreid a second time, Lehr and Pound, WI. They were at rural Germantown Baptist near Fessenden when Rev. Fenske retired in 1965. After retirement they lived in Bismarck at the Baptist Home apartments, then in 1976 entered the Strasburg Nursing Home. Rev. Fenske died in 1976. Mrs. Fenske had a gift for writing poetry and singing and often contributed her talents to the work in the church. Mrs. Fenske is survived by a son, Gordon of Owatonna, MN; daughters: Mrs. Milbert (Evangeline) Rau of Rapid City and Mrs. Cecil (Darleen) Jahraus of Linton; 12 grandchildren; two great-grandchildren; brothers Frank and Phillip Wolfe of Re-

gina; five sisters: Mrs. Katherine Martin and Mrs. Margaret Frolic of Regina, Mrs. Edith Klassen of Crankbrook, BC, Mrs. Annie Hatch of Calgary, and Mrs. Ruth Hunt of Saskatoon, SK. Services were at Bismarck Baptist Church. The Rev. O. Meth was the minister at the funeral service.

**REINHOLD KLATT, 73,** was born in Kruche, Poland, on Feb. 1, 1906. He died following a lengthy illness on Nov. 19, 1979, in White Rock, BC. In his youth he accepted Jesus as his Lord and was baptized. On April 14, 1931, he married Adina Bakun. This union was blessed with five children. In 1936 the Klatt family came to Canada where they first settled in Minitonas. For the next 35 years Brother Klatt farmed in that community and remained a faithful member of the Minitonas Baptist Church. When in 1971 he retired to White Rock, he joined the Immanuel Baptist Church of Vancouver. He was a quiet man who suffered patiently and kept faith in him who called him home. Left to mourn his passing are his beloved wife, Adina; his sons: John of Minitonas, Edward of Toronto, and Walter of Winnipeg; his daughters: Ruth (Mrs. R. Kuhn) of Surrey,

and Annette (Mrs. Loogeot) of Oak Lake; ten grandchildren and one great-grandchild; his brothers, Gustav of White Rock and Ferdinand of Clearbrook, and many friends. The Rev. W. Kroguletz conducted the funeral service.

**ALEXANDER KURTZ, 78,** Herried, SD, was born on Aug. 1, 1901, in New Danzig, South Russia, and died on Jan. 17, 1980, in the Moberge Hospital, SD, after a lengthy illness. He came to the United States in 1909, with his parents, Michael and Elizabeth (Pudwill) Kurtz, and they settled on a farm in Campbell County, near Herreid. Here he grew up and attended school. He married Lydia Aldinger in Herreid on Oct. 5, 1924. He was employed by an auto company and later became a dealer of cars and farm equipment. He retired in 1959. In 1976 he entered the Good Samaritan Center in Selby, SD. Mr. Kurtz accepted Christ as his Savior and was baptized into the fellowship of the Herreid Baptist Church on Dec. 31, 1947, by Pastor E. S. Fenske. He was a former treasurer of the church. He is survived by his wife, and one son, Clarence, of Herreid, and two grandchildren. The Rev. Edward A. Kopf was the officiating minister at the funeral service.



## A Letter That Never Reached Its Destination

Dear Judas:

Congratulations on your birthday! In the past, I have reminded you often enough how precious you are to us. We have told you how close to death your birth had brought your mother. Your first days in this world were crises days with much prayer for you and especially for your mother.

Then you developed just beautifully. You grew up, were eager to learn; and vigorously you studied the holy Scriptures and writings of wise men.

Occasionally your temper would flare up; but then, who of us is without flaws?

We love you, Judas. I love you, my son. And I'm proud of your zeal to serve Yahweh by following the One who claims to be his son. At first I didn't like your enthusiasm with which you made this Jesus your master. His word seemed to be more important to you than mine. But soon I realized that there was no sense in holding you back. Besides, his exemplary life and teachings seemed to have a good effect on you. So I let you go with him.

Still, there have been many nights when your mother and I couldn't sleep. We used the sleepless hours to talk—about Jesus, you, the other disciples and about the unheard teachings of your master. To many of our questions we still have no answers. Take for instance his claim that he comes from Almighty God, who has all of the earth and heavens at his disposal. Would such a rich father let his son be born in poverty in an obscure village? And to take on the job of his carpenter father, certainly does not look to me like the most proper training for a future messiah.

Son, I understand that he made you his treasurer. So you know best how much he is worth, and where his funds really go. Understand me rightly, I'm not hinting that some of his funds are being channeled improperly. I just can't imagine that a teacher of his fame and popularity would not take advantage of his situation.

And then there is something else. He says that his father has sent him into this world to redeem it and to lead people back to God. That's what all of our honorable prophets have done. They have preached repentance and spiritual renewal for hundreds of years. As a matter of fact, that's what this outlandish cousin of Jesus, John, preaches before he baptizes the hundreds of people who are flocking around him. Frankly, I'm glad that you aren't a disciple of this revolutionary preacher.

There is something very unusual about

were most appropriate.

It seems that the evangelical community is fertile ground for spreading fearful reports about the awful things being plotted by unknown sinister forces. We have enough genuine problems to worry about without manufacturing imaginary ones.

At a recent meeting of the North Dakota Association of Evangelicals, our Washington representative indicated that much of their time is spent allaying the unfounded fears about legislation that doesn't even exist. Having served in the government, I know that most policy-makers are not Christians, but then neither are they ogres seeking to undo society. When some ogre does introduce a bad bill or make a bad suggestion, the

your master. He doesn't shout; he doesn't scold; he doesn't act like any of the other rabbis. Truly, never before have I heard anybody preach that powerfully. And you told me that he lives what he preaches, that there is no guile in him.

So far I have brought myself only to admire him. Your mother seems to be more into it. She doesn't pass up one single opportunity to hear him preach. She has found a new lease on life. She says she has been born again by the Spirit of the Highest.

My son, tomorrow is your birthday. I remember the day you were born. Following Jesus now, have you also been reborn? I think that one day it's going to happen to me, too. Your mother and her friends are praying for me and for you. Perhaps one day our entire family will follow the Messiah Jesus.

In the meantime, not knowing where you stand in your relationship to the Master, be careful how you treat him. He may not be the revolutionary you think him or want him to be. He is dynamite; and he has already caused quite a stir among the religious and nonreligious people. Yes, he has powerful, new ideas, but they may not be your ideas of a new kingdom. If you love him, follow him without questioning his motives. If you love him, listen to his teachings and obey them. If you love him—and I think you do—put him first in your life. If you love him, stand by him and protect him, because his life is more than money can buy. Be the treasurer of his meager funds, but above all, treasure his friendship more than the promises of any other man. If he really is the Son of the Almighty, you will want to give your all and live for him alone. And if and when you do, my son, let me know of your decision. Knowing you are a disciple of Christ will make it easier for me to follow him.

Your loving, hoping and praying father.

RJK

good judgment of the majority usually prevails.

This high level of paranoia among some of our fellow believers does not attest to an attitude of victory through the power of God.

Even though you scold yourself for failing to speak out sooner, don't be too tough on yourself. Time often proves the rumors to be false much easier than attempts to disagree with the sources. Whenever I hear these wild rumors, I just bide my time and eventually the fear and the rumor both evaporate.

Lloyd Omdahl, Grand Forks, ND.

Dear Editor:

I just wanted to tell you how much I agree with your editorial on the Interna-

tional Year of the Child (Dec./Jan. issue). I think the organizations you mentioned as "anti" are really beating the bushes to find something to be against! Anyway thanks! Dorothy Barber, River Forest, IL.

Dear Editor:

Your editorial on the International Year of the Child (Dec./Jan. issue) was tremendous! More and more I feel that this is the one big thing wrong with our Conference—the ultra conservative belief that anything beyond the pure gospel is almost heresy—no application, no relevancy. We can be fundamental without being fanatically fearful of being tainted by every cause that is set forth. I think what you tried to convey was that by suspecting ulterior motives in everything, we fail to contribute anything.

In this cataclysmic age, I think our people had better realize that the pure Word needs to be applied and made relevant to our days—and forget about the "good old days."

Well—just a few thoughts from

### Easter Is...

Elementary school teacher **Helga Kahler**, Winnipeg, MB, asked her students in 1979 what Easter meant to them and why they liked it. Here are a few selected answers:

JENNIFER

Easter means nothing to me because I do not know. I like Easter because we get lots of chocolate rabbits and chocolate eggs and other goodies.

ELAINE

Easter means that Jesus was killed, and on Easter morning he arose from the dead. I like Easter because we get candy and that Easter is a special day.

GARRY

Easter means that you get lots of chocolates. I like Easter because it's fun.

DARREN

Easter means when Jesus was crucified. I like Easter because we get eggs.

BARBARA

Easter means a name of a certain holiday. I like Eastern because I get hidden chocolates.

beautiful North Dakota. Thanks again, and carry on the good work! Art Buchwitz, Jamestown, ND.

Dear Editor:

I sure didn't agree with your editorial on the International Year of the Child (Dec./Jan. issue). I don't want the Government raising my grandchildren. They are getting control of all of us by manipulation. American people should wake up. Mr. Leland Janssen, Geneseo, KS.

Dear Editor:

A quick note to commend you on the lovely cover of the Dec./Jan. BAPTIST HERALD issue. It's beautiful and such a good help for a Sunday school teacher who might be watching for visual helps. Then, too, our mailing sticker is on the back of the BAPTIST HERALD where it doesn't spoil any of the cover picture. Thanks for helping the Sunday school teacher's picture file! Mrs. R. C. Rolfs, Lorraine, KS.

HOWARD

Easter means nothing to me. I like Easter because of all the candy.

JANICE

Easter means Jesus died on the cross for our sins. I like Easter because we have visitors and have lots of fun.

ANGEL

Easter means happiness. I like Easter because it is fun.

JASON

Easter means a holiday for the children. I like Easter because I get a holiday and a box of robin's eggs.

ANGELLA

Easter means happiness to me. I like Easter because I don't get chocolate rabbits but I get Easter eggs.

PAUL

Easter means that God is taken off the cross. I like Easter because God is taken off the cross and the chocolates.

KIM

Easter means happiness. I like Easter because we get nice things.

ANDREA

Easter means that it is a special day.

### WOMAN'S WORLD (Continued from page 15)

more apparent as we observe the world around us. Nothing could stand more worthy of my life's efforts than carrying the light of Christ's redeeming power to these hearts that still wander in the dusk of uncertainty and the destruction of sin. With the realization of God's leading in my life, I feel an awesome weight of responsibility, but it fills me with expectation as God promises strength for the hour to those that wait upon him. Living for Christ is exciting, and the joy of serving him is worth it all.

A great source of inspiration has been my education at NABC. The professors have challenged my life, not only through their class instruction but more markedly through their life of commitment. I pray that someday I may stand worthy of the devotion that they have given me as one of their students.

I like Easter because we get chocolate bunnies.

SHERI

Easter means it is a special day and it is a holiday. I like Easter because it is a time when everybody looks for Easter eggs. Easter is my favorite time.

SHAWN

Easter means Jesus died on the cross for our sins. I like Easter because we all get lots of candy, and have lots of fun, too.

TIM

Easter means that there is a bunny that brings everyone chocolate eggs. I like Easter because it is a nice time of the year.

BOBBY

Easter means rabbits because they say Easter bunny. I like Easter because I get chocolate bunnies and eggs.

ROBERTA

I like Easter because you can have chocolate bunny rabbits. Easter means happiness, fun.

KEVIN

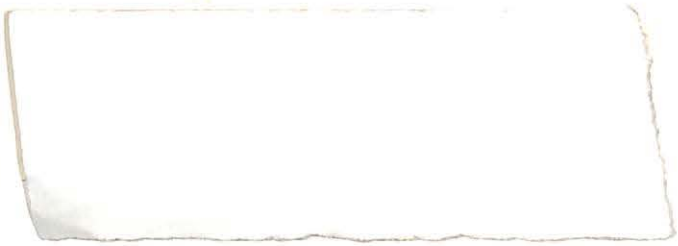
Easter means to me a holiday. I like Easter because I get chocolate bunnies and eggs. □



Dear Editor:

Thank you for your editorial in the Dec./Jan. edition of the *Baptist Herald*. Your comments about the rumors relating to the International Year of the Child





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