



baptist herald

July/August 1980

Bill Cosby talks to Jim Lund: Red Cross lifesaving hero.

Cosby:
"Must've been fate that brought you to that motel 1,000 miles from home, Jim."

Lund:
"Good thing I walked out by the pool when I did, Bill—that boy would be a drowning statistic. Nobody else knew what to do...

a man was shaking the kid by his heels! All I could think was *get air in those lungs*. I laid him down and tilted his head back to open



the airway so I could breathe some life into him.

The mouth-to-mouth was—everything was automatic. My Red Cross training came back clear as a bell that day—25 years after I took that course."

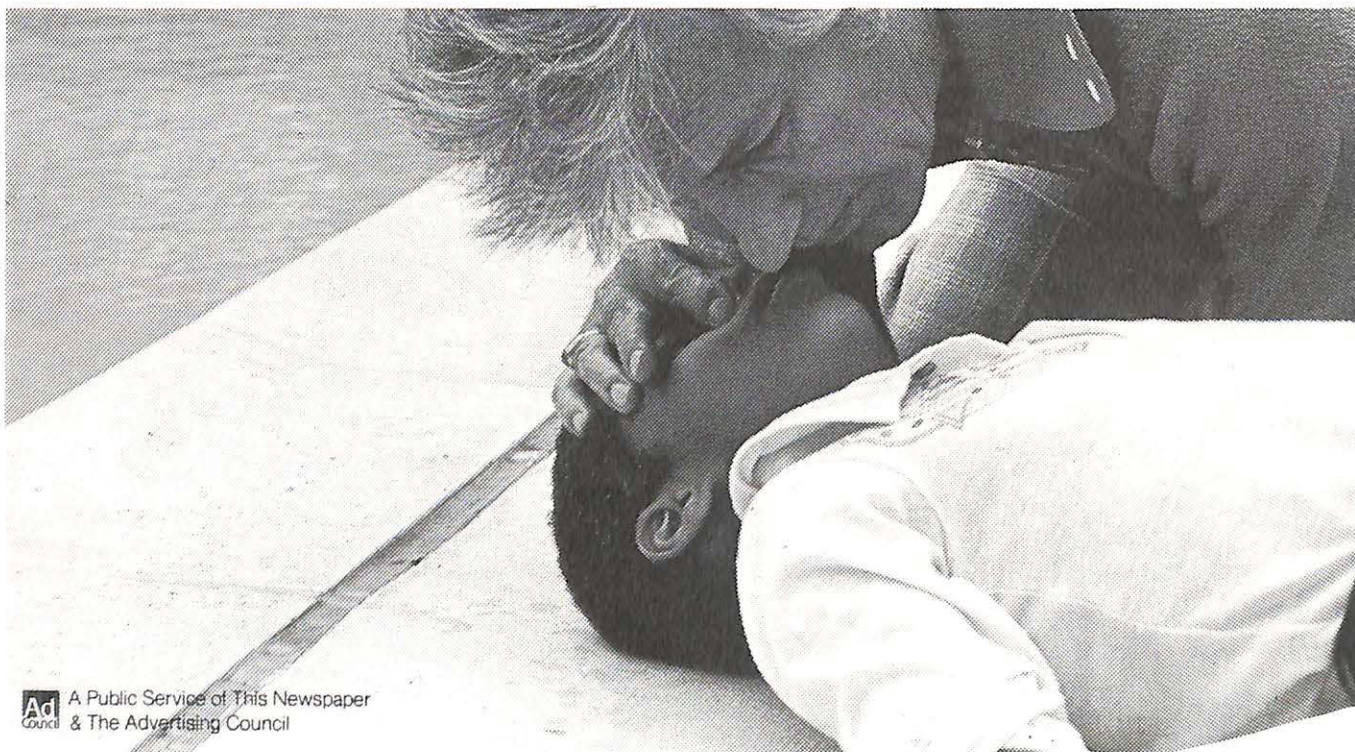
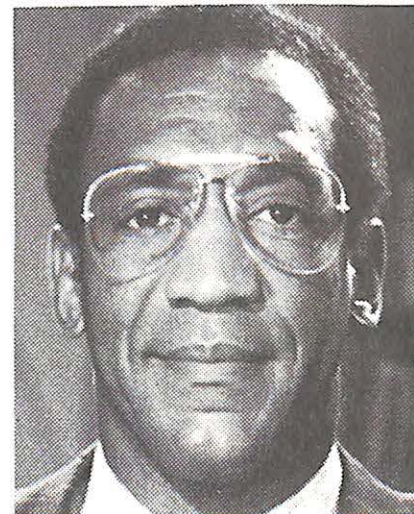
Cosby:
"And the boy—O.K.?"

Lund:
"First time I ever got pleasure seeing a little boy cry. His father cried, too."

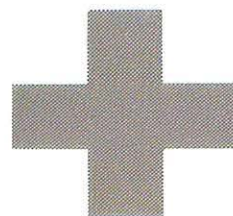
Cosby:
"Bet he was grateful."

Lund:
"Yes, that boy's father was

grateful. So was I. Grateful for Red Cross."



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American Red Cross

baptist herald

Volume 58 July/August 1980 No. 7/8

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news flash

Nominations For BWA Staff 1980-85

WASHINGTON—A staff of eight persons is being recommended to support General Secretary-nominee Gerhard Claas in administrative roles for the Baptist World Alliance beginning in October 1980. Four will be newcomers to the BWA staff.

Paul O. Madsen, chairman of the BWA personnel committee, said that the committee made its selections on the basis of a BWA General Council mandate "to secure a multi-cultural, multi-lingual staff if at all possible." The nominees come from five countries and work in English and eight other languages.

Claas, currently associate secretary of BWA and secretary-treasurer of the European Baptist Federation with headquarters in Hamburg, West Germany, is subject to election by the Baptist World Congress in Toronto, Canada, July 8-13. His associates are subject to approval by the General Council that same week.

Denton Lotz, currently the representative of American Baptist Churches to Central and Eastern Europe and a member of the faculty of the Baptist Theological Seminary, Rueschlikon, Switzerland, is being nominated as associate secretary with responsibility for the divisions of evangelism and education and relief and development.

Reinhold J. Kerstan, associate secretary for communications for the North American Baptist Conference in Chicago since 1968, is being nominated as associate secretary for the divisions of communications and study and research.

Betty L. Smith, a member of the BWA staff since 1966 and assistant secretary with responsibility for conferences since 1976, is being nominated to continue in that position.

Erna Redlich, a Canadian and a member of the BWA Washington staff since 1968, is being nominated as assistant secretary with responsibility in

(Continued on page 28)

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A Pastor's Wife, Too, Is Human

by Teddie Bryant

cism of the woman who serves at the side of the "man of God."

On our first deputation tour we were warned about an older host pastor and his wife. We were told he was extremely stern and unfriendly. His wife was considered "quite strange." She never attended denominational conferences with her husband, and it was said she didn't even go to church with him. As we neared the scheduled date in his church, we were dreading it like the plague.

The pastor's wife greeted us warmly and informed us that her husband had to be away for the evening. Since it was rather late, we excused ourselves to get settled for the night in our travel trailer, which we parked on the parsonage property. Neither of us slept too well, as we anticipated the encounter with the "dreaded pastor."

Early Sunday morning there was a loud, impatient knock at our door. We tensed up in anticipation. My husband opened the door and greeted the pastor, who insisted firmly that we join his wife and himself for breakfast. Then he spotted our dog. "And bring your mascot along to the house with you," he said.

My husband quickly explained that we ordinarily did not take her into people's homes. "Nonsense," he replied. "I want you to bring her in. I like dogs."

As he closed the door, we grinned at each other. We both knew that a man who liked dogs was a person we

would enjoy spending some time with.

We soon learned the facts behind the rumors so unjustly spread about this dear man of God and his wife. Upstairs in one of the bedrooms of the parsonage lay the elderly mother of the pastor's wife. She was incompetent in mind and body. The daughter, who loved her mother dearly, could not bear the thought of putting her loved one in an institution to be cared for by strangers. Because the invalid could not be left alone, the daughter had given up her own life of freedom to care for her mother.

Wives of clergymen often have to face problems the average woman never has to confront. If her clothes are too fashionable, she is said to be "gaudy." On the other hand, if she dresses too plainly, she is "dowdy." If she takes too much leadership in the church or missionary work, she is "pushy." If she takes too small a part, she is considered "lazy." If she is so busy in church activities that she seems to neglect her home and family, she is not a good wife and mother. If she puts her husband and children before the work of the church, she is uncooperative.

Somehow the image of the helpmeet to the man of God has been distorted. She is expected to be a perfect mother, obedient wife and immaculate housekeeper. It is taken for granted that she can play the piano, sing, teach a Sunday school class, lead Vacation Bible School and the women's meetings. And the wife who can not measure up often feels that she is a failure.

One summer day a pastor's wife and I sat in her lovely, cheerful kitchen, sipping iced tea. Annette was not only a gracious person, but she was a wonderful homemaker and mother. Suddenly she spoke up. "You know, I'm a terrible musician, I'm not a good Sunday school teacher, and frankly I don't enjoy being in the limelight. I sometimes have the feeling that the people in our church think I'm a poor excuse for a pastor's wife."

Another problem facing minister and missionary wives is that they are often neglected by husbands who may not even be aware of that neglect.

We were holding evangelistic meetings in a church in a little southern town. The pastor was an energetic young man, full of love for the Lord. His burden for souls was so contagious that his enthusiasm spread to anyone who worked with him.

That week several adults and young people were saved. Although I was thrilled with the blessings, I was saddened by the plight of the pastor's wife. Although her husband had a fairly good salary, his burden for others was so great that he gave away most of what he earned. It was necessary for the wife to have a large garden, which she worked herself, in order to feed the family.

I learned she was from a wealthy family. Her gracious manner of setting the table and serving meals was evidence of her background. Now she was living in extreme poverty, even without many necessities. Her husband was doing her an injustice, but she did not complain. She was proud of him and his work. She felt that whatever she had to do without was just part of being married to a man of God.

Some wives are forced to spend much time in loneliness

because their husbands travel in the Lord's service. They must stay at home, keeping the household running smoothly and caring for the children. I shudder when I hear evangelists sadly tell their audiences how little time they are able to spend with their families. I'll admit I feel sorrier for their wives than I do for them.

The husband of one dear friend of mine is away for weeks at a time. In the early days of his ministry there was very little money available. When I visited her, I often found her cupboards and refrigerator practically empty. One day she confessed that she couldn't help but be bitter once in awhile. She and the children barely had enough to eat at times, while her husband was dining at fabulous banquets and being entertained royally in people's homes.

As the children grew older she sometimes resented the fact that she had to be both mother and father to them. She dared not show her rebellion for fear it would affect her children's lives. The only way she could keep her own feelings under control was a daily commitment to the Lord for victory.

I'm convinced that this loving wife of an important man of God will share the crowns he receives in heaven for his fruitful ministry.

Perhaps the hardest thing a minister's wife must face is criticism of her husband. When he doesn't preach the way the women in the church think he should, they go to his wife to complain. They know that their complaints will be passed along to the pastor without having to face him themselves.

The wife is hurt when anything unkind is said about her spouse. She is more aware of his faults and weaknesses than any other person, and tries to help him overcome them. But when other people find fault with him, her humanity comes forth in retaliation. Although this trait is common to all wives who love their husbands, when it shows up in the minister's wife, "she is not spiritual."

A minister's wife must never lose her temper. If she does, she has to be the one to apologize even though the other person was at fault.

Is it any wonder then that many minister and missionary wives have times of deep depression and nervous breakdowns? They are just normal human beings, but for some reason are expected to live super-human lives.

The minister's wife is so vulnerable to attack, and needs the prayers of the people in the church. She is well aware that her husband's ministry will have a better chance of being a blessing if she is the kind of helpmeet he needs. She also knows that if she fails in that role, he will not be as effective as he should be.

The minister and missionary wife often feels that she is totally unsuited for the position she is in. Only as she is able to keep her eyes on the Lord, and not on the circumstances around her, is she able to have the victory as helpmeet to her man of God. However, she will tell you that she wouldn't trade her place in life for any other occupation.

Serving God with the man she loves is the highest calling any woman could have. □

Excellent cook, gracious hostess, piano player, Sunday school teacher, loving wife, perfect mother, public speaker—just how many roles should a pastor's wife have to fill?

"Pastor Brown is such a wonderful man of God." "It is too bad his wife isn't more of an asset to him in his ministry."

I have heard such expressions many times during the thirty years my husband and I have been in the Lord's service.

For a number of years our missionary work necessitated extensive travel. We were guests in many Christian homes and church parsonages. We have heard praise and criticism of men and women in the ministry. Since I was a missionary's wife, I was especially aware of the often unjust criti-

Mrs. Teddie Bryant lives in Bath, PA. She and her husband are regional representatives for Back to the Bible Broadcast. They are members of Calvary Baptist Church in Bethlehem, PA.

I Need You, Rev!

by Alvin Harsch

"Rev . . . 151" sang the voice of one of our secretaries on our departmental page. "Rev" is what everyone calls me around the hospital; an abbreviation affectionately used. I answered the phone. It was the nursing floor to tell me Mrs. Johnson wanted to see the chaplain.

As I made my way up the back stairs (I rarely use the elevator), my mind reviewed some of Mrs. Johnson's health problems. She had suffered her second stroke, leaving her left side completely paralyzed, with some facial involvement. Fortunately, her speech was not affected, so she was able to communicate clearly. She was here to try to regain some functional use of her involved side, to learn how to adjust to her handicap, acquire ways to compensate for her losses and become as independent as possible, within the limits of her strength and ability.

"Good morning, Mrs. Johnson. I understand you wanted to talk to me."

"Yes, Chaplain. I was wondering if I could receive Communion some time." The tone of her voice was almost apologetic, while I also sensed a deep concern, more resembling a quiet desperation.

I do not see my task as a chaplain as being a "dispenser of the Sacraments." That does not mean I will *not* give Communion to patients who request it, but I do not see that as my primary task. There is usually a time of counseling and spiritual preparation before Communion is given. Mrs. Johnson was a good case in point.

When I made further inquiry into Mrs. Johnson's problems, she related how this was the "second time God struck me down." There followed a great deal of anger and resentment at God for "doing this to me." She told how after her first stroke she worked so hard to regain the use of her leg and arm, that after several weeks of toil she was home again, "when God punished me again."

"I'm wondering why you feel God is punishing you," I mused. Then came the confession of sexual unfaithfulness to her husband more than twenty years ago, of careless liv-

ing, of shirking responsibility as a mother, and of neglect of her faith for many years. She confessed that she thought that if she took Communion she might "be able to get God off my back." What an opportunity I had to share the Gospel with her, to re-introduce her to the Lord who forgives and forgets. Later that week she prayed to let Christ take control of her life. During several more counseling periods I was able to help her see the real meaning and purpose of Communion. The following week at our Communion Service, she re-affirmed her faith in the Lord by participating meaningfully in the service.

Mrs. Johnson's story is representative of that of hundreds of people who come to the Medical Center Rehabilitation Hospital here in Grand Forks. Prior to my coming here, no one dealt specifically with the religious problems of people in crisis. At our hospital we treat people with spinal cord injuries—paralyzed from the neck down (quadraplegics), or the waist down (paraplegics); stroke patients; amputees; arthritis patients who may have had hip, knee, or other joint replacements. Perhaps by the time we see them, the most acute stage of their illness or accident is past, so we are concerned about helping patients make sense out of life; to see what meaning there is for them in their crisis; and to learn to live with their handicaps. Most of our patients are mobile in wheelchairs, and during the day are seldom in their rooms. Part of my job is to meet them where they are and offer pastoral care to them in any way possible. In addition to a weekly worship service, I provide occasional Bible studies and individual religious counseling.

To help me determine individual religion problems of patients, I have designed a religious questionnaire which I use with most patients. Initial results show that 36 percent of the patients interviewed express feelings of punishment by God, and register what I consider an inadequate spiritual or faith foundation to cope with their handicap or crisis. I see part of my task as helping people strengthen their faith resources, or re-discover them in some cases, or find a faith resource for the first time in other cases.

A recurring question with which I am confronted is,

"Why did God do this to me?" Any answer that I may give at that point is unimportant or meaningless. I am more interested in why the patient is asking the question, because usually beneath the question the patient has some reason, whether valid or invalid, why he feels that way.

Mrs. Hanson was involved in a serious car accident in which she suffered compound fractures of her right leg. It appears she may never walk properly again. She was asking the above question, "Why did God do this to me?" I soon learned that she lived with her aging mother who was very demanding of her time and energies. They did not get along well. Her mother insisted on taking a vacation to the West Coast. Reluctantly, Mrs. Hanson agreed to take her. A few miles from home the accident occurred, her mother was killed, and she was seriously injured. She was carrying a tremendous load of guilt, believing God punished her by causing the accident, and that her injury was punishment for her unhealthy and unwholesome attitudes and behaviors toward her mother when she was living. It isn't important if I agree with the theology or not. What is important is that I begin where the patient is and help her find a way to be relieved of the guilt and offer peace of heart and mind. Almost daily I see the fulfillment of the promise in I John 1:9 "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

One of my tasks here is to work closely with the amputee patients, and conduct a weekly group therapy session. In addition to general information about stump care and prosthesis care, my special expertise is in facilitating the grief work the patients must accomplish over the loss of a limb or limbs. We have found that when the patient has not appropriately grieved his loss, he makes a poor adjustment to his handicap and slow progress in his rehabilitation. To aid me in that process I have written an attitudinal registering test which helps the patient get in touch with his feelings about various subjects, particularly grief feelings.

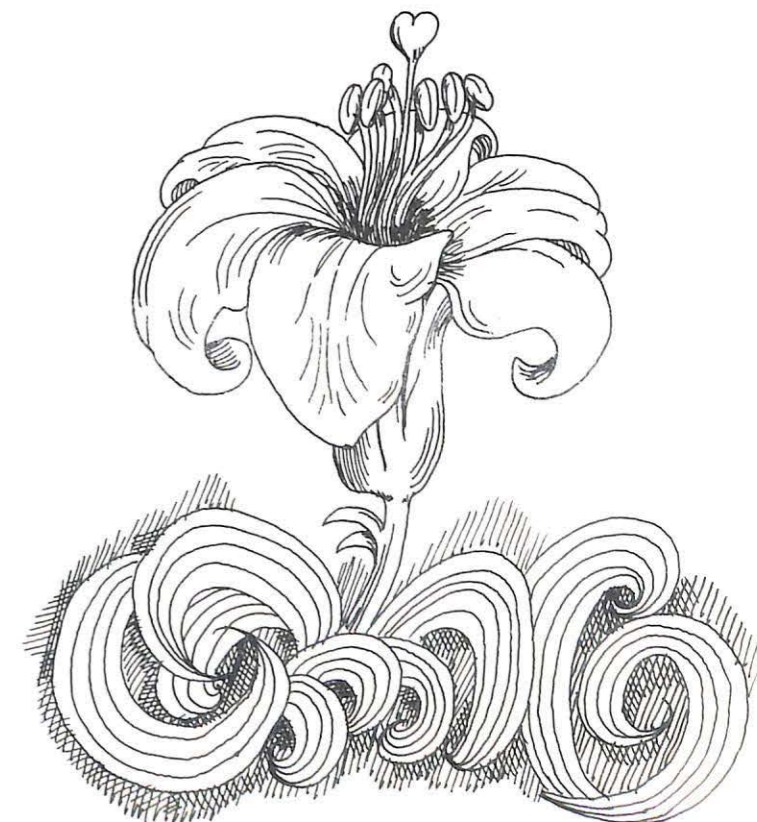
John was an extremely talkative, loud, boisterous person. He lost his left leg above the knee in a farm accident. To hear him talk one would be convinced he had really "accepted" his loss. I sensed this was an over-compensation for a scared and hurt feeling inside. When we began to talk about loss, and what that meant, he began to cry, and share his grief and anger and fears. He told me later that this was the first time he cried since he lost his leg, and that it felt like a whole ton of weight was lifted from his heart. What a moving experience!

It is a tremendous challenge to work with people in crisis, and I am enjoying many rewarding and fulfilling experiences in my ministry here. How absolutely crucial it is to have a chaplain as part of the healing team in a hospital. □

Your Perfect Work

*Sometimes I doubt
Sometimes I wonder,
Lord, do You really care?
I look to the night sky
and gaze in awe at the vastness of the universe,
the light of the moon,
the number of stars—
all known to You by name.
I look to the sun—
shining its rays of warmth
on a world of cold tears.
I look to the Heaven's blue—
a blue You designed from nothingness,
with the touch of Your hand.
I look to nature—the leaves,
flower petals floating
on a crystal stream,
snowflakes alighting on my eyelashes,
dew magnifying strands of grass,
—Your Perfect Work—
My doubts flee;
Then, I look to you, Lord.
Thank You for creating me with love.*

—Susan Zenky



The Rev. Alvin Harsch is chaplain at Medical Center Rehabilitation Hospital, Grand Forks, ND.

My wife, Diane, and I had the privilege of returning to Cameroon this February. It had been four years since we had concluded a short-term missionary service at Banso and Mbingo Hospitals. The Rev. Fred Folkerts, general missions secretary, telephoned us the end of January explaining the current doctor shortage in Cameroon. Because we have a child with congenital heart disease, it is not possible for us to return to missionary service, but we felt that we could help out for a month. In just 13 days we obtained our passports, got our shots, arranged a live-in babysitter for our three children, got out of various commitments and left for Cameroon on February 5.

It was a tremendous experience to return to Banso for four weeks, renewing old friendships and making new

Cameroon Revisited

by Dave and Diane Grabke

ones. It was a joy to find a large portion of the Ndu churches open, spiritual growth and increased unity in Banso field, a dedicated Banso field pastor, a fine man of God serving as pastor of the Banso Church, and a vibrant chaplain at the hospital. When we lived there in 1974-75, there were ill feelings threatening to split the Cameroon Baptist Convention. Because of trouble in the Ndu field some churches were forced to close. When we left Cameroon in 1976, the medical work was very hard pressed because of lack of finances. It appeared that much missionary work would be hampered by lack of transportation, because there were no finances to replace worn-out vehicles. Now we found an expanded medical work with a budget in the black, and new Landrovers and Toyota Landcruisers at Mbingo, Banso and Ndu. The Lord has certainly helped both spiritually and financially. Continue

Dr. Dave Grabke is one of the partners in a busy medical practice in Beaverlodge, Alberta. He and his wife volunteered to serve at Banso Baptist Hospital in Cameroon, during February 1980, to meet the need for an additional missionary doctor.

to pray that greater unity may be restored in the church and that the Lord will call forth many more dedicated national leaders for the many pastorless churches.

There are still problems in Cameroon that need our prayers. Good nursing care is becoming difficult due to a shortage of national nurses. Previously, Banso had 14 R.N.s for 130 beds; now there are only four R.N.s for 160 beds, nursing assistants having to do most of the nursing



Dave and Diane Grabke outside of Banso Baptist Hospital in Cameroon.

care. We were concerned to see how the missionary force has been decreased due to illnesses requiring missionaries to return home. Pray for the health of our missionaries.

Diane was able to help out in the nursing school as Trudy Schatz was ill with hepatitis and off work for over a month. We both enjoyed the close fellowship with the Banso missionaries, eating all of our meals with them, rotating from one home to another. I was able to help Dr. Lemke with the medical work. Within a week my "pigeon-English" returned, and I felt right at home working in a tropical practice again. Both Diane and I were given the opportunity for speaking engagements and teaching Bible studies. We found the Cameroonians very receptive and attentive both to us and also to what we shared.

We received so many blessings ourselves and had a very positive missionary experience, all in a period of just one month. We also experienced firsthand what missionaries go through when they have to be separated from their children so many months of the year. This experience has helped us and our children to appreciate each other more. We certainly praise God for this opportunity to return to Cameroon. □

1979-80 Cameroon-Nigeria Missionary Fellowship "Summed Up"

by Pat Meinerts

Photos by Nancy Palmer



Youth, aided by Ele Sorenson and Terry King, teaching us a new song.

Add 103 missionaries, their friends and families plus challenging messages by guest speakers, Rev. and Mrs. Richard Hohensee, pastor, Trinity Baptist Church, Kelowna, BC, volleyball games, family games, testimonies, special menus, excellent music, and a varied children's program.

Subtract daily routine and frustrations. Multiply by four and one half days (Dec. 28-Jan 2).

Bring forward special blessings of last year, shared by various missionaries, such as: • "not luck, but divine luck" which enabled Sue Krier to drive over hundreds of miles of remote rough roads and to have each breakdown at a main station. • the passing of a kidney stone by Dr. Dieter Lemke, who says he learned more compassion for pain. • the Hohensee's moving Christmas present of having their luggage transported with them. They missed their original flight connections through Nigeria and were told there was no space for them and their luggage on the only other flight. But God provided!

• the joy of fellowship in the family of God, expressed by Terry King and Ele Sorenson, Baptist General Conference members, working with us N.A.B. missionaries, and felt by each one of us. • gratitude of Eileen Priebe for our medical staff and the fine care they gave her husband and son. • thankfulness of Trudy Schatz at being able to attend the Missionary Fellowship this year. • remembering the quiet man, Pa Jingwi, as Daphne Dunger and Oryn Meinerts



Sue Krier's imitation of an early missionary.



Rev. and Mrs. Hohensee enjoying a skit by Minnie Kuhn and Harold Neff.



Dr. Dieter Lemke and nurses giving immunizations to Joel Michelson.



Daphne Dunger with missionary children during family game night.



Participants in the 1979-80 Missionary Fellowship.

(Continued on page 31)

"Revival" was sweeping Canada and parts of the United States in 1972. There were controversies and questions, but as Christians who wanted all God had for us, our church hosted city-wide meetings. The services were simple: Christians sharing how, when they were willing to confess all their sin to God, He had transformed their lives. The messages were short and to the point: daily ask God to search your life, and as He reveals sin, confess it. Then realize you have been crucified with Christ; and that you yourself no longer live, but Christ lives in you.

Does Revival Last?

by Lorena Keck

As I stood listening to the call to commitment at the close of a service, questions were tumbling through my mind. I knew I should go forward . . . but why? I waited until several people moved out into the aisle. My legs wouldn't carry me, and my pounding heart wouldn't let me breathe. The altar call ended—now they were asking for counselors. "O.K., Lord, I will go; I've counseled before and no one will notice me now. After all, Lord, I am the pastor's wife."

As I prayed with my counselor, Barbara, God did a lot of revealing to me. My life was full of pride . . . pride was an ugly sin, and sin had nailed Jesus Christ to the cross. I was self-centered, and had been hiding behind the names of shyness and an inferiority complex. For me this was PRIDE.

- Why didn't I want people to see me go forward? Pride!
- Why didn't I like to greet people on Sunday mornings with my husband? Was I afraid of what they would think of me?
- Why did I hate conferences and especially to visit with other pastors' wives? I was worried about what they thought of me. I didn't feel as well dressed, as experienced, or as educated as these well-composed ladies. I couldn't live up to my image of what a pastor's wife should be.
- Meeting new people would cause me to freeze with fright, and I would become tongue tied.
- Entertaining in my home was OK—as long as everything was cleaned, in order, and I had something baked. Needless to say, we entertained very little. Pride!

"Lord," I prayed, "I realize that this is all pride, and you hate pride. Forgive me, help me to realize this sin is nailed to your cross and is dead—now I can live my life with your

Mrs. Lorena Keck lives in Fargo, ND. Her husband, Ted, is pastor of Metropolitan Baptist Church in Fargo.

Spirit living through me. I don't have to do it by myself anymore."

I was amazed how I began to see God work in my life. He began replacing my pride with his love.

- When I thought of the person I was greeting on Sunday morning, I forgot to think of her reaction to me.
- At a get-together for the pastors and wives a few months later, I honestly enjoyed visiting and getting to know the other wives. They were all "just people" like me, but I needed to love them and forget myself and my own inhibitions. A first in our family happened that night: Ted waited in the car, while I finished talking with someone.
- I began to enjoy having people "drop in" for a cup of coffee. These people needed and wanted a friend, they were not looking for a beautiful coffee cake fresh from the oven, or an immaculately clean house. One week I counted 32 people who "dropped in." This became a real joy in my life.

I remember remarking at various times to my husband, "Ted, that wasn't really me. I wasn't acting like Lorena at all! It must be the Lord."

- Joking with a stranger who happened to get into an elevator with us.
- Noticing a lady by herself at a party, and my going to her to visit, introducing her to others, and helping her feel comfortable.

These were the kinds of things I found myself doing when I wouldn't recognize myself.

DOES REVIVAL LAST? It is now 1980, eight years after God revealed my pride to me. YES—REVIVAL DOES LAST!! PRAISE GOD.

My life is drastically different today from what it was 10 years ago. God has given me a love for others—and when I am busy loving, being a friend and being sensitive to others' needs, I don't have much time to worry about what they think of me. This gives me a real joy and purpose in life. What could be more important than sharing God's love with those around us?

Entertaining is still fun. Sometimes I feel I've become too casual in letting people see my dusty coffee table, or unmopped floor; and I usually don't try to be fancy when we invite guests for dinner. They seem to enjoy a hotdish or meatloaf, and the time we can spend together as friends.

I've learned to accept the fact that I'm Lorena. God made me Lorena and I shouldn't try to be someone else. This has freed me to be more relaxed and enjoy life—I spend more time living, and less trying.

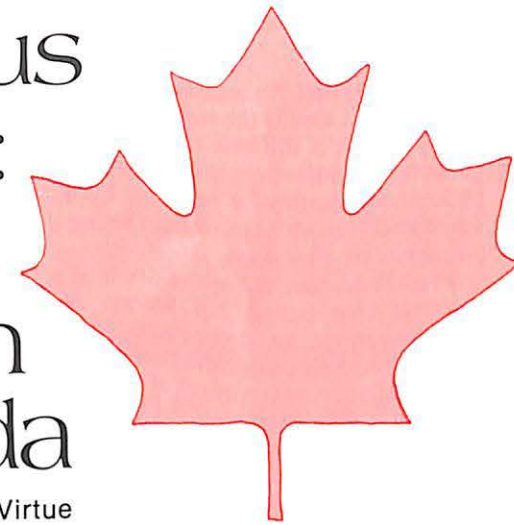
I am still not an outgoing, gregarious person. I still get nervous when meeting new people. It's easier to stay home where I'm comfortable, than to be at the head table of a charity dinner where my husband has the invocation.

But God is continually working in me—and I'm happier today than I have been before—because REVIVAL DOES LAST . . . and will continue to change my life as I let God search me and cleanse me—so He can use me.

God promised Paul (and Lorena): "I am with you, that is all you need. My power shows up best in weak people." I can in turn say with Paul, "Now I am glad to boast about how weak I am; I am glad to be a living demonstration of Christ's power, instead of showing off my own power and abilities" (II Cor. 12:9 LB). □

Religious Freedom: A Slow Process in Canada

by David Virtue



"Whereas the recognition of legal equality among all religious denominations is an admitted principle of colonial legislation; be it therefore declared . . . That the free exercise of an enjoyment of religious profession and worship, without discrimination or preference, so as the same be not made an excuse of acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all Her Majesty's subjects within the same." Upper Canada Statutes (1857).

When these words were originally penned 130 years ago, Canada's mainline churches were strong and its political institutions weak.

In Quebec, the Roman Catholic Church enjoyed such strong church-state relations that the two were barely distinguishable.

For the rest of Protestant Canada, the Anglican Church dominated the scene and sought special status comparable to what it had enjoyed in England, namely state support.

The dissenting church bodies, which included Baptists and Methodists, showed such remarkable evangelistic growth that a Methodist clergyman, the Rev. Egerton Ryerson, then spokesman, was able to influence the government to pass the act quoted above.

At that time, such groups as the Quakers, Mennonites and German Baptists were being charged 20 shillings each to hold membership in their own churches.

Mr. Ryerson took the view that the church should neither control the state nor the state the church; but this did not preclude the Methodist leader from speaking out on the vast array of social problems of his day.

For example, the public school system was brought into existence through Mr. Ryerson's influence at a time when nearly all education was church-related. His ap-

David Virtue, an evangelical, is a journalist in Vancouver and writes periodically for Religious News Service, New York. This article was taken with permission from Report from the Capital.

peals for church-state separation were finally in the British North America Act in 1867.

The Act, however, lay dormant until 1951 when Quebec's Jehovah's Witnesses appealed to the Supreme Court and a so-called "Padlock Act" was struck down and the Witnesses were given similar religious liberties.

Under the Freedom of Worship Act—which had at first involved only Ontario and Quebec—all denominations in Canada officially became equal.

The Act effectively nullified any possibility of a state church in Canada, and the clergy reserves (state funding of churches and clergy) was abolished.

In 1961, Prime Minister John Diefenbaker signed the Canadian Bill of Rights which included a section giving Canadians the right to worship freely. Liberal protestants in Canada, reflected in the Anglican and United Churches, adopted the "social gospel" as a theological platform, while most evangelicals and nearly all fundamentalists kept out of social issues.

It was in men such as William (Bible Bill) Aberhardt that a prophetic mix of fundamentalism and monetary policies developed, and Social Credit was born. But it was the slogan, "cab-horse charter," of Salvation Army General William Booth that has been seen by many as the greatest single effect on Canada's social welfare system. His call for food, shelter and work for every man still affects Canada to this day.

Ironically, Salvationists suffered the indignity of being declared outcasts in parts of Ontario and Quebec. From the

years 1882 to 1900, members of the Army experienced brutal treatment at the hands of the police. But to this day, the Army's soup, soap and salvation approach is still the mainstay of their work, and is highly regarded even by non-Christian humanitarian, political and secular agencies.

But after growing apart for years and almost being divorced, the gap between church and state in Canada is again moving into a closer relationship.

The old polarizations are beginning to have less meaning than they once did, and while no establishment church is ever likely to emerge, the state is being challenged by the churches on the basis of ethical and moral principles which underlie church teachings.

During those years, when church and state, through increasing secularization seemed to be moving apart, socially conscious denominations like the United Anglican Churches were severely criticized for dragging questions of morality, justice and wrong-doing into secular affairs—what many called "meddling in politics."

That no longer is the case.

The Roman Catholic Church, for example, is now in the vanguard of social change through its Canadian Conference of Catholic Bishops and the Canadian Catholic Organization for Development and Peace.

Evangelicals, desperate and fragmented, have yet to find a suitable forum to speak with one voice. The Evangelical Fellowship of Canada has not succeeded in garnering the evangelical voice to pronounce collectively on social issues. The Believer's Church movement, is endeavoring to do this, but so far has been unable to unite highly individualistic churches and denominations throughout the country.

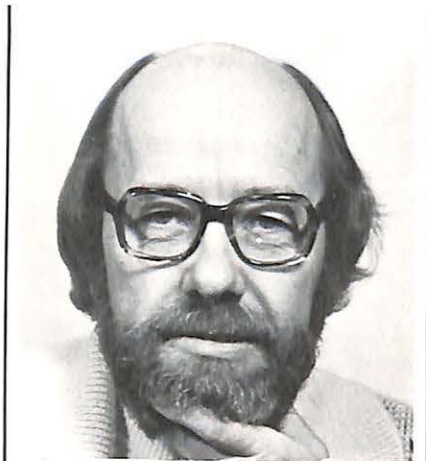
Mainline denominations, however, have spoken out repeatedly against the federal government's immigration policy, and on such socially sensitive issues as aid to Third World countries, poverty, native Indian land claims, pipeline development and guaranteed annual incomes for Canadians.

Whether or not the federal government listens and acts on their suggestions is not the primary issue.

The point is, the church is speaking with a collective voice and is being heard in the corridors of power.

Small pockets of resistance have emerged among groups calling for the separation of church and state, especially on issues relating to government funding of the private school system.

While a few object, thousands more Canadians recognize the deeper issue, which is, that while church and state must remain separate, it's impossible to keep God out of government." □



putting it together

by Ernie Zimbelman

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

Death by divorce! We usually don't say it that way, but that is the way many marriages end. It is difficult to make comparisons, but some people feel that to experience the death of a marriage by divorce entails more anguish than losing a partner by physical death.

There is no funeral for the death of a marriage. No burial. No liturgy. No headstone to visit and decorate with flowers. No sympathy cards from friends.

There is only the graveyard of the mind to return to night after sleepless night, reliving every mistake, every failure, every sin. There are constant replays—"if I had only said this or that," or "if I had only tried this or that." But the hours of thinking and rationalizing bring little peace.

For those who suffer the trauma of divorce—what solace, support, or comfort do they receive from their church and fellow believers?

Christian people are good at funerals. People who have suffered the death of a loved one usually find that the church people extend all kinds of help, compassion and support in times of physical tragedy. This deep and open caring usually begins while the person is sick and then extends through the time of death.

What is your personal or your church's reaction to a marriage that is sick or floundering? Most of us, when we are physically ill, notify friends and relatives, and prayer and support is sought.

Do we have the same freedom when our marriage is in difficulty? Do we trust the body of believers with this kind of information? It is not unheard of to hear a prayer request for a troubled marriage in church, but it is definitely not as common as prayer requests for physical illness. Could this be one of the reasons so many marriages die?

Death by divorce is a common experience. Let us as churches develop appropriately redemptive mourning and support procedures for a marriage during the period of disintegration, divorce and the period following.

"Bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

(Some helpful books on this subject are: *By Death or Divorce . . . it hurts to lose*, by Amy Ross Young, B/P Publications, Inc., 1976. *Dream a New Dream*, by Dale Galloway, Tyndale House Publishers, Inc., 1975. *Growing Through Divorce*, by Jim Smoke, Harvest House Publishers, 1976.) □

the Creature is coming

by Jake Leverette

A young family had moved into our community and begun attending the church I pastored in Apple Valley, Minnesota. I went to their home, which was in an apartment complex, to extend the welcome of the congregation. As I walked down the hallway searching for their apartment number, I met their little 2½ year old daughter. She stopped, looked at me for a moment, then recognition swept across her face, and she went running toward her family apartment shouting, "The creature is coming, the creature is coming."

I have been a preacher of the Word of God for more than twenty-eight years and that instance characterized some of the fun, the happiness I have had in my ministry. There have been many sorrows and heartaches, but God has always allowed me to have many times to laugh.

Often boys and girls do not attend worship services in the sanctuary of the church until they are five or six years of age. They have been in the nursery, preschool and kindergarten until they reach that age when it is felt they can be quiet

for at least part of the hour. Such was the case one Sunday evening, when our congregation observed the ordinance of baptism. Our baptismal tank was located above the platform where the pulpit stands concealed in the wall until two doors are opened to reveal it. As I prepared to baptize on this particular Sunday evening, I opened the doors and stood in the tank, in my black robe, some ten feet above the congregation. That day some of the children were in the sanctuary for the first time. One little boy looked at his Mom, eyes wide with wonder, and said, "Is that God?"

I am certain that our Heavenly Father has a sense of humor. I become convinced of it one Sunday when I stepped into the baptismal tank in a new church building, stood to read Scripture and pray, before the first person came into the baptism with me to be baptized, and then I could not move. The new fiberglass tank had not completely dried before being filled with water, and my shoes were stuck in the soft fiberglass. Fortunately, I had socks on and was able to pull my feet out of the shoes, leaving them glued to the bottom. I know God must have had a good laugh at the plight of his servant.

I love children for their simple faith and trust. They just believe God and don't have complicated doubts. They have provided me with some of my greatest joys. One Monday our financial secretary gave me a card that had been received in the offering plate the Sunday before. It was written by one of our Sunday school children in a typically childish way, but it was profound in its message of trust. It said, "Dear Lord, Please help us with our car moter—1624 S. Sacramento. I love you." I have kept that card on my desk for years to remind me that God is interested in all details of our lives and to also remind me to simply ask him.

I have also been humbled by child-like faith. There is a little girl in our Sunday school, who loves her pastor and often tells him so, and I am privileged to be that pastor. One Sunday morning as I stood at the door to my study, she came up to me, put her arms around my legs and said, "When you talk to God, would you tell him I have a cold?" I stood there thinking, "Lord, help me to be faithful and to

(Continued on next page)

Home For a Visit

by Crane Delbert Bennett

I was hunched over my desk when I sensed someone was in the room.

"What're you doing, dad?"

I looked up into Karen's brown eyes.

"Just boning up for Sunday school tomorrow," I said.

I saw her stiffen.

"You're not going to church when we're here, are you?"

"Why, yes," I answered, "we plan to."

"Richard and I haven't been home for three years." She pouted. "You can miss just this once, can't you?"

I thought for a moment: "Well, we'll see," I said.

That night I mentioned the conversation to Evelyn.

"Well," she said, "it's true we haven't seen them for three years and they will be leaving Monday. We should spend as much time with them as we can."

"Can't we spend time with them in church?"

"We can if they'll go with us, but what if they don't?"

"I think we'd be compromising if we stayed home," I said.

"Well, let's pray about it," she suggested. "I'm sleepy now."

The next morning I went to the 7 o'clock prayer meeting at church. I asked the men to pray that Karen and her family would attend church with us. It was 8:30 when I got home. Evelyn was just getting up. As she dressed, she wondered aloud if she should prepare breakfast for Karen.

"Just because we fast Sunday morning," she reasoned, "doesn't mean they should go without breakfast too."

"Well, they've been married six

Crane Delbert Bennett is a freelance writer who lives in Norman, OK.

trust you for these little ones."

Children are also very direct in their praying and their actions. I was asked to speak to a Christian day school assembly. One little girl, a first grader, wanted to pray. Part of her prayer went like this, "Dear God, help us to be good so our teacher won't have to yell at us." Straight

years," I said. "Surely Karen can cook breakfast."

"It's not the same thing."

"Why isn't it?"

"Because they're in our home," said Evelyn. "They're our guests."

I didn't answer right away. "Maybe you're right," I said. "Go ahead and fix breakfast for them. But I think we should fast."

"Oh."

It was quiet for a few seconds, then I said: "If you want to eat breakfast, okay, but I'd rather not."

I was almost ready for church when I smelled the bacon frying. Peeking into the dining room, I saw Evelyn scurrying around setting the table. Karen, in a rumpled bathrobe was leaning against the wall trying to suppress a yawn.

"Do you want to call your husband and daughter?" Evelyn asked her.

"Oh, mom," she replied, "I wish you hadn't gotten breakfast so early. We sleep late on Sundays. Why don't you and I eat now and then later when they get up we can get something for them."

"Well," Evelyn hesitated. "We want to go to church, and Sunday school starts at 9:45. It's almost 9 o'clock now."

"We're not going," said Karen.

Evelyn busied herself with breakfast preparations for a few moments then said: "Your father will be disappointed if you don't go, and so will I."

"That's right, Karen," I broke in. "We'd like for the people to meet all of you; we've talked so much about our granddaughter. And after all, you were married in the church."

"Dad!" Karen turned towards me. "That was six years ago."

Brushing past me, she stomped into her bedroom.

Evelyn looked at me.

"Now you've done it," she said. "Why did you insist on her going to church?"

I was dumbfounded. "That's what church is for, isn't it?"

"Well, we don't have to offend them."

I didn't know what to say. I sat down, rested my elbows on the table and, hands to my forehead, bowed my head to pray.

Oh, God, what shall I do? I don't want to offend them, but I want to go to church and I want them to go too.

"Well, honey," I finally said, "I feel like I should go, and if I'm going to teach, I need to go now."

"Why don't you go and I'll stay home with them," suggested Evelyn.

I nodded, going over to Karen's bedroom door.

"Karen," I said, "I feel like I should teach my Sunday school class, so I'm leaving now. But your mother's staying. I'll see you later. Goodbye."

"Dad," came the muffled reply, "mom doesn't need to stay home. We're packing to leave this morning."

"Why, Karen," interposed Evelyn, "I thought you weren't going until tomorrow."

"I know, but we might as well start today."

Evelyn looked at me, pleading in her eyes.

I shrugged my shoulders helplessly.

As I drove to church, I prayed. Even though Karen had made up her mind to disassociate herself from church, I wasn't going to give up.

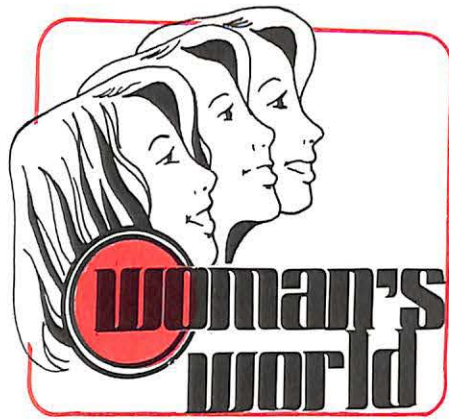
It was rough teaching the Sunday school lesson, knowing Karen and her family were leaving and I probably wouldn't see them again for a long time.

After Sunday school, as I was walking from the class room, the thought passed through my mind, I could leave then and maybe get home before Karen left. After all, I had taught my class and that was the important thing—no need to sit in church, when I could be with my daughter and granddaughter who had come 1500 miles to see me.

I started for the door. I had just reached the vestibule when I saw Karen, with her husband and daughter, enter the church. Evelyn was following them.

"Karen! Richard!" I exclaimed. "I'm so glad you came."

Walking with them into the sanctuary I thanked the Lord. Now, if Karen would just keep on . . . □



Women in Action in Cameroon

by Beatrice
Nokuri,
Victoria, West
Cameroon



The Cameroon Baptist Convention in general and the Women's Union in particular send through this article warm Christian greetings to all our Baptist sisters and brothers of the North American Baptist Conference and uphold the fact, that through the blood of Christ, we are one in his love.

In the past three years, our Baptist Women's Union has worked on a two-year theme and goals. For the years 1979 and 1980, the theme is "Each One Win One for Christ," Acts 1:8, and the goals are as follows:

1. Raise Two Million Francs (ten thousand dollars) in Two Years. The women have improved considerably in their giving both to the Union and the Baptist Women's Union of Africa. We are optimistic that the end of 1980 will find us achieving the goal.

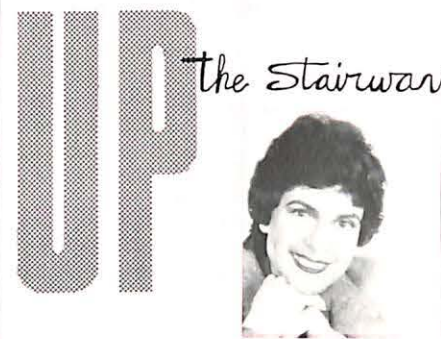
2. Equip One Home Economic Center. Due to lack of accommodation and otherwise, the women have not had a stable place as their Center. This year we have decided to start building a Baptist Women's Center, consisting of an academic Home Economics block with four classrooms and a large hall, a nursery school, two dormitories, and a chalet for the principal of the school.

We do not intend to kill the interest of the women in this field of education, as they have already seen the need for it. Recently a chairwoman had this to report: "Our plan for 1980 is to build a mud house for our Home Economics Center, where we can train our own local women who have no opportunity of at-

tending the regional courses." This is very encouraging.

3. Increase Membership by Ten Percent. The enrollment, which in 1978 was 7,000, has risen slightly to 7,286. In realizing this goal, we try to encourage the dropouts from the churches and women's groups and other young ladies to become members.

4. Sell Manuals to 350 Groups and 50 Individuals. Some women are getting



by Dorene Walth,
W.M.F. president,
Citrus Heights, CA

As a new Christian, years ago, I was star-struck and quite enthralled with testimonies given by people who described dramatic conversions and extreme circumstances of God's answers to prayer.

It seemed that God singled out certain "brothers and sisters" for unusual blessings, while the rest of us were to be content with a more simple, uneventful type of Christianity.

To read a book by a famous Christian personality was often the highlight of the week. My, how God did work in those lives!

The more I grow in my own Christian life, and become rooted in my understanding of God's ways, the more I see his hand molding me. I've discovered that he has performed many supernatural miracles in helping me along the stairway to eternal life, just as he has for other believers. He wants all of us to share these kinds of things with others. The simple things of life are sensational when God is at work through them.

Knitting together many vicious daily schedules to include so much with such close timing is evidence of his power. The proper timing of the death of a loved one, and conversely, the unique timing of the birth of a loved one, indicate his divine control. When I pray and seek his guidance, he speaks to me and directs me in buying clothing, furnishings for my home, and even meal planning and preparation. (It is no small

used to writing nice lessons in the Manuals. The sale of Manuals to individuals has increased intensive Bible study among our women. In asking one of the women why she likes the Manual, she revealed that the Manual has caused her to study God's Word and hide it in her heart.

5. Strengthen Six Life Liners Groups. This group, which is made up of educated women with soul winning as their aim,

miracle that for close to 30 years, I have had menus and food to prepare three square meals a day for my family!)

God is an "everyday" God. He shows himself throughout each day in my life, making the routine seem extraordinary, whether I am tuned in enough to acknowledge it or not.

When I encounter another person, God wants me to simply share what I know about him. I am really only an authority on the things I have seen and heard firsthand from him. These are the messages I can portray and relate to others.

As a result of my activities in women's work, I have met hundreds of women from a variety of areas, countries and backgrounds. Many feel they have little to offer, but in becoming acquainted, I discover great inspiration and challenge from their sharing and demonstrations of Christian love!

Many times there may even be a language barrier, but a warm smile is the shortest distance between two Christians, and communication takes place without verbal exchange.

Most Christian women don't have spectacular conversions and dramatic life experiences to tell, but all Christian women are vessels through which God can pour out blessings to others.

The women's sessions of the Baptist World Alliance in Toronto this month will bring together women from all continents. There will be racial and language differences, but there will be love, tears and joyous blessings as women minister to each other.

Our own Beatrice Nokuri of Africa and Setsuko Yuzawa of Japan will attend these sessions. Many of our readers will be unable to be present, but will still have opportunity to meet Beatrice or Setsuko; when they visit some of our churches before and after the Congress.

There will be wonderful exchanges of what God is doing for them and us. The result will be rebuilding for all!

"... We are telling you about what we ourselves have actually seen and heard, so that you may share the fellowship and the joys we have with the Father and with Jesus Christ his Son" (1 John 1:3, LB).

takes active part in evangelical programs in their vicinity, colleges, prisons and corrective schools. In one of their outreach programs, 35 were won to Christ, while in a similar program in Nfumte, 575 persons accepted Christ.

6. Open Children's New Life Clubs in Every Association. The teaching of children continues to grow. Out of 55 Associations in the Convention, we have 34 clubs. During the celebration of the "International Year of the Child," the children of Victoria District marched with placards around town educating the masses how to grow spiritually, physically and mentally. It is hoped that more groups will spring up as the women continue to show interest.

While we are thanking the many missionaries who manned the posts of editors of both "We, the Baptist Women" and the "Women's Manual," we are happy to say that as from this year on, Cameroonian women shall handle these posts and may be assisted by missionaries.

The women's work has gone through

Baptist World Alliance Women's Meetings

by LaVerna
Mehlhoff,
women's
work director



We are excited that women representing two of our mission fields will be guests of the Baptist World Alliance Women's Department at the Congress meetings in Toronto. Mrs. Beatrice Nokuri will represent the women of our churches in Cameroon, West Africa, and Mrs. Setsuko Yuzawa will be representing the women of our churches in Japan. They will visit a number of N.A.B. churches either prior to or following the Congress.

Many women from our Conference will be attending the women's activities, July 3-8, prior to the Congress. These sessions are being planned by the Women's Department of the Baptist World Alliance.

Pray for all those attending the Congress and those in positions of leadership. Pray that it might be a time of spiritual blessing to all who attend the Congress from various parts of the world.

many milestones, and cementing them are the duties of a sincere few. There could be better work and rapid development if only more willing and courageous women could give their energy and substance to promote God's work in Cameroon and the world.

Once again, our continuous thanks go to our very beloved sisters and brothers of the North American Baptist Conference

Being a Christian Woman in Japan

by Luci Lengefeld,
Minneapolis, MN

You can see them almost anywhere you look in Japan—those curious bundles wrapped inside of squares of cloth. These cloths are called *furoshiki* (foo-row-shee-kee) and they come in all colors and sizes. The things to be carried are simply placed on this square of cloth and the corners are knotted diagonally on top of the bundle. So convenient—housewives carry one in their pocket to wrap their purchases in; guests at a wedding receive gifts from the families of the bridal couple, wrapped in brightly-colored *furoshiki*; students use them for carrying their books; sometimes little old women will be bent double under huge *furoshiki*-burdens, with the ends of the cloth knotted across the forehead or chest.

Often when I see someone carrying a bundle done up in this way, I am reminded of the other burdens which the women of Japan must carry. In many Japanese families, it is the woman's responsibility to raise the children, since the husband and father often leaves for work before the children are awake, and returns home after they are in bed. Many women must accept the fact that their husbands are involved in extramarital relations—in fact, men are often encouraged in this, since it is sometimes looked upon as a sign of prestige.

For the Christian woman in Japan, there are additional concerns. A young woman of marriageable age may have a difficulty finding a husband who is a Christian, and in many cases her parents may make arrangements for her to marry a non-Christian. The Christian housewife

for their ceaseless support for the Lord's work in Cameroon.

(Editor's Note: Mrs. Beatrice Nokuri is the wife of a government official, the mother of eight children, and a teacher at the government secondary school at Victoria, Cameroon. As president of the Baptist Women's Union of Cameroon, she will attend the Baptist World Alliance in Toronto this month.)

may face a kind of ostracism from her own and her husband's families. She will have difficulty in knowing how to handle those occasions, when she will be called upon to care for the family altar, to attend weddings and funerals with their particular rituals, or to observe festivals and holidays laden with the religious traditions of Shintoism and Buddhism. The list could go on and on.



A women's meeting at one of our churches in Japan.

How do these Christian women bear such burdens? How can they cope with situations that seem beyond their control? There is no easy solution, but I have personally observed a measure of peace in the lives of some of these ladies, that came only as a result of trusting Christ and relying heavily on the promises in his Word—such promises as "Come to me, all who are weary and heavy-laden, and I will give you rest." Please pray for our Japanese sisters, won't you? And while you're praying for them, stop and ask yourself, "What burdens have I been carrying around in my *furoshiki*?"

DID YOU KNOW . . . that *kilo* packages to Cameroon and Nigeria are more "rat-proof" if you wrap them in aluminum foil and then in brown paper?

Spending thirteen days in an upside down airplane in snow-covered Alaska can turn a man's thinking rightside up—if he lives to tell about it.

Bengt Junvik is such a man, and he's alive and well and living in Southern California.

Although his business is tool and die, Junvik has been flying airplanes since 1948 and using much of his free time in church-related activities—everything from visiting Wycliffe work in South America to serving on a mission board in Alaska.

It was because of the mission board, in fact, that he was in Alaska in May 1972. Since he was going north for a board meeting anyway, he agreed to fly a Cessna 172 which had been purchased by a customer in Alaska, with the understanding that he could transport supplies for the mission at the same time. After delivery of the plane, he planned to return home via commercial airlines.

There were weather problems en route—he was forced to land on a highway at one point, narrowly missing a truck—but he and a friend arrived in time for the board meeting.

The friend returned home shortly after the meeting, but Junvik remained in Kenai, weather preventing his four-hundred-mile trip to deliver the Cessna.

During this time, all the supplies he had transported to the mission were unloaded. However, he threw a small supply of emergency provisions back into the plane, including beef jerky, crackers, hard candy, and canned water. One of his associates at the mission tossed in a sleeping bag as well.

When the weather cleared up a few days later and the forecast for his particular destination was favorable, he took off, telling his friends at the mission that he would return in the evening.

All went smoothly at first. Then the sky seemed to be getting darker ahead, indicating a storm, but Junvik kept on. He had flown in all kinds of weather, after all, and wasn't particularly concerned.

At one point, when he had a choice of two ways to go, he soon realized that he had made the wrong choice.

"No problem," he told himself. "I'll just turn around and take the other route."

The storm was closing in on him then, however, and he was suddenly caught in a mountain wave, a downdraft, and the plane crashed on a pile of rocks, flipping over in the process. "Lord, why did you let this happen?" Junvik cried out.

After the initial shock, he unfastened

Alan Cliburn is a freelance writer in Van Nuys, California, who has written for the BAPTIST HERALD for a number of years.



Art by James Converse

Bengt Junvik: a story of survival A True Experience by Alan Cliburn

his seat belt and dropped to what had been the ceiling of the airplane but was now the floor. A quick but thorough examination revealed that not only had he come through the crash uninjured, but the aircraft was also intact. He expected a fire to break out at any moment, but it didn't and he soon decided that it wouldn't.

"My first real concern was for my family," Junvik recalled. "My son was in high school at the time, and my daughter was only twelve. How would they react when news of my disappearance reached them?"

Those first few hours went slowly, and Junvik wasn't worried about his own survival. The temperature outside was in the 20s, which isn't especially cold for Alaska, and he had the sleeping bag and emergency provisions. As he put it, "I was reasonably comfortable." He was also thankful for the canned water.

Among other things, Junvik prayed for patience during that first day. He was impatient with himself for many reasons. In the first place, the plane didn't have a locator beacon, which would have enabled search and rescue teams to find him almost immediately when the storm subsided. He also realized that his supplies and equipment were inadequate, and he was missing things he normally wouldn't fly without.

The plane did have a radio, of course, so he attempted to call Anchorage, aware

that he was probably too far away. At the same time, he knew his battery would soon go dead with the plane flipped over as it was, and therefore he had nothing to lose in trying.

That night the battery went dead. Still, Junvik was able to praise the Lord for the fact that he was still alive and had a safe place to stay while awaiting rescue. He even remembered a song entitled, "Fill My Cup," and sang it aloud as the storm raged outside.

Junvik awoke the next morning to find the weather even worse than it had been the day before, with strong winds battering the aircraft. The snow was so thick that he could see nothing but whiteness as he looked out the windows.

He ate very little, not knowing how long he would be stranded and realizing that his provisions were meager. "I was very grateful that I had packed the three cans of water," he said, "although there had seemed to be no reason for doing so at the time."

On the third day, there was little change in the weather, so he wrote a long letter to his wife, telling her all the things which were on his heart. "How long before I go insane?" he wondered.

At the same time, Junvik had a firm conviction that he would be found eventually. "Why had God spared my life in the crash if he was planning to take me home?" he reasoned. "The fact that I was uninjured and the plane was in one

piece—though upside down—further convinced me."

On the fourth day, which was Saturday, there was a change in the barometric pressure and the storm was nearly over. That evening he stepped out of the plane for the first time to get a better look at his location and situation. Dropping to his knees in the snow, he thanked God for keeping him safe thus far.

Junvik had a rough time going to sleep that Saturday night. He could see thousands of people praying for him, including his wife and children, and he felt rescue was certain.

Sunday morning was a perfect day for that rescue. The sun was shining, the sky was blue. "It was a beautiful sight," Junvik recalled, "especially after four days of nothing but blinding snow." The temperature, which had gone as low as fifteen degrees, reached sixty degrees that Sunday in May.

Then in the distance he heard airplanes. *Search and rescue teams!* he thought excitedly, hurrying outside to greet them.

They flew right over and he waved, but they kept right on. Back and forth the planes went all day, but no one spotted him.

"Of course they had no way of knowing where I had gone down," Junvik admitted. "And the terrain is very rugged. To make matters worse, the Cessna was mostly white, with yellow trim. It literally became part of the snow which sur-

enced before."

A favorite verse of Junvik's is: "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4).

"I wasn't able to rejoice at first," Junvik admitted. "After all, I was in the middle of nowhere in a plane which blended in with the scenery, and rescue was becoming more unlikely each day I wasn't found. Still, I had many things to be thankful for and spent a lot of my time rejoicing in the Lord."

By the second weekend, he was beginning to wonder whether anyone was still looking for him and how much longer the search would continue before he was given up for dead. Still, he traced and re-traced the HELP! sign.

On the thirteenth day, he ate the final piece of beef jerky. He knew what day it was because he had kept a diary and wound his watch on a regular basis.

"How much longer can I last?" he wondered.

He climbed into his sleeping bag later in the day, ready to meet the Lord, and convinced that he wasn't going to be rescued.

"I was lying there, praying, when I heard the unmistakable sound of a helicopter," he recalled. "I jumped out of that sleeping bag and hurried outside, waving frantically. The helicopter was quite close and they saw me. I raced up the mountain and indicated a landing area. Shortly we were on our way back to Anchorage, where my wife and children were waiting, along with the friend who had arranged for the helicopter."

Junvik considered it another miracle of God's grace that he was rescued by the two young helicopter pilots who finally spotted him.

"They had never participated in a search and rescue operation before," he explained. "Yet they were able to do a job that the more experienced teams could not do. Not only that, but they had not been involved in the rescue attempt the whole time—just since twelve noon on the day they found me!"

They didn't "just happen" to be in the area where Junvik had gone down, by the way. His friend, Henry Hanson, had marked off specific places for them to look, numbering the areas in order of priority. Junvik was in the area Hanson had listed as number one.

"A non-Christian may say it was a coincidence," Junvik said, "but I'll never be convinced that it was anything but God's will."

Why did God wait so long to accomplish the rescue? Junvik has definite ideas on that, too. They include everything from his own spiritual growth during those thirteen days to the spiritual growth which occurred in his family.

(Continued on page 31)

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



Guess what? I'm going to Africa as a short-term missionary! I'd like to continue writing this column, but I think my being there will really change its nature.

This seems like a really appropriate time to tell you how I came to decide to apply to be a short-termer. Maybe it will help you to discern God's immediate will for your life.

When I was in grade school, dad was pastor of a church which was really mission oriented. I knew lots of neat missionaries and often had black "uncles" visiting at our house. And I was impressed with missionaries at camp.

When I was a fourth or fifth grader, Laura Reddig was camp missionary. We talked a couple of times and I told her that someday I would go to Cameroon. She said, "I expect to see you there."

Then I wanted to be a pilot, then a doctor, a nurse, an English teacher, and then a journalist.

Once I asked a lady at our church what

she thought I would be. Without hesitation she replied, "A missionary."

I was sort of intrigued by the idea. But then at seminars they would always tell me that "full-time professional" Christian work wasn't for everyone. I just planned on becoming Barbara Walters II.

During my junior year at college, I started looking at various avenues in which I could make a career. I did some internships. They were fun but got old fast. I looked at careers and would ask myself, "If I did this and remained single, at age 50 would I be happy with my career choice and my decisions?" I came up with no's. Yet the secular world needs Christian journalists.

I decided I wouldn't ever be happy working unless my ultimate boss and employer was Jesus Christ. Off and on I thought about mission work and felt good about it, and then forgot about it. But when I thought about it, I felt a real sense of peace.

In Spring of 1979, I went to a Decision Conference at North American Baptist Seminary in Sioux Falls. I deliberately didn't go to the missions workshop because I "wasn't interested." But I thought about it a lot.

Coming home on the plane, I was seated between a couple and another man. I talked to the couple and found

that they were Christians with a real concern for missions. The other man happened to be a missionary/evangelist from Norway to Africa. By the time I got off the plane, I knew I was supposed to apply. I would let God shut the doors, not me.

For months I had no doubts, just peace. Then I made some new friends who really challenged my decision. They challenged my reasons for going and questioned what I had to offer such a program. Ouch! That hurt!

I prayed about it and started writing down my reasons, what I had to offer, and the drawbacks. I thought seriously about not going, but it made me unhappy. I finally said, "Lord, it's up to you. If I shouldn't be going, you close the doors. All I can do is pray."

He didn't close doors. He opened them wider. Of course, at this writing (April) I haven't gone yet. Plans seem to be further unfolding in a miraculous way.

I know by the peace and certainty I feel about this that I am acting within God's immediate will for my life. I don't know what I am supposed to do when I return, yet I do know that whatever it is, God will make it clear to me. Maybe then, Christ can use a Christian journalist!

(Editor's Note: Denny is scheduled to leave for Cameroon in September.)

fect Church Programs. A new lifestyle is beginning to dominate the family scene, in which 52 percent of the mothers are now working outside the home primarily to augment the husband's income. With less free time on their hands, working mothers are becoming more reluctant to volunteer for long-term church responsibilities. In the future, the church will have difficulty filling many volunteer positions for its traditional programs and will be forced to re-evaluate priorities for basic programs. **More Creative Planning Needed.** In the family unit where motherhood becomes a part-time job, both the mother and father will be sharing more equally in the responsibilities of parent-

hood. Their children will begin to see new role models for themselves as the parents of future families. Working parents will place new importance on the time they have together as families. Weekends will grow increasingly valuable to parents of the future. With a growing trend for families to bypass the Sunday morning service in favor of weekend trips and leisure activities, the church will find itself actively competing for family time. More creative planning will be of utmost importance in developing the church's ministries. **An Exciting Future for the Church.** The future can be an exciting adventure for the church as it responds positively to the needs of new lifestyles for families. One

truth will never change—parents and children will always need the timeless message of the Gospel and the ministry of the church. Begin tomorrow's ministry today by surveying families of your congregation to discover their needs and possible

gaps in your programs. What are you doing to support the working parents and to enrich family life? Is there really a "family worship" service in your church, where all ages from children to grandparents can get in touch with each other and with God? This can be the start of a

vibrant experience in faith that will bring families closer together, as the members of your congregation learn to share the love of Jesus Christ with each other. (From *The Torch*, American Baptist Churches publication.)

The Church and the Hurting

by Joseph Bayly

It must have been about a year ago that John and Kathleen asked to say something to the class. I had a hunch they were going to tell about their daughter, Becky. I was right.

John told the story, which the pastor and I knew already. But the class—and the church itself—had not been aware of the serious problem.

In a simple, straightforward way John told how, nine months before, their 15-year-old daughter had run away from home. They notified the police and searched for her everywhere, without success.

Then, about a month ago, the police found her: living with prostitutes, addicted to hard drugs, in an evil part of

Chicago.

Becky was really spaced out when they found her, but it was only after examination by a team of psychiatrists that John and Kathleen realized how seriously she had been damaged.

"They tell us she has to be put in a mental institution," John said, struggling for control. "She's so sick that they don't think she'll ever be able to leave. One of them even said it would be no help to visit her—that perhaps we'd better just forget we ever had a daughter."

Then, after a moment of silence, John concluded: "We wanted to tell you about this, so you'd pray with us. Becky's in the institution now, but we know God can do anything. He can heal her, and we hope you'll pray with us that he will—in spite of what the doctors told us." John and Kathleen sat down.

The class was deeply moved. Someone stood up to pray; then others prayed too.

Like I said, that was about a year ago. And we've been praying ever since.

This morning John and Kathleen asked to say something again. Only this time the two of them were radiantly happy when John spoke.

"We want you to know that Becky came back home last week. They've discharged her from the state hospital as cured. And she really is. She's already back in school, and she'll even be getting a job. I think you can guess how we feel. We want to thank you for sharing our heavy burden, for praying for Becky."

Again people prayed, this time praising and thanking God.

And in my heart I thanked him for a class that cares, a group of Christians with whom John and Kathleen felt safe in sharing such a heavy concern—safe from judgmental attitudes toward them, Becky, or how they raised Becky.

One other thought: "Ye have not because ye ask not." (Reprinted by permission from *I Love to Tell the Story* by Joseph T. Bayly © 1978 David C. Cook Publishing Co., Elgin, IL 60120.)

The Church in the City

by David J. Frenchak, editor, *The SCUPE Report*

Upon coming to Chicago three years ago, I purchased my first home. Under the pressure of very limited finances and time, my wife and I purchased a house in much need of care and repair. I remember the exact words I said to my wife when we signed the dotted line, "It represents an awful lot of work."

Looking back, I realize that I really had no idea of the amount of work required. Since we have been in our home, we have put in a new kitchen, added an eating area, torn down a backporch that was literally falling apart, built a deck, resided the garage, replastered my study, wallpapered four rooms, and most recently put on a new roof—all of which look quite good! Such a list does not, of course, include such things as spending two days opening up the drain into the catch basin last week.

I am neither a skilled nor gifted worker with my hands. When I told my dad that

some friends and I put a new roof on the house, he responded, "I don't believe it. I have never heard of a preacher who could put on a new roof." Despite the limited view of the ability of preachers, it is true that this preacher has never been known for his carpentry skills.

If you have stuck with me this far, you are most likely confused, or you have concluded that I have inherited abundant wealth to pay someone to do the job. Let me assure you the latter is not true. Allow me to draw some conclusions regarding how so much repair is done by someone with so little skill.

1. I've taken risks and begun things without assurance as to how they will turn out.

2. I've admitted when I was stumped and asked for help.

3. I've learned from those who do know how to do something and used professional help when the job required it.

4. I've learned where a variety of resources are to get a variety of jobs done.

5. I have made a lot of mistakes.

6. I get by with a little (a lot) of help from my friends.

I trust by now some sense of an analogy may be breaking through. Perhaps you, too, are reminded of Isaiah 58 which was written to the Israelites about their city of

Jerusalem after their return from exile: "Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in." Our cities, not unlike Jerusalem after the exile—and my house—are all in need of repair. The calling into urban ministry is to make the streets of the city a good place to live. The resources and skills to accomplish the jobs are available if one is willing to go after them. No one should be disillusioned. "It represents an awful lot of work."

A Suburban Pastor's Prayer

by William K. Cober
(in the motif of Saint Francis of Assisi)

Where there is impersonality and the lack of identity, let me sow the seeds of community, create a fellowship out of which

(Continued on page 31)

Eighteen N.A.B. Directors of Youth Ministry met at the Christ Haven Retreat Center in Florissant, Colorado, April 21-23, to confer with one another and set directions for future conference youth ministry. The directors represented eleven of our 21 Associations.

The sessions were led by Rolly Richert of Shepherd Productions in Denver and by Bruce Rich of the N.A.B. Church Ministries Department.

Before discussing strategies of ministry with youth, the group shared observations regarding the interests, concerns and trends among youth. These areas are summarized here.

A. Youth Interests

1. To be a part of a group that is clicking
2. Desire to be loyal
3. Sports
4. Social activities
5. To go along with the group
6. Materialism
7. The opposite sex
8. Cars
9. The second coming of Christ

B. Youth Concerns

1. Relationships with parents, friends and teachers
2. Relationships in dating
3. Getting along
4. National trends
5. Spiritual dimensions of life
6. The future

C. Trends Among Youth

1. Seeking security
2. Openness in relationships
3. Being distracted from a consistent commitment
4. Apathy regarding church, school, social issues
5. "Me-ism"
6. Searching in both the spiritual and social realms
7. Fear and anxiousness
8. Patriotism
9. Confused priorities
10. A declining percentage of youth in relation to total population

From these observations the group then formulated the following list of implications for youth ministry:

1. Youth need to have involvement with the total church.
2. There will need to be a centralization of youth ministry to those churches which are doing it well.
3. The church will need to intensify its

The Rev. Bruce A. Rich is general director of the N.A.B. Church Ministries Department.

Youth Directors Confer on Ministries

by Bruce A. Rich

ministry to the age group needs.

4. Commitment among those working with youth.
5. More focus on a one-to-one relationship with parents and youth.
6. Youth ministry must strive for quality.
7. Center on relationships.
8. Leaders with youth must be modeling.
9. Change focus from numbers to people.
10. There is need for longevity of leadership which says, "we care."
11. One-on-one discipleship.
12. Accountability to one another.

Following the evaluation and discussion of Conference youth activities, the

group agreed that on the Conference level we:

1. Place the focus on the Triennial Conference youth activities.
2. Don't sponsor an in-between youth gathering for all Conference youth.
3. Allow area and regional youth gatherings to emerge locally rather than trying to organize them from a Conference level.

Other topics covered during the retreat included, "The 'How To's' of Planning a Youth Ministry," "Enlisting and Developing Lay Sponsors," "Resources Available for Youth Ministries" and "Developing Your 'Knothole' (philosophy) for Youth Ministry." □

BLOOD AND HONOR

Reinhold Kerstan

R. J. Kerstan, associate secretary for communications with the North American Baptist Conference, Oakbrook Terrace, Illinois, has worked as an editor for twelve years. This autobiography is his first book.

He was born and raised in Germany. World War II forced him to live in a youth camp in Czechoslovakia. As a member of the Hitler youth he faced many hostile situations from his peers, from the Czech population and from the invading Allied Forces.

The greater battle, however, was fought in his soul, where he had to sort out Christian concepts from Nazi ideologies.

This story shows how God honored his parents' determination to train up their child in the Christian way in a time of political turmoil during and after World War II.

Quality cover, \$3.95. Postage and Handling per book \$.30. Illinois Resident add 5% Sales Tax. Order from: Church Ministries Department, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

How They Live in Australia

by Herbert Hoehne



My family and I rejoiced when we received information from the Manitoba Department of Education that I was accepted for a One-Year-International-Teaching-Fellowship in Australia. We left Canada on Dec. 28, 1978, and returned Dec. 30, 1979.

Australia is the fourth country where I have resided for a year or more, yet the first country in the southern hemisphere with seasons that are the reverse of those in the northern hemisphere. Australia has a much stronger British tradition than Canada. Up to World War II, all, or almost all, of the Australians came from the British Isles. Since 1945 many southern and southeastern Europeans immigrated to Australia. Today Australia has about three million citizens who are not of British origin.

I taught in Melbourne at a private school. The private schools are very reputable and primarily geared for the middle and upper middle classes. On the average only nine percent of the Australian children attend private schools, but in the State of Victoria, and above all in Melbourne, the percentage of private school attendance is much higher than the national average. There are two types of private schools, the church related schools and the Community Colleges (high schools). The church related schools have existed in Australia for a long time. They cater from kindergarten right through to grade twelve. By tradition these were single sex schools, about one-half of them are now co-educational. The Community Colleges came about in the last ten years. Parents were dissatisfied with the State Schools, thus they pooled their resources plus assistance from the business groups and some from government and state. The church-related schools and the Community Colleges have very fine buildings

Herbert Hoehne is a high school teacher in Manitoba. He and his family are members of First Baptist Church, Minitonas, MB.

and a large amount of up-to-date equipment. The private schools receive about one-third of the operation cost from the State Government, the rest of the expenses are met through tuition. For a grade twelve student the tuition is over \$2,000.00. In the City of Melbourne there are five fairly large Baptist schools.

Before we left Minitonas, Manitoba, we had decided to attend a Baptist church close to our residence. In Melbourne, we found Ivanhoe Baptist Church to be within walking distance from our place of residence. During January and the first part of February, the six Ivanhoe churches were combining their services for six Sundays. The reason for such arrangement is the closing of many factories and business during the mid-summer. The Australian labor and professionals receive a much longer vacation than the Canadians do. Thus many factories and businesses close and everyone is on vacation. During these six weeks church attendance is very low.

This worship arrangement suited us very well because we could worship in other churches and see different churches without being "church tramps." The people of Ivanhoe Baptist Church were very kind and polite, but likewise reserved including the pastor, the Rev. Philip Hugh. It did not take too long before we found out the reason for their reservation. In the State of Victoria all Baptist churches belong to the Baptist Union of Victoria. This gives them a considerable amount of uniformity. The Southern Baptists are entering Australia and are establishing Baptist churches that do not join the Baptist Union of Victoria. As soon as I recognized the reason for the suspicion, I was very frank with the pastor and the deacons. Towards the end of the year we had many genuine Christian friends in the church as well as in the community. My twin daughters, Jackie and Joyce, felt very much at home with the young people of the church.

We witnessed a very impressive ordination service in Melbourne. Five young men and one young lady were ordained at

Central Baptist Church for the ministry of the gospel. In the State of Victoria the seminary students after graduation serve for one year in a church before he or the church can apply for ordination.

The form of the worship service is very much the same in most of the Protestant churches; even the hymn books are the same. Almost all of the well-known hymns had a different melody than we were used to singing in our N.A.B. church.

Only very few Baptist churches have Sunday school for all ages. Most churches have Sunday school for the children during the preaching part of the morning worship service. I questioned the pastor and other members of Ivanhoe Baptist Church why there is no Sunday school for all ages. The reply most frequently given was, "We have given up the former traditional Sunday school." We missed the Sunday school during our stay in Australia very much.

Most of the Baptists in the State of Victoria belong to the upper middle class. The State of Victoria has a population of 4,500,000. The Victoria Baptist Union has a membership of 35,000. A detailed study was made of the Baptist churches in the western suburbs of Melbourne. The study revealed a decline of membership in many Baptist churches especially since 1965.

Whenever there was a chance, I talked about the N.A.B. Conference to pastors and laymen. Some were very much interested in our organization. Two Australian Baptist pastors asked whether arrangements could be made for a one-to-one exchange, similar to the teachers exchange. Some thought should be given to a possible exchange arrangement, which would be beneficial to the pastors as well as to the congregations.

We enjoyed our stay in Australia, in spite of the many adjustments that had to be made. It is rather amazing the Canadians speak English and the Australians speak English, yet it is difficult to understand each other for the first few days. □



CHURCH
EXTENSION
PROJECT

New Wine in Old Skins at Grafton

by Douglas Sathren



Pastor Douglas Sathren with his wife, Arlyce, and son, Justin.

"Do not be afraid, for I am with you" (Genesis 26:24). We are encouraged and challenged by the Lord in our work here in Grafton, realizing that God will multiply our faith in the lives of others as we are faithful in sharing God's Good News of salvation in Jesus Christ. This joy is spilling over to friends and acquaintances in the community.

Grafton is a community of over 6,000 people in the rich farm land of the Red River of the North. It is very likely that the potatoes and sugar on your table come from the Red River Valley. "The City of Grafton is an attractive regional service center located in east central Walsh County in the northeastern corner of North Dakota. The City is situated approximately 110 miles from Winnipeg . . . 350 miles from Minneapolis, and 800 miles from Chicago" (Quote from North Dakota Development Commission). Our community is quite stable as far as growth. Yet there are spiritual needs. One man in our church commented, "Except for our Grafton Baptist Church, there is no mainline evangelical witness."

It has only been two years since the North American

The Rev. Douglas Sathren is pastor of Grafton Baptist Church, Grafton, ND.



Sunday school children after a morning worship service.



Present place of Grafton Baptist Church while the congregation looks for more adequate facilities.

Baptist Conference has assumed the church work here. Pastor Doug and Arlyce Sathren were called to this Church Extension project and arrived in Grafton with their son, Justin, on Oct. 10, 1979.

One man said, "In our church everyone has to work." That should be the case in every church, but it is even more necessary for the development and ministry of a Church Extension project like ours. We had a good increase in attendance during the last few months. We have a good children and adult program in Sunday school and on Wednesday evenings. We look forward to add activities and witness to youth as well. There is an active Women's Missionary Fellowship. Recently the men have developed a Saturday morning breakfast fellowship once a month.

We appreciate the fellowship and prayer support of our mother church, Grace Baptist in Grand Forks, and other churches of our Northern Dakota Association. Our recognition and acceptance into the Association should happen at the annual meeting this year.

Our temporary meeting place is a building that the church owns, but it is not adequate for our present needs or future growth and development. We are searching for property in a new growing area of Grafton. Your prayers and support will be very helpful in finding and purchasing the property that God has for us. □

Changed Lives!

by Ronald Hartman

The Corona Heights Baptist Church meets in a remodeled house, surrounded by an orange grove. The building has been altered so that there is a main meeting room, which seats 70, a nursery and a classroom. The 7.8 acres on which the facility sits was purchased by the Southern California Association in June 1978. Since then members of both the Association and the young church have worked hard to make the building usable.

The city of Corona is located 45 miles east/southeast of Los Angeles and has a population of 40,000. During the last decade Corona has experienced both industrial and residential growth. In 1960 the population was just over 13,000. The same growth pattern is projected for the next decade.

The extension project is two and a half years old. It began with a nucleus of five North American Baptist families who moved into the Corona area. Additional families became a part of the work through the personal invitation of members and/or were attracted by the type of ministry the church provided. The average Sunday morning attendance is 42.

During the short history of the church, significant changes have taken place in the lives of some of the members. Men have been spending quality time with their wives. Wives are being submissive to the wishes of their husbands. Parents are working together on the "training

The Rev. Ronald Hartman is pastor of the Corona Heights Baptist Church, Corona, CA.



Pastor Ron Hartman teaching God's Word.



The congregation at worship.

up" of their children. A couple of families have been practicing biblical principles of finance and have become financially free. Two men have witnessed at their place of work. Two other men have broken some bad habits. Two ladies conducted an evangelistic Bible study for the parents and teachers of the school where their children attend. Two other ladies conducted a birthday party for Jesus in their neighborhood.

The number one priority of the church has been to stimulate maturity growth in the life of the believer. Men have been encouraged to be the spiritual leaders in their homes and in the church. There has been a special emphasis on family life. The goal is for every member to minister to one another and to witness in their daily living.

This type of lifestyle is encouraged by small group Bible studies that are geared to support, teach and help members by accountability; expository preaching aimed at directing people to apply Scripture to life; and special seminars that are conducted to give added insights in specific areas.

The immediate needs of the work are twofold: First, \$3,000 for landscaping which is required by the city. Second, a mobile classroom to be leased to provide additional space for classes.

Thank you for your continued support. Please send your contributions to the North American Baptist Conference, 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181, and designate them for the Corona Heights Baptist Church. □



Teaching the lesson of joy.



Our temporary place of worship.

ASHLEY, ND. Our church was privileged to have missionaries Ray and Esther Hoffman take part in both morning and evening Easter services. Ray's morning sermon, "Good News from the Cemetery," was a challenge and blessing to all. The evening service included slide pictures of their work in Cameroon. A coffee fellowship concluded the evening service.

On Monday, April 7, the Women's Missionary Society sponsored a tea with Esther as guest speaker. She gave a most interesting and challenging message, as well as showing slides, about her work with the women and children in Cameroon.

On Tuesday a similar meeting was held for all men, sponsored by the Men's Brotherhood and the Men's Chorus, with Ray as guest speaker. Men from all the Ashley churches were invited, and some presented special musical numbers.

Earlier we were blessed when Dennis and Pat Hoffman, son and daughter-in-law of the Ray Hoffmans, presented a concert of inspirational music. (Mrs. Henry Kranzler, reporter.)

LODI, CA. Members and friends of Temple Baptist Church had the special privilege of having a Missions Conference during the first week of March with missionaries Rev. and Mrs. Ray Hoffman, Dr. Helen Marie Schmidt, Kathy Kroll and Laura Reddig (pictured). It was thrilling to see all of the



services well attended during the four-day conference. The missionaries met with each of the younger Sunday school classes. On Monday evening they met with various adult Sunday school classes in homes. A potluck dinner with Mission Board members and spouses and the missionaries was a real highlight. The ladies presented Dr. Helen Marie Schmidt with a quilt that was made by them (pictured). All



missionaries, single and couple, receive a similar quilt at one time or other. A first-time men's breakfast, with missionary Ray Hoffman as speaker, was met with much enthusiasm. An informal coffee time for the ladies was held in the forenoon. A salad luncheon for the ladies gave many of our younger women the opportunity of choosing a convenient time to talk to the missionaries. They also met at the regular Women's Missionary Fellowship to which the men of the church were invited. The Sunday morning, evening and Wednesday evening services were well attended, and a time of fellowship was had after each evening meeting to give many the opportunity of talking to the missionaries. Beautiful displays and banners of the various mission fields of our Conference were prepared. This was a fantastic Missions Conference! It was a busy time for all involved, and we felt God's blessings, as the missionaries shared the work as well as encouraged others to become interested and busy in praying, giving and going. Dr. Ken Fischer is senior pastor of the church. (Mrs. Thelma Fischer, reporter.)

BRIDGMAN, MI. Woodland Shores Baptist Church installed the Rev. Winston Decker as its new pastor on Sunday, April 27. An open house followed at the church in the afternoon, welcoming Rev. Decker and his family to the community.

The guest speakers were the Rev. Willis Potratz, Great Lakes Area secretary, and the Rev. Walter Damrau, who served as interim pastor for the past four months.

Rev. Decker and his family began their service in Bridgman on Easter Sunday, coming from Round Lake Baptist Church of Gladwin, MI, where he was pastor for eleven years. His wife, Harriet, will serve as church pianist. Their daughter, Joy, will live in Bridgman, while their youngest son, Allyn, will remain in Gladwin to complete his last year of high school. Two older sons and their families also continue to reside in Gladwin. Their older daughter and her husband reside in Fenton, where he is assistant pastor at Tyrone Hills Presbyterian Church. Rev. Decker has been in the ministry since 1950. Both received their training from Moody Bible Institute and Grand Rapids School of the Bible and Music. (Janet Walker, reporter.)

UNDERWOOD, ND. On Saturday, March 29, Pastor Gerber had a hilltop experience when a young family man from another denomination asked for baptism. Pastor Gerber quickly answered: "What a coincidence, we are having baptism tomorrow and you are welcome to join." The young father replied, "I was thinking of being baptized this afternoon in the river." The pastor, a deacon and the young man went to the Missouri River, chopped the ice, and after a wonderful testimony the man was baptized. All three were jubilant and praising the Lord.

Sunday morning, March 20, four people were baptized (pictured). Three of these, and another woman, received the hand of



fellowship at the beautiful and well attended candlelight Maundy Thursday service.

On March 30, Underwood's choral group, the "Melodi-Chords," gave a concert in our church. This group is composed of four married couples who love the Lord and sing to praise him. The group represents the Baptist, Assemblies of God, Catholic and Lutheran denominations.

All seven churches of Underwood, including First Baptist, sponsored the film series, "Whatever Happened to the Human Race," in five successive Sundays from April 13 through May 11. (Mrs. Arthur C. Saylor, church clerk.)

WINNIPEG, MB. The annual Manitoba Baptist Association meetings were held at German Baptist Mission Church in Winnipeg. We had the privilege of listening to numerous capable speakers and workshop leaders such as Dr. Wayne Peterson, academic dean at N.A.B. Seminary, Dr. John Binder, and the Rev. Ray Harsch.

The general theme, "Interpersonal Relationships... so that the world may believe," pervaded not only the sessions but the entire Association atmosphere. On the opening night we were confronted with Christ, the basis for all interpersonal relationships. The Friday evening session was highlighted by a musical presentation of the Manitoba Baptist Association young people. Many were reminded of the fact that "Jesus is Lord." On Saturday the Women's Missionary Fellowship, along with Mr. E. Nyaki (Cameroon), challenged all to a greater concern for brothers and sisters. Sunday's closing rally provided a fitting climax to a fruitful weekend. Dr. Binder aroused us all to strive, as Paul once did, for that which we have not yet attained. (Walter Schroeder, association reporter.)

MADISON, SD. It began with a challenge from Nehemiah 2:18, "Let us arise and build." Fire had considerably damaged West Center Street Baptist Church on Nov. 11, 1978. Now the day had come, April 13, 1980, for the dedication of the renovated building and the addition of several new rooms to the educational unit. Praise God for the dedicated men and women who gave countless hours of time, labor, money and many gifts in memory of

loved ones to bring this day to fulfillment. From the very beginning, the Building Committee sensed that a spirit of unity prevailed during the months of building.

The Rev. Ron Mayforth, area secretary and a former pastor (pictured), was the keynote speaker for the dedication service. The theme was "Building With the Master Builder." The Rev. Connie Salios represented the N.A.B. Conference and Dr. David Draewell the N.A.B. Seminary. Messages were received from former pastors.



Special music was provided by Dallas Johnson, soloist, the West Center Baptist Trumpet Trio, and the adult and junior choirs. A Public Declaration of Dedication was read in unison, and Pastor Doug Bittle led the Prayer of Dedication. Dennis Jung received the keys for the Trustee Board from the foreman of the building crew.

An open house was held in the afternoon with approximately 500 guests touring the building and partaking of refreshments from a beautiful tea table. (Catherine Jung, reporter.)

SASKATOON, SK. Hudson Bay Park Baptist Church bid farewell to the Rev. Dieter and Edna Gohl. He had been our pastor for the past seven years.

Pastor A. Schlak from Agassiz, BC, was our interim pastor. He brought slides of India and Israel and led us in a Bible study in Revelation.

On February 24, we had our 20th anniversary celebration. Our first pastor, the Rev. E. Thiessen, now from Calgary, was our guest speaker. Slides, testimonies, special music and lunch completed the day.

On March 23, our choir, under the direction of Mr. Wilfred Hemseleit, presented the cantata, "The Living Redeemer."

On April 1, we had missionaries Ralph Nelson, Reinhard and Mrs. Neuman with us. We also welcomed the Rev. William Hoover and his wife, from California, as interim pastor until July.

We look forward to having Pastor Rudy Lemke as our full-time pastor by August 1. (Lynda Johnson, reporter.)

ANAMOOSE, ND. On March 30, an ordination service was held at Anamoose Baptist Church for Byron Brodehl (pictured with wife) who has been the pastor here since July 1, 1979. A men's quartet from Byron's



home church in Goodrich, ND, provided the special music. The Rev. Ralph E. Cooke, Minot, ND, gave the ordination sermon, challenging Byron to be a man of a different spirit as was Caleb in the Old Testament. The ordination prayer was given by the Rev. Dan Heringer, Goodrich, ND; the charge to the church by the Rev. Vernon Schneider, also of Goodrich, ND. The charge to the candidate was given by Mr. Bud Crilly, Minot, ND. An offering was taken to purchase books for the candidate's library. A time of fellowship and refreshments followed. (Mrs. Jerome Faul, reporter.)

SAN JOSE, CA. On Easter Sunday, Bernal Road Baptist Church held its first sunrise service. Santa Teresa Baptist Church of the Baptist General Conference joined us at our church for the sunrise service, and Dr. John Eccles gave the message.

On Easter Sunday evening, Pastor Buhler baptized three persons. (Nancy Glover, church clerk.)

LODI, CA. On a recent Sunday evening, members and friends of Temple Baptist Church had the privilege of welcoming Mike McNeff from Anaheim, CA, as their youth pastor, replacing Pastor Harv Wilkie, who accepted a call to McKernan Baptist Church of Edmonton, AB. Mike just graduated from Biola College, at



LaMirada, CA. He is a younger brother of the Rev. Paul McNeff, minister of music at our church. It is with great anticipation that we look forward to Mike's involvement with our young people. Pictured are Mr. Ed Wild, administrator, Pastor Ernie Rogalski, Pastor Ken Fischer, Mr. Mike McNeff, youth minister and Pastor Paul McNeff, minister of music. Dr. Ken Fischer is senior pastor of the church. (Mrs. Thelma Fischer, reporter.)

GRAND FORKS, ND. Our blessings have been many at Grace Baptist Church. On Palm Sunday, 13 new converts were baptized. It was thrilling to hear their testimonies from the baptistry. These, along with five others, were extended the hand of fellowship on Easter Sunday.

After a meaningful Easter sunrise service, the men served a delicious breakfast. The young people conducted the evening service. During the morning worship service the youth choir, under the direction of Joanna Derman, sang two numbers from the musical, "Reflections and Images," which they performed in its entirety the Sunday evening after Easter. It was a superb rendition, beautiful singing, meaningful skits and testimonies. We praise God for our dedicated young people and their willingness to serve.

Our pastor is Robert Penner and our minister of Christian education is Jerry Pattillo. (Mrs. Fred Kranzler, reporter.)

DERBY, NY. On Palm Sunday, Highland Baptist Church Extension project, joined Bethel Baptist Church for a joint baptismal service. The four in the photo were baptized by Pastor Brite.



Easter Sunday was also a great day, which began with a family breakfast and saw 124 in the worship service, the most that have ever attended a service. (Rev. George Brite, reporter.)

COLUMBUS, NE. Early in March, spiritual renewal meetings were conducted at Shell Creek Baptist Church. The Rev. Bill Loge, Sheffield, IA, was speaker, and also blessed the congregation with musical selections at each service. Services concluded with a fellowship dinner and afternoon service on Sunday.

Monday evening, March 10, the "Messengers," Pastors Walter Hoffman and Elmo Tahrán with their wives, brought a special treat in music and message to the congregation. They were enroute to a series of meetings in Kansas.

Good Friday evening the church hosted the showing of the film, "His Land," to the three N.A.B. churches in the area. (Mrs. Ruth Effa, reporter.)

PLEVNA, MT. The Rev. Richard Lawrenz and several of our members attended the Body Building Seminar at New Leipzig

(Continued on page 31)

in memoriam

ANNIE M. EDINGER, nee Reddig, 78, of Cathay, ND, was born on Dec. 13, 1900, in Wells County, ND, and died on Nov. 6, 1979. She married Edward Edinger on Nov. 1, 1923, at Cathay, and they farmed near Cathay. She was an active member of Cathay Baptist Church and the Women's Missionary Fellowship. Survivors include her husband, Edward; seven children: Irma Meth of Bismarck, ND; Coral Trochmann of Fargo, ND; Myra Boelke of Cathay, ND; Wallace of New Rockford, ND; Alyce Schlittenhardt of Valley City, ND; Dennis of Cathay and Richard of Morris, MN; eighteen grandchildren; five great-grandchildren; three brothers: Albert, Fred and Otto Reddig; five sisters: Lydia Helm, Elizabeth and Laura Reddig, Ruth Gille and Alyce Bibelheimer. The Rev. J. R. Dikkers conducted the funeral service.

PHILLIP BUCHHOLZ, 92, was born in Russia Aug. 31, 1887, and was taken to be with the Lord on March 16, 1980. He accepted the Lord as a youth and was baptized in 1905. In 1906 he became a member of Arthur Street Baptist Church, now Terrace Heights Baptist Church. He was the only surviving charter member of this church. He served as Sunday school superintendent for a number of years as well as trustee. Mrs. Buchholz, nee Schoessler, to whom he was married for 70 years, survives him; also, one son, Arthur of Spokane; three daughters: Mrs. Al (Inez) Jorgenson of Black Earth, WI, Mrs. Norman (Elma) Roth and Mrs. Victor (Helen) Roth of Spokane, WA, and one brother, Edward of Tacoma, WA; six grandchildren and seven great-grandchildren. The Rev. Leland Friesen officiated at the funeral service.

EMMA DOHN (nee Delzer), 82, was born Nov. 17, 1897, near Venturia, ND, the daughter of Mr. and Mrs. Christ Delzer. On Nov. 6, 1919, she married Robert Dohn, who died in 1966. She died at the Wishek Nursing Home on March 3, 1980. She was a member of Ashley Baptist Church at the time. Her husband, eight brothers and three sisters preceded her in death. She is survived by nephews and nieces. The Rev. Randall Tschetter officiated during the funeral services at Ashley Baptist Church.

MR. RUDOLPH GRABIA, 90, was born in Russia on Dec. 12, 1889, and died on

March 23, 1980. Early in life he was converted and baptized. Upon coming to Canada, he joined the First Baptist Church, Leduc. On July 2, 1919, he married Pauline Hein. They farmed in the Frederickshem district until 1969, when they moved to Planeview Manor in Leduc, where they joined Temple Baptist Church. Predeceased by his wife in January 1979, Mr. Grabia is survived by three daughters: Violet (Mrs. Alan Burritt), Vancouver, Lorraine (Mrs. Herman Reirson), Edmonton, and Ruth (Mrs. Dennis Hammer), Sardis, BC; two sons: Waldemar, Edmonton, and Ivan, Millet; 12 grandchildren; five great-grandchildren, and one sister. Dr. E. P. Wahl and pastors J. Martens and H. Bushkowsky officiated at the funeral service.

LOUISE L. ROLFS (nee Miller), 86, passed away March 28, 1980. She was born on March 18, 1894, in Ellsworth County, KS. She married Herman L. Rolfs on July 8, 1913. She is survived by her son, Chester of Lorraine; four sisters: Mrs. Henry Keehner, Salina, Mrs. Lyle Davis, Sr., Phillipsburg, Mrs. Harold Crawford, Pratt, Mrs. Karl Enberg, Lyons; two grandchildren: Jerry Rolfs, Midland, TX, and Maxine Richard of Lorraine; four great-grandchildren. She had many cherished friends and will long be remembered by a host of friends and relatives. Memorial services were held at the First Baptist Church of Lorraine, where she was a member. The Rev. H. Vetter and the Rev. Wm. Klein officiated at the funeral service.

WALLY RUTH LOTZ, 48, was born in Poland on March 1, 1932, to Sigismund and Olga Eichstadt. In 1945 the family fled to Germany. In her Christian home, Wally learned to love the Lord and in 1947, on confession of her faith, was baptized by Rev. W. Laser in Korbach, Germany. In 1952 the family immigrated to America. Wally was a member of Foster Avenue Baptist Church in Chicago, where she sang in the choir and participated in youth activities. Here she married Phillip A. Lotz on Aug. 18, 1956. Moving to Cleveland, OH, Wally became active as a Sunday school teacher, and as choir and committee member in Erin Avenue Baptist Church, now Redeemer. Four children were born to Wally and Phillip: Anita, Herbert, Doris and Ruth. After an extended illness, Wally died on March 7, 1980, leaving her husband, children, parents, two brothers, Waldemar and Walter, and two sisters, Elsa and Ingrid. The memorial service was conducted at Redeemer Baptist Church by Rev. Elmer C. Strauss.

LYDIA ROTH (nee Weber), 88, was born Oct. 14, 1891, at Freeman, SD, the daughter of Mr. and Mrs. Henry Weber. On June 11, 1911, she married Edward J. Schaeffer,

who died in 1935. She married John Roth on Feb. 22, 1943, and he died in 1968. Mrs. Roth died at Ashley, ND, on March 5, 1980. She was a member of Ashley Baptist Church at the time. She is survived by three daughters: Mildred (Mrs. Gottfried Harsch), Ashley; Florence (Mrs. Reuben C. Nies), Ashley; and Elvida (Mrs. Oswald Fischer), Olympia, WA; six grandchildren, four great-grandchildren, five stepchildren, 16 step grandchildren, and 23 step great-grandchildren. The Rev. Allan Gerber officiated at the funeral service.

CLARENCE SATHREN, 73, of Bismarck, ND, passed away March 27, 1980. He was born March 2, 1907, at Linton, ND, to Ole and Tille Nelson Sathren. He married Martha Riedlinger on Sept. 19, 1942, and farmed in the Linton area until 1956, when they moved to Bismarck. He joined Bismarck Baptist Church in 1962. Mr. Sathren is survived by his wife, Martha of Bismarck; one son, the Rev. Douglas Sathren, Grafton, ND; one daughter, Mrs. Hugh (Audrey) Jacobson, Bismarck; two grandchildren; three brothers: Dewey and Olvie both of Rapid City, SD, and Arthur, Lake Park, IA. The Rev. George Neubert officiated at the funeral service.

KATHERINA SCHELL was born on Oct. 20, 1887, in Ellendale, ND. She accepted Christ and was baptized at the age of 20 and united with Jewell Baptist Church. In 1909 she married Jacob Neher and moved to Carbon, AB. She was the last living charter member of Carbon Baptist Church. Four sons and two daughters were born, but only their daughter, Rose, survived. After living only nine years in Carbon, Katherina's husband died. Four years later, she married Gottlieb Schell. They farmed in Carbon until 1935, when they moved to Calgary and joined the Bridgeland (Grace) Baptist Church. After 25 years of marriage, her second husband died in 1947. Again widowed she moved back to Carbon in 1955. At the time of her death she was at the Dr. Ross Memorial Home in Drumheller. On April 16, 1980, she went to be with the Lord. She was predeceased by five brothers and two sisters. She leaves to mourn one daughter, Rose (Mrs. Adam Buyer); two stepdaughters: Pauline (Mrs. J. J. Ohlhauser) and Annie (Mrs. Gottlieb Eslinger); four stepsons: Ed Schell of Calgary, Gottlieb Schell of Carbon, Albert Schell of Kelowna and Gideon Schell of Vernon; one brother, Samuel of Calgary, and one sister, Mrs. Annie Harsch of Carbon; three grandchildren, six great-grandchildren and a host of relatives and friends. Pastor Richard Grabke officiated.

Any contributions received in memory of Katherina Schell will go to Church Extension in Alberta.

News & Views

CULLEN DAVIS PROFESSES FAITH

EULESS, Texas (BP)—Cullen Davis, the Fort Worth multimillionaire acquitted of murdering his 12-year-old stepdaughter in 1977, walked down the aisle of First Baptist Church in Eules, May 4, and publicly professed his faith in Christ.

His wife, Karen, joined him at the front of the church rededicating her life to the Christian faith. She had made a Christian commitment at age seven.

James Draper, pastor of First Baptist Church, said evangelist James Robison, a member of the congregation, was instrumental in Davis' decision. "He provided the motivation I needed," Davis said.

Robison talked with Davis in Davis' office in March. Three weeks later, after dinner in the Davis home, Davis told Robison he was ready to turn his life over to the Lord and become a Christian.

"This was a meaningful decision in both of our lives and I fully expect that there will be some changes in our lives as a result of this," Davis said. "I hope it will influence others and have a positive effect."

MEXICAN BAPTISTS OUT TO WIN THE LARGEST CITY FOR CHRIST

MEXICO CITY (BP)—How can 7,000 church members reach 15 million people for Christ?

In Mexico City, which many predict will be the largest city in the world by the turn of the century, Baptists are attempting to do it through PRUEBA, a Spanish acronym for a Baptist urban evangelization program there. The program is designed to saturate the city with the gospel in four years.

And that's no small task. Thousands of

people are moving daily into this crowded metropolis. One study predicts that by the year 2000 its population will be 32 million.

PRUEBA emphasizes witness training for the 7,000 church members, the key to winning these millions to Christ, according to Ervin E. Hastey, associate consultant in evangelism and church development at the Southern Baptist Foreign Mission Board. Hastey, a former missionary to Panama and Mexico, is associate director of the effort under Jose S. Velez, pastor of Pro-Hogar Baptist Church in Mexico City.

By August, the program calls for 60 percent of the local church members to be trained as active witnesses for Christ. Part of that training, an extensive study of the book of Acts and how the early church witnessed, has just been completed. The training also includes seminars for missions directors, pastors, deacons and other laymen.

Once these people are trained, Mexico City Baptist leaders hope to make the best possible use of their time and abilities through a personnel resource bank. All church members and missionaries have been asked to fill out a form indicating their talents. Leaders are using this information to suggest witnessing assignments and activities.

Another essential part of PRUEBA is its prayer plan. The prayer committee paired every Baptist church in Mexico City with another church in the city, then with another church in Mexico, and then paired off the Mexico City churches with another Baptist church in the world.

Some prayers have already received dramatic answers, according to Hastey. Mexico City Baptist leadership prayed from the beginning that whatever God had in mind for them, they would be flexible and it could be incorporated into their plans and schedules. At that time, they had no idea that evangelist Billy Graham would be speaking in a 50,000-seat soccer stadium rent-free, but the details were worked out. Government officials actually moved the date of a youth

concert to give them the stadium when Graham could come.

The Graham Crusade in March 1981 will be followed by a series of simultaneous revivals in the 46 Baptist churches of the city. Simultaneous crusades are also planned for November 1981, with 46 evangelists and 15 choirs from the United States to participate. Hastey said he believes 1981 will see the greatest evangelical impact Mexico City has ever experienced.

EBF CELEBRATES 30TH ANNIVERSARY

PARIS, France—On April 23 the European Baptist Federation Council celebrated the 30th anniversary of the EBF in a special service at the Baptist Temple here, with Pastor Andre Thobois presiding and Robert Somerville of Massy interpreting.

Former Pastor Henri Vincent, one of the seven men who drafted the plan and constitution for the Federation in 1949, was the first speaker. In his eighties, he recalled clearly some impressions of those days, speaking with vigor and enthusiasm.

Dr. Gerhard Claas, secretary/treasurer of EBF, drew on his postwar memories to illustrate the conditions of that era and to pay tribute to Baptist leaders of various countries who helped in the work of reconciliation, reconstruction, relief and cooperation.

Requested to summarize Baptist distinctives, Dr. David Russell, president of EBF, described them concisely in terms of contemporary experience.

Expressing appreciation for the brotherhood that had been developed by EBF across Europe were Michael Stankiewicz of Poland and Knud Wuempelmann of Denmark.

Dr. Andrew MacRae, of Scotland, concluded the service with a sermon on what Jesus accomplished with a boy's small lunch. He challenged European Baptists to use their skills and resources in the eighties as well as their forebears had in even more difficult times.

Book Reviews

CAN WE TRUST THE OLD TESTAMENT? by William Neil. Seabury Press, New York, NY. \$6.95; 154 pp.

Although it presents a lower view of Scripture than many evangelicals hold, there is much in Neil's book which will stimulate the reader. It demonstrates that positive use can be made of "critical"

treatment of the Old Testament. Neil wants Christians to understand and trust the Old Testament, so he sketches out its nature, development and message from a "post-critical" viewpoint. It is written popularly; the language and details are easily grasped; brief chapters make it handy to read piece-meal or at one sitting.

The price will discourage many from purchasing the book for themselves (4.5¢ per smaller-than-average page). But the information and understanding to be gained are worth searching local libraries to find. (Reviewed by David T. Priestley, graduate student and pastor.)

THE VINEYARD OF THE LORD by Helen Steiner Rice. Fleming H. Revell Co., Old Tappan, NJ. \$8.95.

Greeting cards of every variety are found on racks with either snatches of poetry or complete poems by Helen Steiner Rice. Her admirers will be pleased with this latest publication, which not only contains some of her choice poetry, but the poetry itself is centered around a "selective" autobiography. The "high roads" as well as the "low roads" are presented to the reader. No doubt the

(Continued on page 28)

BOOK REVIEWS

(Continued from page 27)

"low roads" led to much of the inspiration for her poetry.

In our modern day, when so much blank verse or vers libre has neither rhyme nor reason, it is refreshing to know that "Rice" still rhymes with "spice."

SHEPHERDING GOD'S FLOCK by Jay E. Adams. Baker Book House, Grand Rapids, MI. \$8.95.

This is really three books in one: *The Pastoral Life*, *Pastoral Counseling* and *Pastoral Leadership*. They are all about equal in length. The copious appendixes, however, would demand almost as much time for study as one of the three.

In *The Pastoral Life*, Mr. Adams emphasizes the fact that knowledge of the truth must be the starting point if one already possesses the gifts of the pastor. With that biblical truth he can fulfill the responsibilities of the ministry in a most meaningful way.

Successful *Pastoral Counseling* de-

pends on the right methodology. After pointing out the weaknesses of the Rogerian, Freudian and Skinnerian methods, the author proposes the biblical presuppositions and methods which have been revealed by God who made man. It is a help to wandering, defeated, dispirited sheep who need the "restoring" mentioned in Psalm 23:3.

Pastoral Leadership demands managerial care of the church of Jesus Christ. The pastor must understand that biblical administration is spiritual. It is vitally bound up with preaching, teaching, evangelism and with pastoral care.

A YEAR WITH THE PSALMS by Eugene Peterson. Word Books, Waco, TX. \$8.95.

The Psalms have always been a source of prayer, devotion and inspiration. The author presents 365 meditations and prayers based on the Psalms. Prayers are composed by Peterson or taken from the writings of former saints. Meditations, no doubt, are purposely short in order to continue in further and deeper meditation.

tions. The committee comprises 13 members from 8 countries.

Denton Lotz, age 41, was ordained by the Olin T. Binkley Baptist Church at Chapel Hill, North Carolina, and is a graduate of the University of North Carolina, Harvard Divinity School, and Hamburg University. Mrs. Lotz once served as a Southern Baptist Convention missionary to Nigeria. He has been on the staff of the American Baptist Division of International Ministries since 1969, spending much of his time in eastern Europe.

HAWAII TOUR OCT. 11-24, 1980

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I believe in a dying church

I believe

In a dying church;
Dying, not imperceptibly
Like the felled oak,
Fading like the plucked rose,
Withering like the broken vine,
Not overtaken by death
In a churchyard where weeds riot,
Where tattered posters,
Forlornly flapping
On decaying noticeboards,
Announce events long past.

I believe

In a dying church,
Not dwelling on ancient glories,
The gallery was packed
And there were chairs in the aisles!
But closing sad, deserted doors,
Like eyelids over dead eyes,
On a mouldering atmosphere
Of seed unsown,
A stagnant smell
Of unshared water.
A mustiness of hoarded bread.

I believe

In a dying church,
Not obsessed by success or failure,
Pews vacant or pews occupied,
Calculating profit and loss
Like traders in the market place;
But affirming, and ever re-affirming
The one significant choice
To seek first the Kingdom of God,
For the church that would save others
Must abandon, now and for ever,
Even the thought of saving itself.

I believe

In a church dying
With nailprints in its hands,
And nailprints in the feet
That beat a path to homes
Of loneliness and pain and grief,
Flinging its life away
Like seed sown,
Like water poured out,
Like blood shed,
Like bread broken,
Like Christ crucified.

LEN ADDICOTT

INVITATION

The Pin Oak Baptist Church of Mt. Sterling, Missouri, is celebrating its 125th anniversary on Sunday, July 6, 1980, and wishes to invite all who can come to be with us for that occasion. Along with the activities of the day, the new tower and steeple will be dedicated. For further information contact the Rev. Frank Armbruster, Box 31, Mt. Sterling, Missouri 65062.

What's Happening

■ **Mr. Terry Fossen** became minister of youth and outreach at Central Baptist Church, Edmonton, AB, on June 1. He is a 1980 graduate of N.A.B. Seminary.

■ **The Rev. G. Michael Hagan** resigned as pastor of Meadow Hills Baptist Church, Aurora, CO, effective June 1, 1980. He served there since 1977. He will be teaching part-time at Talbot Seminary, and will attend U.C.L.A.

■ **Mr. Dan VanGerpen** ended his service as director of church ministries at Bethel Baptist Church, Missoula, MT, on May 15, 1980. He served there since 1977. He is the interim pastor at Danzig Baptist Church, Avon, SD.

■ **Mr. Donald J. Prill** was ordained on March 9, 1980, at Sherwood Park Baptist Church, Greeley, CO. He has been pastor there since 1979.

■ **The Rev. and Mrs. F. Kenneth Goodman**, missionaries in Africa since 1948, have retired from overseas missionary service. On May 1, 1980, they began a Church Extension ministry in Lacey, WA.

■ **The Rev. Edward Bacon** will begin his ministry at Ridgewood Baptist Church, NY, in July 1980.

■ **Swain Oaks Baptist Church**, Stockton, CA, has a new name and location. In June 1980 it became Quail Lakes Baptist Church. The church is located at 1904 Quail Lakes Drive, Stockton, CA.

■ **The Rev. Jothan Benke** resigned from Immanuel Baptist Church, Kenosha, WI, where he was pastor since 1972. He became the associate chaplain at the Central Baptist Home, Norridge, IL, on July 1, 1980.

■ **The Rev. James DeBoer** became pastor of Hillside Baptist Church, Dickinson, ND, in July 1980. He previously served as associate pastor, Christian education director at First Baptist Church, Lodi, CA, since 1976.

■ **The Rev. Frank Unruh** accepted the position of associate pastor at Fountain Valley Baptist Church, CA, effective April 1980.

■ **Baptist Brethren Church and Ellice Avenue Baptist Church**, Winnipeg, MB, merged and held their first service on May 5, 1980. The new name is Central Baptist Church. The congregation is meeting in the Ellice Avenue Baptist Church building.

■ **The Rev. Walter Dingfield** resigned as pastor of Immanuel Baptist Church, Kankakee, IL, where he served since 1974. He became the senior pastor of First Baptist Church, Lodi, CA, on June 22, 1980.

■ On May 1, 1980, the ordination of **the Rev. Willi Kurtz** was recognized by an ordination recognition council at McDermott Avenue Baptist Church, Winnipeg, MB. Rev. Kurtz has been co-pastor there since 1978.

■ **Mr. Rodney Poppinga** became the pastor at Ebenezer Baptist Church, Shattuck, OK, on June 15. He is a 1980 graduate of N.A.B. Seminary.

■ **Mr. Terry Stoltenow** was ordained on May 18, 1980, at Trinity Baptist Church, Sioux Falls, SD. He is pastor of North Sheridan Baptist Church, Peoria, IL.

■ **The Rev. Paul Benson** resigned from Forest City Baptist Church, London, ON, in April 1980. He was pastor there since 1975. He is awaiting the Lord's leading for his future plans.

■ **The Rev. Robert Brown** will begin his ministry as pastor of Round Lake Baptist Church, Gladwin, MI, in July. He has been pastor of Mountain View Baptist Church, Spearfish, SD, since 1977.

■ **The Rev. Ron Mayforth**, North Central Area Secretary since 1978, resigned effective July 31, 1980, to accept a teaching position in Pastoral Theology at N.A.B. College.

■ **The Rev. Adine Harsch** became auditor/manager of the city of Harvey, ND, in April 1980. He was pastor of Martin Baptist Church, ND, since 1976.

■ **The Rev. Ronald G. Kelway** will become the pastor of First Baptist Church, Minitonas, MB, in August 1980.

■ **Mr. John Neufeld** became the minister of outreach of Steele Heights Baptist Church, Edmonton, AB, in June. He is a 1980 graduate of Northern Baptist Seminary.

Chuckle With Bruno

A lot of people who say their boss is dumb would be out of a job if the boss were any smarter.

Some people won't suffer in silence because that would take the pleasure out of it.

Maybe we have juvenile delinquency because too few parents are on spanking terms with their children.

Woman to counselor: "I looked for an ideal; I married an ordeal; now I want a new deal."

If you think you work harder than the average worker, you're an average worker.

Thanksgiving Day is when some people are more full than thankful.

People who do a lot of kneeling don't do much lying.

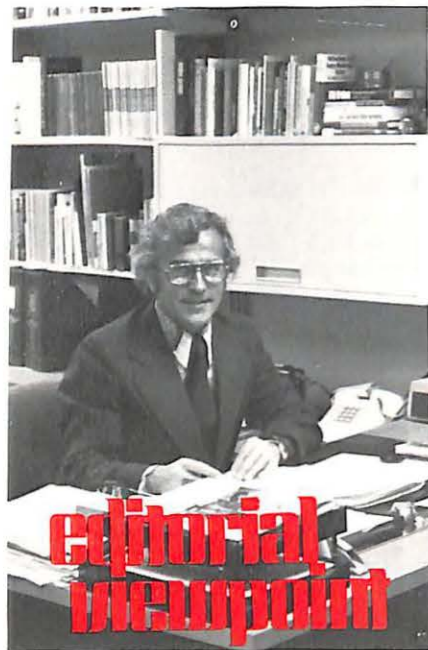
The Postal Service's credo: "Neither snow nor rain, nor gloom of night stays these couriers from the swift completion of their appointed rounds—so there must be some other reason."

An honest executive is a person who shares the credit for his success with the man who did all the work.

Blessed is the man who is too busy to worry in the daytime, and too sleepy to worry at night.

Ideas are funny things. They don't work unless you do.

When you meet temptation, turn to the right.



Yet Another Book?

"The words of the Preacher, the son of David, king in Jerusalem" (Ecclesiastes 1:1) have been a guideline and inspiration for many people for thousands of years. This collection of words of wisdom, as we find it in the book of Ecclesiastes, contains practical instructions, useful admonitions and fundamental statements. Toward the end of the book, we find the statement, "of making many books there is no end..." (Eccl. 12:12b). I know that this is true, because, for twelve years every month I have put out a "book," as printers call a magazine. Sometimes I felt there was "no end" to the making of books. Yet, just a few months ago, I even added to the abundance of 'real' books by having my autobiography, *BLOOD AND HONOR*, published. I did so with great hesitation. For several decades I had avoided the questions about my past, put before me by either my children or friends. I was not ready and perhaps not willing to answer them openly, knowing well that I would make myself vulnerable to scrutinizing criticism and analysis.

Then, one day, I watched the TV serial *Holocaust*, the fictitious, dramatic portrayal of World War II events. What I had expected to be evenings of entertainment, turned into a traumatic, soulwrenching experience. From the very first night of this four-night movie, I knew that I owed it

to myself and my family to take a close look at my early years of life in Hitler-Germany. I had to explain to my teenage children why I had been a member of the Hitler Youth, why I as a young Christian at the same time had believed in the glorious and victorious advancement of the Third Reich, and how I resolved the ensuing conflict.

The final product of this resolution is the book, *BLOOD AND HONOR*, published by David C. Cook Publishing Company. It contains the true account of the first fifteen years of my life. The book has come on the market very recently. It is gratifying to see the positive reactions of the readers of all age groups, Christian and non-Christian. Radio and TV station personnel have enthusiastically put me on their talk shows and have encouraged me to turn the story into a movie. The reaction is almost overpowering. What was intended to be a simple and narrative autobiography, suddenly is considered to be the missing link in the understanding of North American people with regard to World War II. Friends and neighbors have assured me that after they read my book, they have a better grasp of what life was like in Nazi Germany, and of the inner struggle a German Christian had to endure.

The main theme of the autobiography is found in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

It's true that I cannot blot out a part of my life. A word, a face, a scene of a movie, or parts of a book will remind me of my struggle and the forces that tried to destroy my soul. They are forever impressed on my life. Not only will the memories occasionally come to mind, but they'll often determine my actions and the direction of my life.

With their strong faith my parents had planted in me the Word of God and set the example of Christian living before my eyes. In the early years of the war they could continue to exert their direct influence on me, even though the Nazi party soon claimed an allegiance of its own. But once I was taken to Czechoslovakia, away from home, they had only the power of prayer and the godly seed, which they had planted, to assure them that I would not depart from God's way.

After the summer months, many parents will say goodbye to their teenage children who will go to colleges and universities. There will be fear in the hearts of many parents and questions such as, "How will our child manage to stand up for godly principles?" "Will his faith be strong enough to withstand the pressure of

ungodly peers?" Or, "Will he slowly depart from the way he has learned as a child?"

Thinking of the early years of my life, I now see that I was the most unlikely candidate to succeed spiritually. But, in God's sight things looked different. He knew of my isolation. In a unique way he provided the right amount of pressure to create counter-pressure in my heart, resulting in a rededication to his Way.

Parents, educators, youth, take heart! God is never at his wit's end. He is on top of every situation. Our task is to trust him all the way.

I know that "of making many books there is no end..." but the book *BLOOD AND HONOR* had to be written. I had to analyze my past and present it as evidence of the love and greatness of God.

Now my prayer is that my children, trained in the fear of the Lord, will not depart from the godly way. In good and in evil days, I will claim for them the same power that guided me through the turmoil of my youth. RJK

Bill Cosby says:
"Don't wait for the other guy to do all the helping—give us a hand."



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Dear Editor:

With this I am mailing you \$10.00 subscription fee for the *BAPTIST HERALD*. I hardly can expect to live that long, because I have a malignant tumor in my bladder; but we love that paper and feel obligated to support it. G. P. Schroeder, retired pastor, Lodi, CA.

P.S. My age is 90 years.

1979-80 CAMEROON . . .
(Continued from page 9)

shared what this fine Christian man had taught them.

Divide the total between 12 mission stations represented, and over 50,000 Christians in Cameroon and Nigeria whose lives touch each missionary.

RESULT: a tremendous expansion of the love of God shown through North American Baptists.

BENGT JUNVIK
(Continued from page 17)

"My son Bruce was a Christian before the plane crash, but he learned to trust God as never before during those days my life was in jeopardy. And just as I learned to rejoice in the Lord, he learned to be thankful in any situation. His testimony made quite an impact on those involved in the search and rescue operation."

Another possible reason for Junvik's long stay in the snow is the opportunities it has given him since 1972. He is a frequent speaker at churches and other meetings all over the southern California area, sharing the story of his thirteen-day ordeal and the lessons God taught him. His testimony continues to appear in print, here and overseas, spreading the gospel of Jesus Christ to many people who might not have heard it otherwise.

"My life was spared for a reason," Junvik declared. "I want it to count for God's glory." □

GROWING EDGE
(Continued from page 19)

life is put into relationship.

Where there is isolation, let me help create an awareness of the human family and the responsibility to share a gospel that builds bridges and creates universal understanding.

Where there is aggressiveness and insecurity that gnaws at the stomach, let me sow the love of God and the awareness of what it really means to be a child of God.

For it is in responding to the immediate human condition that causes faith to be important.

It is in dealing with the whole person that faith becomes exciting.

It is in taking seriously one's life situation that the gospel of Jesus Christ brings redemption. (Reprinted with permission from the *Baptist Leader*, February 1980 issue, published by American Baptist Churches.)

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OUR CONFERENCE . . .
(Continued from page 25)

Church, ND, on March 15. Now those members are teaching the seminar to us on Sunday afternoons.

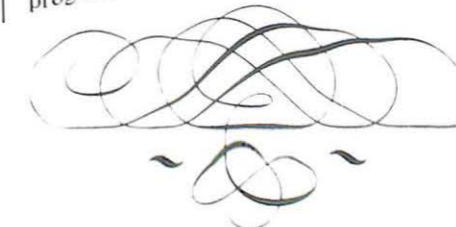
On March 30, our senior young people sponsored the annual music request program. The Lord has blessed our church with wonderful vocal and instrumental talent, and this service clearly proved it.

On Easter Sunday our senior young people sponsored a pancake-and-sausage-supper for our church family. Following the supper, the Men's Fellowship and the Mission Circle presented the Easter story in film, word and song. (Alberta Couch, reporter.)

NEWS FLASH
(Continued from page 28)

Reinhold Kerstan, age 48, has lived in Germany, Austria, Czechoslovakia, Switzerland, Canada, and the USA, and has a Ph.D. degree from Northwestern University, Chicago. He has been editor of *The Baptist Herald* since 1971. Mrs. Kerstan is the former Inger Nilsson of Sweden.

The nominations of Edwin Lopez and Knud Wumpelmann as regional secretaries come at a time when the Alliance plans an increased emphasis on its regional structure. These men will serve as the Alliance's representatives in their parts of the world. They will be responsible for building a strong regional program in keeping with the BWA's own programs and objectives.



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The CN Tower, world's tallest free-standing building, is a landmark which will greet the thousands of Baptists attending the 14th Baptist World Congress in Toronto, July 8-13, 1980. The tower reaches a height of 1,815 feet, and offers an excellent view of Toronto from its observation deck.

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July 8-13, 1980**



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