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Memories can be wonderful,
or they can be disturbing,
Arthur Boymook writes
concerning a way to forget
the past in

A Time to
Remember 4



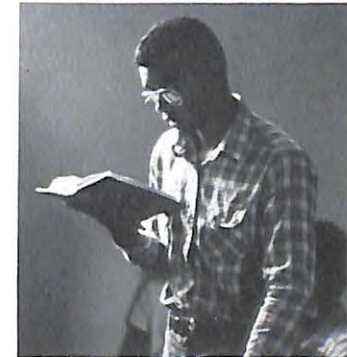
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A Time to Remember — Through the Eyes of Judas

by Arthur Boymook

Memories are and can be wonderful things. Wonderful in families as they celebrate birthdays and anniversaries. Wonderful to a congregation, as they observe certain happy events in the church's history. Memories that are good can be very wonderful.

But memories can also have their heartaches. In the experience of Christian living, we discover that memories can be very disturbing at times. There are the memories of certain failures, because of temptation that came when we did not have the power nor the will to resist. We have also discovered that we cannot live peaceably with the unresolved memories of sin. In the memory vault of our minds, something is released whose needles prick and annoy us.

It was through the simple art of breaking bread and drinking of a cup that Jesus asked his disciples and us to remember. It is in this act that memories come to us, both difficult and good, but most necessary. Necessary because the only way to forget past sin, which has been sincerely confessed, is to remember Jesus. We can forget the past if we remember him. The one who came to make provision for our sin calls us to remember how the provision was made. He calls us to remember through the simplicity of the Lord's Supper.

Dr. Arthur Boymook is senior pastor of Colonial Village Baptist Church, Lansing, MI.

That is where we need to look today, if annoying memories crowd in on us, or if unresolved sins have left scars on our soul, or if there is a loss of assurance in our relationship with our heavenly Father. We need to remember Jesus and his provision for us. There, memories are helpful.

WHAT WAS IT LIKE FOR JUDAS—TO REMEMBER?

But have you ever tried to imagine what it must have been like for Judas . . . to remember? For Judas, there was no forgetting, no healing, no erasure of past sins. Memory only served to recall the horror of what he had done to the Master. For Judas, it might have been better to pray, "Lord, please help me to forget" . . . but he could not! And because he could not, he ended his life.

Judas has been characterized by some as a queer duck, a treacherous gangster always lurking in the shadows, or as a hoodlum whose face was always twisted in anger. The Scriptures, however, do not support this. Judas did not come to Jesus out of the police files of the day. He was not an infiltrator in the ranks of the disciples. As hard as it may be for us to believe this, Judas had come to follow Jesus because Jesus himself had chosen him. After Jesus had spent the night in prayer, the apostles were chosen. Among them was Judas Iscariot.

JUDAS—CHOSEN BY JESUS

Jesus knew who Judas was, as he did the other apostles. He was chosen as a man among men. Judas heard the same things, saw the same things, and experienced the same things as the other apostles did. Judas dressed the same as the others, looked the same as they and

had the same chances and choices as Peter, James and John. For three years, he was an apostle of Jesus Christ. For three years, he was in close company with our Lord, but apparently, this opportunity did not make a difference in the choice that Judas made in the end.

To make Judas anything less than a man with ability, eagerness, and intelligence, would be to imply that Jesus did not act wisely. The other apostles must have thought well of him, also, since they elected him as treasurer for the group. It almost seems as if he was part of the trusted circle for this reason.

How did Judas become the betrayer? Apparently, it did not happen suddenly but by a series of steps of willful choice which led to the last final act.

Judas is not prominent in Scripture until his act of betrayal. Two short references before that act give us some insight into his character. It may also tell us that no one becomes a traitor all at once.

Toward the end of Jesus' ministry on earth, many of those in the crowds had left him. Jesus, at this point, gives his disciples an opportunity to leave him, also. "Simon Peter answered Him, 'Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God.' Jesus answered them, 'Did I Myself not choose you, the twelve, and yet one of you is a devil?' " (John 6:68-70).

SIGNS OF JUDAS' BETRAYAL OF JESUS

The next verse tells us that Jesus knew that Judas was going to betray him. But how did Jesus know? Perhaps there were tell-tale signs along the way. Judas may have been slipping so gradually that he, himself, did not notice it. He certainly did not seem to have any plans to betray Jesus at this point.

The second reference comes as Jesus allows Mary to take a costly box of perfume to anoint his feet. With great disgust, Judas objects to this act of devotion saying, "Why was this ointment not sold for three hundred denarii, and given to poor people?" (John 12:5). John, in retrospect, explains, "Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it" (John 12:6).

The sketch of Judas becomes clearer. He is a man of double motives. Outwardly he expressed concern for the poor, while inwardly he was overcome with greed and covetousness. This desire led him to sell Jesus in betrayal. His words sounded good, but his deeds were prompted by greed. He had taken steps, which would lead him to disaster. These steps, unnoticed by others, were covered with pious phrases: Pretending to follow Jesus, expressing concern for the poor. How well this fits together; yet, at the same time, he gave in to a basic

desire: Selfishness. The seeds of which are found in every man.

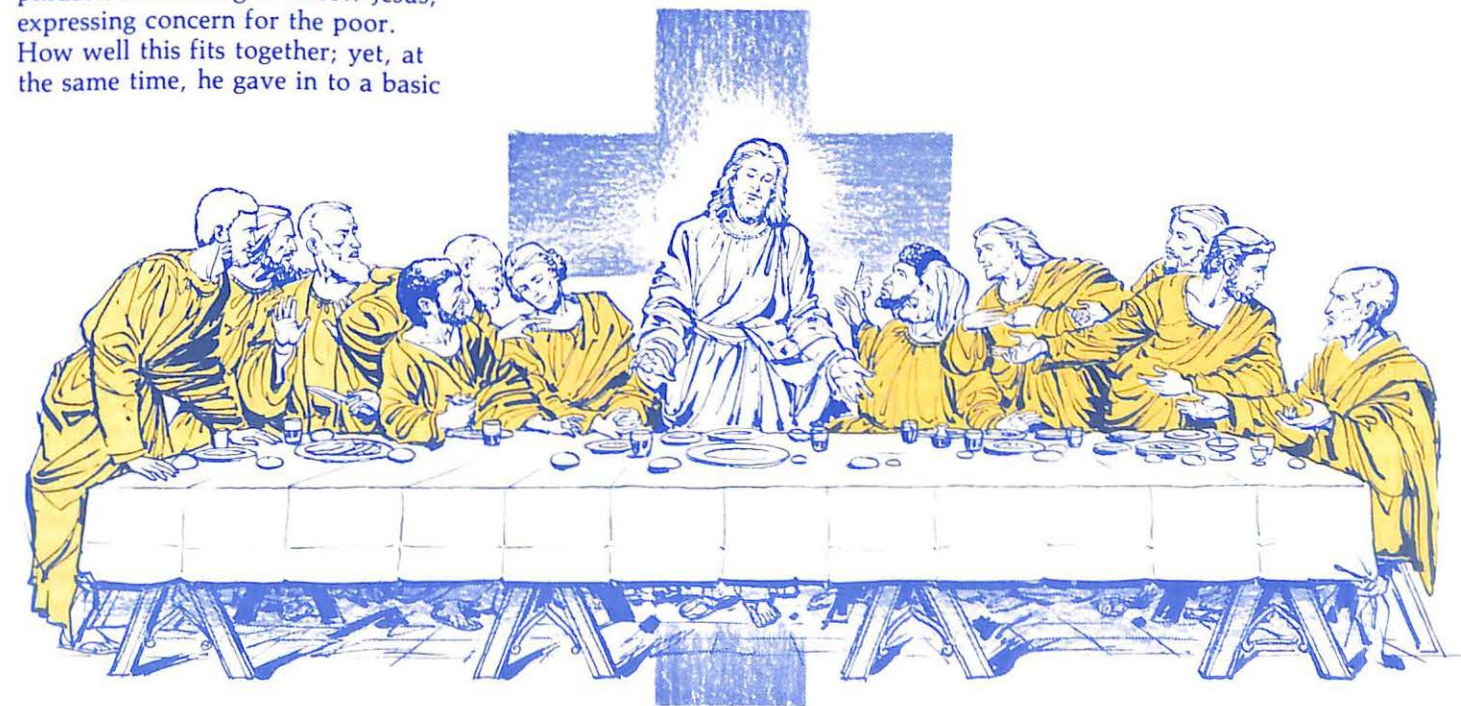
We say, "How could anyone who lived in the presence of Jesus for three years do this? How could anyone be so close to Jesus yet be so far away? How could anyone begin the act of betrayal at the Lord's Table? This baffles us, does it not? But this is where the memory of Judas can be a message for us. How often do we betray our Lord? Not as Judas did, but in little ways at first. Yet, we are the ones who claim to walk with the Lord, sit in our churches and hear his message, to remember. We are the ones who call him Lord but often do as we please. Have we allowed that message to change us to the extent that we go out, not to betray him but to do as he asks of us. *Any less is betrayal.*

HEARD BUT DID NOT HEAR

Judas had heard Jesus . . . much every day; yet the tragedy of Judas is that *he did not hear*. It made no difference in his life. Judas made the wrong choices, so that when he came to a certain point in his life he turned traitor, in spite of having heard Jesus. When he realized what he had done, he remembered Jesus,

but it was too late. Judas could not forget that he had betrayed Jesus who was innocent. The terrible consequences of that led him to his own destruction. Judas will always remember, but those memories are torture, because he cannot forget nor can he be forgiven.

And what about us? We who are hearing Jesus speak. We who will gather about the Lord's Table to remember. It is there that we remember our sins of betrayal. They look so terrible against the backdrop of the love and purity of Jesus. But for us, there is a difference if we choose it to be so. We remember in order to forget. In this, there is forgiveness because of Jesus' promises for us . . . for us whose past brings memories of sins' scars left upon our souls. The only way for us to forget the past is to remember Jesus whose "blood cleanses us from all sin." As you gather about the Lord's Table . . . do this to remember Jesus! There you will hear your Savior's words, "Your sins are forgiven you, go and sin no more." □



The Challenge of the Open Tomb

by Stanley Grenz

A group of women came upon a tomb and found that tomb open and empty. There they received an angelic message of victory over death: "He is risen just as he said." Their disbelief brought a quick response from the angel that morning, a two-fold challenge in four crisp, short words: "Come, see; go, tell."

In sharp contrast to this message, were epitaphs found on Roman tombstones of that day—epitaphs, such as, "All is laughter; all is dust; all is nothing." Imagine generation after generation of Romans burying their loved ones and placing on their tombstones: "I was not. I was. I am not. I don't care." Think of the mood of utter disillusionment and cynicism, which the epitaphs reveal.

It was in this ancient, Roman world, that this group of women received the challenge: "Come and see." On the way to the tomb, the women wondered who would roll that huge rock away from the tomb's opening. A rock so large that, tradition said, it could have taken twenty men to roll it in front of the tomb. The women did not expect to find the stone rolled away, much less the tomb empty!

Therefore, they were naturally skeptical about the angel's declaration that Jesus was risen. The women were invited to put this explanation to the test, to let the facts convince them that the message of the angel was true, and to allay their skepticism. They were told, "Come and see the place where he lay. Visualize those women cautiously coming to the entrance, peering inside, stepping in, and realizing that the tomb was indeed empty except for the graveclothes of Jesus.

In the tomb that morning, the position of the empty graveclothes convinced the early eyewitnesses that Jesus was risen. If the body of Jesus had been stolen and taken out of the tomb, the graveclothes probably would have been taken with the body. If Jesus had been loosed from the grace, he probably would have taken off the clothes and thrown them into a pile. But this was not what they discovered on Easter Sunday morning.

In John 20, we read that the graveclothes were laid out on that stone slab just as if the body of Jesus had passed through them. The wrapping, which had been placed around his head, was twirled up in a place by itself, not on a heap. This made it appear to the disciples, that what had really happened was that the body of Jesus had miraculously passed through the graveclothes, which had been wrapped around him. The weight of the spices had caused the clothes to sag flat, but other than that, they were in the very position in which they were when Jesus was brought into the grave. This is what convinced them that Jesus was indeed risen as he said. This investigation for the women that morning had but one logical conclusion, namely, that the angelic explanation was the only possible one. Jesus is indeed risen, as he said he would be.

The same challenge of the empty tomb is with us today namely, "Come and see." Put the explanation of the church as to what happened to Jesus to the test. Through the ages, the church has declared: "Jesus is risen" and came forth on Easter Sunday morning.

It is interesting to note that this was never disputed in the first century. No one in Jerusalem on Easter Sunday or any day after that ever said that the tomb was not empty. The issue that day, and the issue today, is: "How do you explain the fact that the tomb is empty?" There are only four possibilities.

The first possibility is that the Jewish or Roman authorities had secretly taken the body of Jesus into protective custody. However, we can reject this because we know for sure that the authorities did not have the body of Jesus. If they would have had it, they would have produced it and squelched the early church from the very beginning. If they would have had the body of Jesus when the news spread that he was risen, they would have simply said, "Sorry, it was a mistake, we have the body. Here it is." But they didn't, proving that they didn't have the body of Jesus.

There is a second possibility, namely, that one or more of the disciples had secretly stolen the body and taken it away. We know that this possibility is invalid as well. For you see, the disciples, all of them, were willing to die a martyr's death merely because they believed that Jesus is risen. There is not a person who has ever lived who is foolhardy enough to be willing to die—to be crucified upside down—for something that he knows is false, is a lie, is a hoax. So, it stands to reason that the disciples didn't have the body of Jesus.

There is a third possibility. One that was invented about 100 years ago. This theory says that Jesus didn't really die, but that he went into a swoon on Good Friday. He was given a drug that made him appear dead. When they buried him in the cold recesses of that tomb, he was refreshed and resuscitated. Then he came back out appearing as if he had conquered death.

Think of what Jesus went through. Thursday evening, he was in Gethsemane most of the night, praying, pouring his heart out to the Lord. He hadn't eaten supper. "I will not again drink of the fruit of the vine, until I drink anew in the kingdom of heaven." Then he went through the trials before Caiaphas and the Sanhedren, before Pilate, before Herod, and again before Pilate. He was scourged; he was mocked, and he was beaten. They

placed a crown of thorns on his head, and they drove those spikes through his hands and his feet. Jesus hung in the heat of the day on a cross for over six hours with nothing to eat and very little to drink. And then to believe that Saturday night after he had lain in that tomb for a day and a half without anything to drink, no water, nothing, that he was strong enough on Easter Sunday morning to push that stone out of the way, appear to his skeptical disciples, and convince them that he had conquered death; no, that solution is ludicrous. The swoon theory can be rejected as well.

The only plausible explanation is the fourth possibility, namely, that the message of the angel is the true explanation. Jesus is risen! God, through the power of the Holy Spirit, brought him forth from the grave victorious. He is alive. This challenge, to come and see, is a challenge, which, when accepted, can convince any honest skeptic who would truly look at it.

At the beginning of this century, there was a lawyer in England who used the pseudonym of Frank Morrison. This man decided that he wanted to lay to rest once and for all this "myth concerning the resurrection of Jesus." He decided to write a book, exploding the unreality of this whole thing. Like a good lawyer, he did his research, his homework. He looked at all the facts; he gathered all the details, and then he sat down to write his book. But the result of that book was something completely opposite to his original purpose. For rather than writing a book exploding the resurrection, Frank Morrison wrote in his book, *Who Moved the Stone?*, his testimony as to how he was convinced by the facts that Jesus is risen. Through his research, this lawyer came to believe on Jesus Christ.

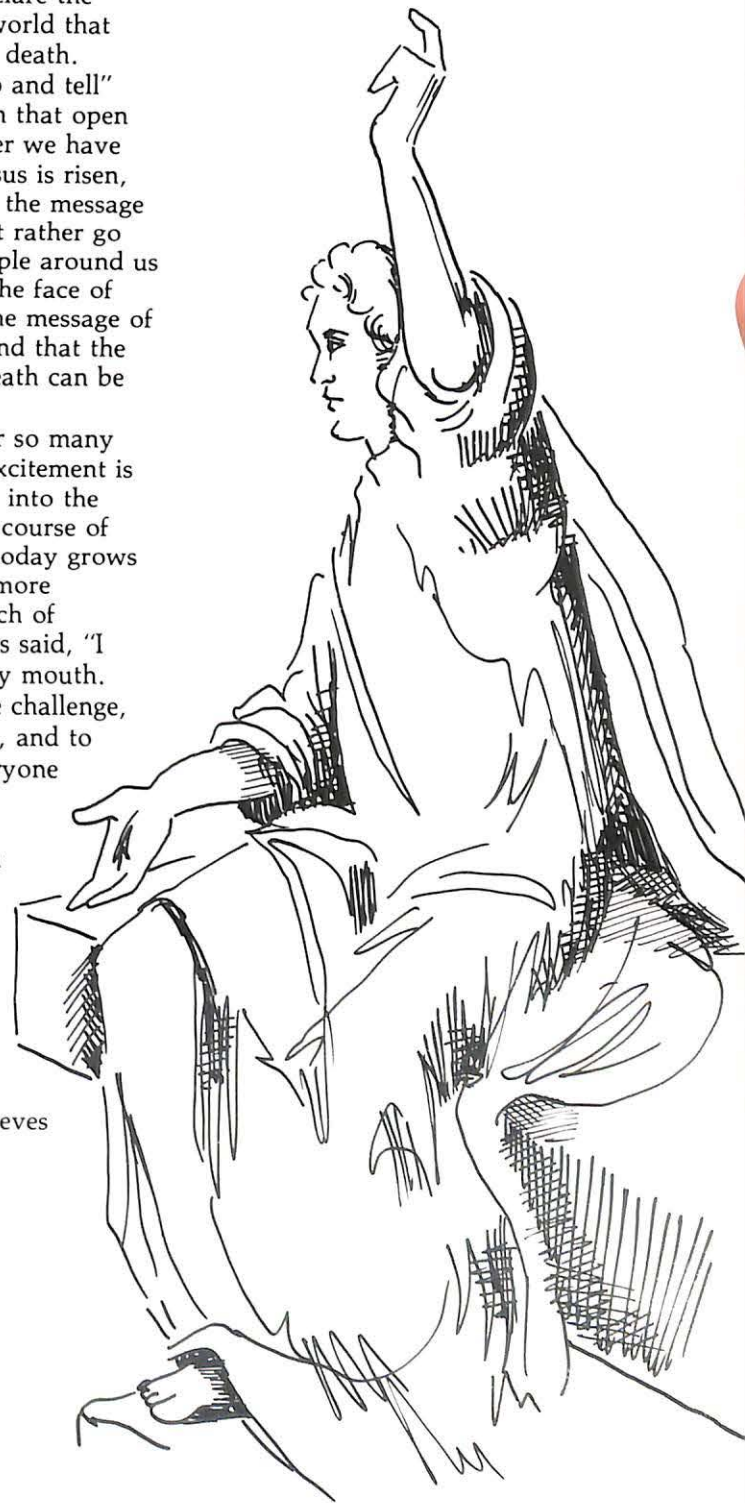
Come and see is the challenge of the open tomb. But there is a second challenge as well. On that Easter Sunday morning after the women were convinced by the facts, they received an additional command. They were told, "Go quickly and tell his disciples." Mark's gospel adds, "And Peter." Tell Peter, the one who is now filled with remorse

because he denied his Lord. Tell John, the one whom Jesus loved, who is now sorrowing at the loss of his best friend. And tell "the other disciples," the angel told the women. The disciples, like those on the way to Emmaus, had "hoped that Jesus was the one who was going to redeem Israel" (Luke 24:21). Later these disciples were to be commissioned as apostles, as messengers of the risen Lord, to be witnesses that they had seen him—alive. They were to declare the message to the whole world that Jesus is victorious over death.

This challenge to "go and tell" comes to us today from that open tomb. For we, too, after we have been convinced that Jesus is risen, must not selfishly keep the message for ourselves alone, but rather go and tell it. Tell the people around us who are despairing in the face of death, without hope, the message of victory: Jesus is alive and that the victory of Jesus over death can be our victory.

How sad it is that for so many Christians, the Easter excitement is gone. They settle down into the world, into the normal course of events, so that church today grows increasingly more and more lukewarm like the church of Laodicea, to which Jesus said, "I will spew you out of my mouth. Our job is to accept the challenge, to kindle the Easter fire, and to spread the news to everyone that Jesus is alive.

The empty tomb of Jesus Christ brings with it the promise of victory over death. This victory that Jesus won for us is a victory that can be the victory for every person who is alive today. For Jesus said, "Whoever lives and believes in me will never die" (John 11:26).



Dr. Stanley Grenz is pastor of Rowandale Baptist Church, Winnipeg, MB.

Teaching Children in Nigeria

Appointed by the Board of Missions as a missionary, Trudy Spletzer left for Jos, Nigeria, in September 1980 to teach Bible at Hillcrest School.

by Harold F. Lang

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (John 15:16).

"The Lord has opened for me the doors of opportunity to teach at Hillcrest School in Jos, Nigeria. Hillcrest is a unique school with a multi-cultural student and staff body. I have been entrusted with a special love for children, and, I believe, the ability to communicate with and teach them effectively. In my classroom, I am able to minister to the needs of Nigerian, missionary, and expatriate children—several of whom live away from their families. I have the exciting privilege of teaching tomorrow's leaders the Bible!"

The Rev. Harold F. Lang is associate secretary for promotion and personnel, N.A.B. Missions Department.

"Children truly are the good soil. They are eager and receptive to the Gospel. One of my most meaningful experiences so far has been to hear the children pray so simply, sincerely, and beautifully to their Heavenly Father. As I face the many adjustments and new challenges here, I, too, am reminded of my Heavenly Father who cares for me and meets my needs."

So writes Trudy Spletzer, our missionary teacher from Kelowna, British Columbia, shortly after her arrival in Africa.

Trudy accepted Christ as a young girl while visiting her cousin at a Christian camp. Following her baptism at the Temple Baptist Church, Kelowna, BC, she continued to grow in her Christian life.

Always interested in children, she became active in that aspect of church ministry, along with training to become an elementary school teacher. During her training, she took a year out to serve as a member of God's Volunteers. As she served the Lord in this way, she matured spiritually.

Contact with missionaries at her church was influential in directing her vision to Africa. All this came together when, this past summer, she left for Nigeria to teach at Hillcrest School.

"Please pray for me," Trudy requests, "that I would be an effective Christian model for my students, so that I may say to them as Paul did to his spiritual children,



Trudy Spletzer

"Therefore be imitators of me as I am of Christ."

Trudy also reminds each of us: "We are chosen of the Lord! He has appointed each of us to our own special ministry for the common purpose of bearing fruit. Where has the Lord placed you? What unique opportunities has the Lord entrusted to you?"

All Things for Good?

by Jerry Fluth

All for good!?? All things work together for good to them that love God?

Only the day before, we had met for our missionary Bible study on Romans and "happened" to be on the eighth chapter. We honestly struggled with what verse 28 means. Then came the crisis: Dr. Carl Sandberg, our new doctor at Mbingo Baptist Hospital, Cameroon, was stopped from practicing medicine until some immigration matters were cleared up—and that could take several weeks! Particularly threatening and irritating to me was the copy of the stop work order that went all the way to the Minister of Health in Yaounde.

Now the general hospital had no doctor, and I was too busy with leprosy and Medical Authority administrative problems to cover that job, too. ("God, now there's a real mess for you! How are you going to make Romans 8:28 apply this time?")

Too often, probably, I just groan and plunge into such problems. This time, Friday morning, in staff devotions, I shared the bad news and asked for united prayer. In Bamenda that day, I accomplished nothing. ("You see, God, sometimes things don't work out.") I arranged to fly to Yaounde Monday and try to get the matter straightened out at the Embassy and Ministries Office.

On Monday, I asked the staff to pray some documents through

Dr. Jerry Fluth is medical doctor at Mbingo Baptist Hospital and medical authority secretary for the Cameroon Baptist Convention.

Bamenda, so I could fly to Yaounde. By midmorning, I received a radio message that the trip was on. By midafternoon, I was in the United States Embassy in Yaounde, thanks to Mission Aviation Fellowship.

As I went from Embassy to Bureau to office to Ministry, I was amazed that everyone I needed to see was there, and each one quickly processed our documents. Slowly, at first, (*little faith plus thick skull*), it dawned on me that God had really organized Yaounde. I became keenly conscious of prayer and confident that Dr. Sandberg would be back at work soon.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

When that irritating copy of the stop work order sent to the Minister of Health proved to be the key to his responding to our crisis, I recalled our discussions on Romans 8:28. (*"I'm a slow learner, God, but beginning to catch on."*)

Normal procedures would have taken three weeks, but in 72 hours I was back at Mbingo. Dr. Sandberg was working again, and the staff

shared the joy of answered prayer. (*"Lord, help me to understand that you do indeed delight in working through 'all things' for our good."*)

My conscience bothers me,



Mission accomplished! Back at Mbingo, studying counselling techniques with Chaplain Jam.

because I know that so many of you in our churches are praying regularly for our work; yet repeatedly I plunge into situations without claiming the power of your intercession and God's interest in "all things." (*"Thanks, Lord, for a good lesson."*)

Tribute to Dr. George A. Lang

A Distinguished and Faithful Minister

by John Binder

When I heard of the death of Dr. George A. Lang, I was reminded of the truth expressed in Revelation 14:13: "Blessed are the dead who die in the Lord henceforth. Blessed indeed saith the spirit, that they may rest from their labors, *for their deeds follow them.*" The "deeds" of Dr. Lang will long be remembered not only by those who have been close associates but also many people whose lives he touched and inspired.

I knew Dr. Lang as someone who demonstrated a deep personal commitment to Christ and the church of Jesus Christ. He served very effectively as a pastor for 18 years, 1926-1944, at Lorraine, Kansas; Tacoma, Washington, and Detroit, Michigan. After the North American Baptist Seminary was relocated to Sioux Falls, South Dakota, he was a key person in starting the Trinity Baptist Church in Sioux Falls.

He had a strong message of calling others to personal faith in Christ. In answer to the question, "What do you conceive your task as a minister to be?" he replied, "To preach, teach and live Christ—a total commitment to Christ as Savior and Lord, which expresses itself in words and deeds." His preaching as well as articles, which he wrote for periodicals, always called people to commit their lives to Jesus Christ.

He had a genuine concern and interest in others. Even though he was of an older generation than I, I considered him a friend. I was a student at the N.A.B. Seminary in Sioux Falls when he was president and professor. I always appreciated the opportunities of discussing with him the work of a minister of the Gospel. He invested himself heavily

in our lives as students. He gave us wise counsel on the work of a minister. He helped us to grow and develop our strengths to be ourselves. He did not try to force us into one mold.

He has had a very far-reaching influence in shaping the nature and direction of the North American Baptist Conference. He held several associational leadership positions, but most importantly, he was elected as moderator of our Conference for three consecutive terms in 1944, 1946 and 1949 to 1952—eight years. He also served as president of the North American Baptist Seminary from 1944 to 1959, during the stormy years of liberal/conservative controversies. During this time, the Seminary was also relocated from Rochester, New York, to Sioux Falls, South Dakota. In the book, *Heritage and Ministry of the North American Baptist Conference*, Dr. Frank H. Woyke says, "President Lang wisely refrained from trying to make any major changes. After the turbulence of the previous years, everyone was pleased to enjoy a period of peace and quiet."

We praise God for giving us the privilege of knowing such a distinguished and faithful minister of the Gospel as Dr. George A. Lang. His "deeds" will follow him. May his memory motivate us to greater faithfulness in our service to Jesus Christ. □

Dr. John Binder is executive secretary of the North American Baptist Conference.

A Dedicated Christian Worker

by Frank H. Woyke

When I learned of the passing of our brother and co-worker, Professor George A. Lang, I was reminded of the words of a hymn we often sang when I was young: "We are going down the valley, one

by one." These words mean much more to me now than they did sixty years ago, for I am noticing that the ranks of those who began their ministry in our N.A.B. Conference



Dr. George A. Lang

fifty years ago are becoming thin. We pay tribute today to George A. Lang, who has joined those who have gone on to their eternal reward. Those who knew him will agree that he was a rare Christian worker, one who contributed a great deal to the work of our fellowship.

I first learned to know him when he was a young pastor. Not given to sensational methods, he served his congregations with love and provided them with solid, Bible-centered preaching. His people responded by returning his love and supporting the program of the church. Serving such influential churches as First Baptist Church of Lorraine, Kansas; Calvary Baptist Church, Tacoma, Washington, and Ebenezer Baptist Church of Detroit, Michigan, he soon won the esteem and affection of the Conference constituency generally.

George Lang's next sphere of service was as Conference leader

and as president of the Seminary. At the Triennial Conference held in Milwaukee, Wisconsin, in the summer of 1944, the delegates chose him as moderator, an office that he was to hold for eight years. Since this also made him chairman of the General Council, it was an office of considerable influence. Soon after the Triennial Conference adjourned, he was added to the N.A.B. Seminary faculty and also appointed president of the Seminary. He was thus the administrator of the Seminary during the crucial period of relocation from Rochester, New York, to Sioux Falls, South Dakota. The tact, skill and wisdom with which he led the Seminary at that time surely was a major factor in the success of the venture. By the time illness forced him to terminate his service as president in the summer of 1959, the Seminary was well established in Sioux Falls.

After his resignation as president, Dr. Lang graciously consented to continue at the Seminary as a full-time professor. In this capacity he came to be known as a diligent and thorough scholar and as a genial and effective teacher. Directly touching the lives of more than thirty graduating classes at the Seminary, George Lang's teaching ministry may well have been his most important service.

What all of this means is that George A. Lang was a man fully dedicated to his Lord. Of him it can truly be said that he was "... approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Dr. Frank H. Woyke is a former executive secretary of the North American Baptist Conference and author of Heritage and Ministry of the North American Baptist Conference.

We Remember

by David J. Draewell

George A. Lang was born in Detroit, Michigan, on January 1, 1901, and died November 9, 1980, at the age of 79. As a youth, he committed his life to Jesus Christ. While on a bed of sickness, he made a solemn covenant with God to

serve him as long as he had strength. God raised him to health, and Dr. Lang never forgot the promise. He did serve his Lord faithfully to the end of his earthly journey.

He received a Bachelor of Arts degree from the University of Rochester, a Bachelor of Divinity degree from Northern Baptist Theological Seminary and a Doctor of Divinity degree from Sioux Falls College. He served as pastor of three prominent North American Baptist Churches: First Baptist Church of Lorraine, Kansas (1926-34), Calvary Baptist Church of Tacoma, Washington (1934-38), and Ebenezer Baptist Church of Detroit, Michigan (1938-44).

It was while he was doing pastoral work in Detroit that the Board of Trustees of North American Baptist Seminary called him to become president. The Seminary was located at that time in Rochester, New York. The board selected him because of its perceptions about his keen mind, his continued growth as a person and in professional competence, his balanced theological position and his deep commitment to Christ, the church and to a biblically based ministry. These perceptions of the board were also the perceptions of the entire North American Baptist Conference. As a result, he was elected to and served in the position of Conference moderator from 1944-52.

Dr. Lang was president of the Seminary for 15 years. He led the Seminary in its relocation program from Rochester to Sioux Falls. He incorporated it as a degree granting institution of higher education in the state of South Dakota.

After he handed over the administrative leadership of the school to Dr. Frank Veninga in 1959, he continued as a full-time member of the faculty for another eight years. He retired officially from employment at NABS in 1968. Upon his retirement, he was honored by the faculty and Board of Trustees with the title, "Distinguished Professor of Pastoral Theology." Even in retirement, he

was involved with the Seminary on a part-time basis doing teaching, coordinating the field education program and doing research relating to the history of the school.

My own life was personally enriched by him. As my pastor at Ebenezer Baptist Church in Detroit, Dr. Lang was my first role model for the ministry. In my mind, he was large in stature and ability as a servant of Jesus Christ. In 1955, he officiated at my wedding in Sioux Falls. When I became president of the Seminary in 1970, he was one who cordially welcomed me. I found his wisdom and counsel helpful on many occasions.

George Adam Lang is survived by his wife, Esther, a true helpmate throughout their marriage and especially so during his recent years of declining health. His two sons, George and Harold, ordained ministers and former missionaries, are a testimony to the quality of life in the Lang home.

Together with his former parishioners, students and the constituency of the North American Baptist Conference, we praise God for the life and ministry of George Adam Lang. As did Paul, he fought the good fight; he finished the race, and he kept the faith.

Dr. David J. Draewell is president of North American Baptist Seminary, Sioux Falls, SD.

George A. Lang Memorial Fund Established

Dr. Lang's family has established a memorial fund in his name at North American Baptist Seminary. Your gifts to this fund will help provide continued quality theological education at the Seminary. You may mail your check to North American Baptist Seminary designated for the George A. Lang Memorial Fund.

Roots and Fruits by George A. Dunger

At the end of the school year of 1951-52, Dr. Albert Bretschneider, professor of New Testament and Church History, going into retirement after many years of fruitful teaching, called me into his study. He handed me a set of leather-bound volumes of Schuerer's *Geschichte des Juedischen Volkes* as a personal present and August Rauschenbusch's lecture notes, taken at the University of Bonn, Germany, dated 1838-1839, saying, "You are the person who will know what to do with this when the time comes." This rather sizable notebook was in my keeping until 1960 when the late Joyce Ringering succeeded me as librarian of the North American Baptist Seminary, Sioux Falls, SD. The notebook was placed among other significant items, which we considered the embryonic start of the North American Baptist Archives at the Seminary.

At this time, Seminary and Conference Archives are in gear once again, thanks to the effort of concerned people and the concerted action of the N.A.B. General Council. Substantial headway was made during the last three months. We now have work space and basic

Dr. George A. Dunger is part-time archivist at North American Baptist Seminary, Sioux Falls, SD.

equipment, graciously made available by the Library administration.

What is in the Archives?

What do we have in our Archives? A preliminary inventory reveals nearly 4,000 processed items, about 1,000 partly processed items and an estimated 20,000 unprocessed items. These materials, sent to us over a long period of time by thoughtful people, have now been cursorily classified as *Archival Collections*, *Historical Library Collection*, and *Museum Collection*. In a nutshell, *archival materials* are those objects, which give evidence of North American Baptist growth; *historical book materials* contain volumes dating back to the early years of the printing press, and the *museum collection* comprises, primarily, teaching apparatus from the N.A.B. Seminary's fledgling days, together with ethnological and natural science specimens gathered from various continents by our missionaries and donated by them to our Seminary. Some day we shall have all of these materials available in separately organized sectors, each serving respectably and effectively the people who lay claim to the heritage of their dedicated and faithful ancestors, both physical and spiritual.

The Archives' scope and objectives

More particularly, what are the scope and the objectives of our Archives? Simply stated, the scope of the Archives is to collect, preserve and make accessible the

records of, or relating to, the activities of persons, institutions, and their departments. The reason for it is to give reliable documentary evidence of their work,



Dr. George A. Dunger

development, relationships, achievements, limitations, origination, termination, processes and products. All of this is of utmost importance for the ongoing life of our North American Baptist Conference, especially as the *archival collections* become a service tool for faculty, students, researchers, pastors, and all concerned persons. Significantly, this means also the coordinated effort of all personnel involved in records management, both personal and institutional. Record management is rapidly becoming an inescapable corporate responsibility due to global involvement. We are globally involved in Africa, Brazil and Japan.

Why are Archives important?

Now an important question: "Why should the Archives, the *Historical Library*, and the *Museum*

Puppet Ministry Reaches People for Christ by Brenda Arndt and Peg Walther

"New Day" has a puppet ministry that is loved by young and old alike. As we were setting up our equipment in one elementary school, we noticed a little boy with the exact same shirt as LeRoy, one of the puppets, has. We asked him his name. Later LeRoy asked the boy to stand up. You've never seen such a shocked little boy. Then LeRoy told him he really liked his shirt. Later, the boy's teacher told us that the little boy couldn't figure out how the puppet knew his name. Finally he said, "An angel told them my name."

Brenda Arndt and Peg Walther are reporters for New Day, formerly called God's Volunteers.

It never ceases to amaze us how God works through the different ministries we have, whether it be a puppet show, door-to-door calling, seminars, or concerts. One of the greatest things we have come to realize is the perfection of God's timing. We don't always see the results ourselves, but knowing everything is in God's hands is so reassuring. It's been exciting to see individuals come to know the Lord and to note how God has prepared each heart for that special decision.

In Ecclesiastes 3 we read, "He has made everything beautiful in its own time; also He has put eternity into man's mind. I know that whatever God does endures forever; nothing can be added to it nor anything taken away from it."

One of our goals, as a team, is to give ourselves to the people with whom we come in contact, to be sensitive to their needs, and to let God's love shine through us every day.



be of such importance?" The answer is of equal importance, of course. The Archives, the *Historical Library* and the *Museum* are the collective memory of the North American Baptists, calling for acquisition, organization, storage, retention, and recall of data much like the human memory. What would we do without our memory? Or how tragic when the memory is disturbed! The answer must include additional facts. They are: The legitimate concern of researchers, keeping alive and growing the dedicated human efforts put forth in the past and in the present, all of which bear witness to a living faith to bear fruit in the future. Above all, these efforts bear witness to the faithfulness of God throughout our generations. In this respect our *Conference Archives*, the *Historical Library* and the *Museum* are like an extension of Biblical records, because they evidence the work of the Holy Spirit and inspire us to stronger faith, deeper loyalty and a more fervent love to God and His purposes in history.

What is real about the Archives?

All of this may look rather academic. What, then, is real about our Archives, the *Historical Library*, and the *Museum*? Recently, we had a surprise visitor. He was a representative of the research section of the University of Marburg, Marburg, Germany. This ancient, but modern-thinking university, secured a grant from the V.W. automobile company in Germany to search for, if possible microfilm and preserve in the university archives, the records of cultural values which German immigrants brought to the United States and Canada. These records, however, are now endangered, and some are getting irretrievably lost through cultural change and the ravages of time. When this visitor, now doing a preliminary survey, saw the notebook of August Rauschenbusch—the one I

mentioned at the beginning of this article—and took a look at *Der Sendbote* and the Conference proceedings going back to the middle of the last century, he exclaimed, "I will be back early next year (1981)!"

According to the Apostle Paul (Rom. 11:17-24), we are the branches of the wild olive tree grafted into the Vine, our Lord Jesus Christ. He has his roots deep in history (Matt. 1:1) and in eternity (John 1:1). We are the branches, in faith to bear fruit for him in time and eternity (John 15:5, 16). Our history and our Archives witness to these Scripture truths and the grace of God which is new every day.

This is Brazil's Time

Pray that many persons may be won for Christ in this outreach through church extension in Brazil.



During the summer, college students witness to prospects in the area of the new church extension outreach, New Hamburgo.



One of the young pastors of an established Baptist Church in Porto Alegre is Eliezer D'Avila, who with his wife, studied at N.A.B. Seminary in Sioux Falls, SD.



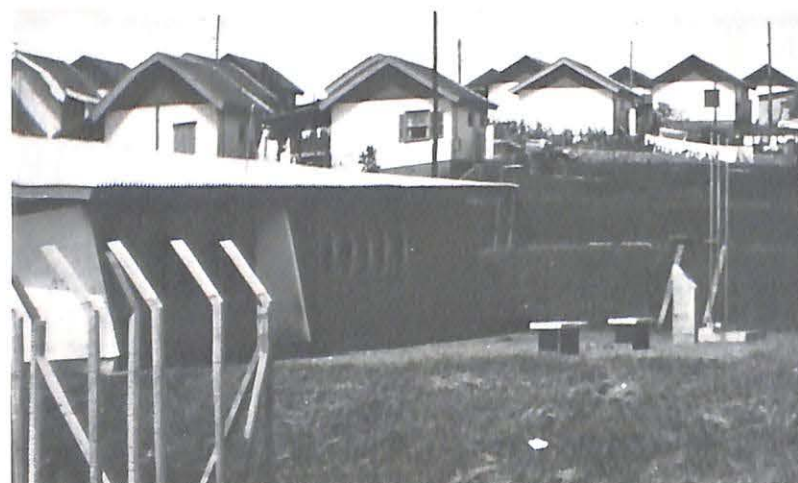
Missionary Karen Kaiser (left) invites a farm family to church services at Bento Goncalves.



Missionary Richard Rabenhorst, field secretary of our Brazil Mission and faculty member at the Seminary, confers with Juan Carlos, a church extension pastor in Brazil.



Missionary Richard Kaiser, pastor of the Baptist church in Bento Goncalves, confers with the leaders of the church.



One of the new church extension projects meets in the community center located in the middle of a new housing development.



A need arose to train pastors for the Baptist churches in Rio Grande do Sul, so a Seminary began in March 1981 and meets in the Baptist Day School building



A high school youth reads Scripture in a Sunday school class.



Youth under the age of 25 compose 75 percent of Brazil's population and are especially open to Christ. Here youth swim at the Baptist camp near Santa Maria.

This Is Brazil's Time

by Fred Folkerts

Pastor Wilson Alves de Oliveira pointed to a map of Southern Brazil as he described several new church extension projects and said, "This is Brazil's time." Pastor Oliveira is the executive head of the Brazilian Baptist Convention in the southern most state of Rio Grande do Sul. He leads 2,500 Christians in 42 churches in the process of starting eight new churches in the state. I was on my first visit to Brazil during the first three weeks of January 1981. My experience confirmed that this is the time for Brazilians to turn to Christ.



Wilson Alves de Oliveira (pictured with his wife) is executive director, Baptist churches, Rio Grande do Sul, Brazil.

My first stop in Brazil was in Rio de Janeiro where I attended a Sunday morning worship service conducted by Dr. Nilson Fanini. He is a well-known evangelist and

The Rev. Fred Folkerts is general missions secretary, N.A.B. Conference, and visited our mission in Brazil in January.

pastor of a congregation of more than 3,000, the largest Baptist church in South America. In 1980 nearly 50 new converts were added to the membership of his church. I spoke briefly that Sunday morning, and a Brazilian missionary gave a missions challenge. Dr. Fanini preached and gave an invitation. Approximately ten adults responded to the invitation to accept Christ, and several others dedicated themselves for missionary service through the Brazilian Baptist Convention. Dr. Fanini's parting words to me were, "Pray that we will reach Brazil for Christ."

My next stop was in Florianopolis, capital of Santa Catarina State. Baptist Christians in a dozen churches in the area were busy preparing for a city-wide evangelistic campaign to be conducted by Dr. Fanini. They were engaged in much prayer and preparation of counselors. They expected a nightly attendance of 20,000 in a sports stadium for the five-day campaign and at least three thousand first-time decisions for Christ. Our missionaries, the Rev. and Mrs. Ralph Nelson, will be involved in the weeks of follow-up with new converts to ensure their inclusion in the local church.

NEW CHURCHES BEGIN

Our North American Baptist missionaries have been serving in the southern most state of Rio Grande do Sul where they have concentrated on preaching the gospel in the larger cities. Baptist churches have become well established in several cities, but many other large cities in the state have no evangelical witness. To meet this need, the 42 established

Baptist churches have set a goal to open eight new church extension churches in three years from 1979 through 1981.

One of the new church extension



One of the eight new church extension projects is located in Florianopolis, where you see the foundation of a church building under construction.

projects is in the city of New Hamburgo near the port city of Porto Alegre. New Hamburgo is an industrial city with 80,000 people, many of whom have German or Italian backgrounds. I visited the dynamic, young pastor and his wife who described the encouraging results of their first year of work. They are meeting in a rented hall with 30-40 new believers who are eager to learn God's word and to witness to their unsaved families and neighbors. While I was there, a group of seven college age young people joined them to do door-to-door witnessing during their summer holidays. The young people were thrilled as they told of several decisions for Christ during the first few days of their work. The Rev. and Mrs. Richard Kaiser are involved in supervisory work with the pastor of this project.

The Kaisers are also involved in helping another church extension project get started at Canela near Caxias do Sul where Richard is interim pastor. Canela is a city with a population of 80,000 where Baptists have taken over an unused

Lutheran church to start a new evangelical witness.

A young man named Luis excitedly told me of the first steps toward establishment of a church extension project in Sao Borja, a city of 70,000 on the border with Argentina. Luis is an eighteen-year old member of the Santo Angelo church where our missionary, the Rev. Ralph Nelson, is interim pastor. During summer vacation, Luis spent several days in Sao Borja with seven other college-age young people witnessing in homes. He was thrilled to report that nearly 30 people had accepted Christ during the past two weeks as a result of the work of the young people. The next step is to call a pastor to the area to follow up on these new converts and continue the outreach. Luis was ready to return to Sao Borja, but he had to pack his bags and begin one year of compulsory military duty.

NEW SEMINARY BEGINS

Our N.A.B. missionary, the Rev. Richard Rabenhorst, will be a part of the faculty of a newly organized seminary in Porto Alegre. The Baptist churches of Rio Grande do Sul are short of pastors. It is planned that this school will meet the need. Young men from the state have been trained in Rio de Janeiro, 1,000 miles to the north, and have often accepted calls to other parts of Brazil following their training. The new seminary will highlight the need for ministry within the state of Rio Grande do Sul. The seminary opened in March 1981 with a first class of ten students under the leadership of a Brazilian principal, the Rev. Niander Winter.

I repeatedly saw the readiness of Brazilians to hear the gospel. We stopped at a filling station, and Missionary Ralph Nelson showed the attendant a leaflet describing the Baptist Convention's efforts to reach the state of Rio Grande do Sul with

the gospel. The man unhesitatingly scanned the leaflet with obvious interest. Missionary Richard Rabenhorst explained my picture-taking activity to a vendor on a street in Porto Alegre and then invited the man to consider attendance at a planned evangelism campaign. The man was ready immediately to show his interest and talk about the Christian faith.

BARRIERS

I believe that this is Brazil's time to hear the gospel, but there are barriers to the fulfillment of it. Brazil experienced an inflation rate of 110 percent in 1980. This has held back efforts to expand the ministry of the church. I admired the faith and enthusiasm of missionaries and Brazilians to plan and carry out aggressive growth programs in the face of heavy economic drawbacks. They are willing to work and believe that God will provide the resources and reward their faith and effort with much fruit. Presently, non-Brazilians, including missionaries, are denied residence visas for work in Brazil beyond a two-year period. That regulation is under review, and it is hoped that missionaries will be granted residence visas for longer periods of work.

OPPORTUNITIES ENORMOUS

The opportunities for sharing the gospel in Brazil are enormous.

Young people under age 25 especially are open to Christ. They comprise 75 percent of the population. I repeatedly heard the call from Brazilians to send more



Reaching people for Christ through Christian films involve planning by Missionary Ralph Nelson and a Baptist layman.

missionaries. I wanted to respond with assurances that North American Baptists would do just that. I did assure them that we will make every effort to share with them their burden to reach Brazil for Christ. The command from Scripture came boldly to my mind, "Pray ye, therefore, that the Lord of the harvest will send forth laborers into his harvest field."

Remember

by Edna Chaffee,
Bothell, WA

I have many special memories of our sixteen years in Cameroon—memories of our immediate family, special answers to prayer, relationships with fellow-missionaries and Christian Cameroonians, the villagers (especially the Fons, Fais, and sub-Chiefs), and those in government. Space permits telling of only a few.



Mrs. Edna Chaffee with the chief of the village of Ke Kai Kelaiki

The night our third child was born: we named her Marjorie (the people of Nso called her KeKai Kelaiki). This happened five months after our arrival in Cameroon. We had a one bedroom home, but our other children, Douglas, five, and Sylvia, three, slept soundly through Marjorie's birth and, later, the heavy rainstorm, which sent water dripping through the roof and ceiling directly over my bed. Dr. "Daddy" and "Auntie Laura" (Reddig) hung a large tarpaulin over the bed. We've had many chuckles over that incident.

The birth of our fourth child: Dr. "Daddy" and "Auntie Kitty" (Margaret Kittlitz) saw us through that one. After two days, Kitty and I finally decided on a name and, with

daddy's approval, we named her Nancy. (The people of Nso named her Kumbo or Kimbaw.) We now had four precious children entrusted to our care by the Lord.

The time while trekking back to our Land Rover after visiting a church: caught in a thunderstorm! The rain raced down our path like a small river and came down with such force that it splattered upward under our umbrellas. Since our clothes were wet and muddy, and our shoes and feet soaking wet and muddier, with a clear conscience we simply enjoyed

sloshing through the river running down our path. Later we came to a hut and were able to wait out the storm.

The many times of closeness and fun as a family and as a missionary family: picnicing, playing volleyball and other games . . . birthdays and holidays. Perhaps the most meaningful were the times around the Word and in prayer.

Answers to prayer: the time I asked the Lord to "put her in my path" when I sensed a burden for a young English woman. The next morning as

Up The Stairway

by Dorene Walth,
WMF president,
Citrus Heights, CA



A man set out to swim the English Channel. Halfway across, he got tired and swam back.

I had to giggle at the stupidity of this poor swimmer, but as I thought about it, I realized that I behave in just such a manner in many ways throughout the week.

Monday comes along, and I decide to diet a few days. I do pretty well until about three p.m. when I convince myself a little cheating will be okay. I had put those candy bars in the freezer so I wouldn't be tempted by them. Have you discovered the delight of chewing on a frozen candy bar? On Tuesday, I begin again. I pray much and slap my fingers at three o'clock when I get the munchies.

Because my new Bible study is so exciting, I decide to spend an extra 15 minutes per day enjoying it. After three good days, I slip back into my old pattern of a more brief time in the Word. Then I give myself a good scolding and determine anew to keep that longer time with him.

A survey of flabby muscles conveys the message of the need for more exercise. I "religiously" draw up a plan to zero in on specific areas. Twenty sit-ups, twenty side-kicks for each leg, twenty leg raises, twenty side-bends, twenty twists here and there, a few stretches with the weights, and then jog a mile for the finale. That should really help. I did fine the first few days, but slowly became spasmodic in my discipline. To be successful, I had to re-evaluate my original purpose and get with it.

With a fresh start, comes a new enthusiasm and my sense of self-control grows stronger. I seem to go further the next time. It's good to be reminded that even though I fail, I, personally, am not a failure.

God loves me just the way I am, but he loves me too much to leave me that way. That's why I cannot stand still on the stairway. He teaches me that it is unwise to stop and turn back after I've completed only half my goal.

Thank you, God, for leading me gently along and teaching me the consequences of giving up before finishing a commitment. Help me not to be like the stupid swimmer.

"So you see how it is: my new life tells me to do right, but the old nature that is still inside me loves to sin. Oh, what a terrible predicament I'm in! Who will free me from my slavery to this deadly lower nature? Thank God! It has been done by Jesus Christ our Lord. He has set me free" (Romans 7:24-25, LB).

I walked up the path to our house, she was there and said to me, "I am waiting for you!"

The special, tender help and care by our missionary doctors and nurses, fellow-missionaries, and many Cameroonian pastors at the time of the home-going of my beloved companion and friend—my husband of 33 years: since this time, Romans 8:28 and Philippians 4:6 and 7 have become real and meaningful.

Since my return to the States, my time and activities revolve primarily around my immediate family, my church family, neighbors, and friends. Having sole responsibility for property, possessions and upkeep of a home has been a learning experience and a cause for leaning heavily on the Lord.

It is a joy to be vitally involved in a church family with caring and special people. Having a part in the music department is of great interest and

Happy Anniversary

by LaVerna
Mehlhoff,
women's work
director



Congratulations to the women of our Alberta Association. This year, on May 14-16, they will hold their 25th consecutive annual women's retreat. This anniversary retreat will be celebrated at the Banff Springs Hotel.

They have chosen as their theme Hebrews 13:15: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Mrs. Lois Sibley and Mrs. Eunice Schmidt will be the guest speakers. Mrs. Caroline Zeitner is the president.

We wish the women in Alberta God's richest blessings as they continue to be faithful in serving the Lord.

enjoyment. Probably the greatest fulfillment comes through being involved with people—as a deaconess, in our ladies' Bible study, and in Sunday school.

Taking a trip to Cameroon in 1979, accompanied by Erma Jean Kreuger of Colfax, was a highlight. It had been five and a half years since I had been there. This trip was made possible for me through the love and kindness of the North American Baptist Pacific Northwest Association. It was a time of fun and joy to see my dear friends, and it was exciting and

Spiritual Splinters

by Janet Erb,
Brandon, SD

Janet's husband, Jim, is a senior at N.A.B.S. Janet is a secretary at the Seminary.

As a small child, I often had the misfortune of having a splinter embed itself in some part of my body, usually a finger. I would raise that finger to an adult who, of course, would want to remove

blessed to visit all of the mission stations. Taking part in the dedication of the beautiful new wing of the Chaffee Memorial Children's Ward at Bango Baptist Hospital and presenting the Dr. Chaffee Merit Award certificate to one of the most reliable and deserving hospital workers, Mr. John Bah, was a privilege for me.

I thank and praise the Lord for his wonderful Word—loaded with direction, promise, and fulfillment for each of us who belong to him.

(Dr. and Mrs. Chaffee were missionaries in Cameroon, West Africa.)

it. Bravely, I would hold that little finger up for minor surgery, while listening to such words of comfort as: "You'll feel so much better when it's out;" "If we don't remove it, it will get infected;" "This will only hurt a minute."

Then, at the last minute, I would pull my hand back and run away, crying. I was so sure that the pain of removing that splinter would be so much greater than just living with it.

Isn't that the case so often with those festering splinters in our souls? We feel their pain and lift them up to our Father, only to pull them away again, afraid of the pain we might experience during the removal.

Trust in the Lord



by Denise Mae
Armstrong,
student at
North American
Baptist College,
WMF scholarship
recipient

The words, "Trust in the Lord," have become so meaningful to me here at the North American Baptist College. I would like to show my love and appreciation to the Women's Missionary Fellowship for making them more mean-

ingful by providing this scholarship for students like me. This was a real answer to prayer, and I praise the Lord for your love shown through this gift.

I am in my second year of the Bachelor of Religious Education Program. I would like to continue my education and be able to serve the Lord by teaching those around me. God bless you and your work. Thanks again.

Did you know . . . that a WMF in the Eastern Association collected the donations from their Blessing Boxes—then doubled the amount given to missions by matching the Blessing Box fund with an equal amount from their treasury?

the GROWING edge

Features from your Church Ministries Department 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, short-term missionary in Cameroon



For over a month, I lost sight of the victory, joy and peace of a life in Christ.

It all began when I was dealing with three or four "major" issues in my life, and I decided that I could do as good a job as God in ruling my life. I was too scared to leave Christ in control. What if he made a decision that wasn't in my best interests?

So, although I continued devotions and prayer, I severed my relationship with Christ. I took over the lordship of my life. I am surprised how long it took me to realize that I was utterly failing.

I tried to give it back to God. I prayed. I confessed sins. I read the Bible. I was miserable. I still smiled at people. I did it because I knew I should—not

because there was an overabundance of joy in my life.

All I could think is, "What should I do next?" I concentrated on my unhappiness. My life had no semblance of victory. Yet, I wanted to follow Christ, to be close to him.

My vacuum began to open one day when I was particularly low. I complained to my roommate how unfair life was and how I needed a friend. Just then a girl ran up to the house with a letter for me. It was from one of my students saying she wanted to be my friend. Her name was Comfort. I was quieted for a moment.

Two days later, things finally broke. I had written a letter home complaining about my unhappiness. Then I went to the Bible study for students. The woman who coordinated it asked me to read Psalm 48. Just before I got up, she nudged me and said, "Could you talk on what you're reading?" Did I have a choice?

As I read, my mind focused on the first part of verse ten: "Cease striving and know that I am God."

How that simple verse humbled me. I was all wrapped up in my quest to find

God when he was there all the time. I just had to be quiet and acknowledge his presence. To me, the verse implies that he will care for me: "... I am God." He is mighty. He is able to care for me.

The following day in my devotions I read how Saul (1 Sam. 14) inquired of God about what he should do. The latter part of verse 37 says, "... but he did not answer him that day." During the previous month, I had been demanding answers of God and had not the patience to wait for answers. God doesn't always answer immediately. However, "... we know that he hears us in whatever we ask" (1 John 5:15).

It wasn't that God wasn't listening or that he didn't care. I wasn't waiting upon him. I didn't stop to realize that he was right beside me.

Beautifully, when I ceased striving and just acknowledged God, my whole life fell into place. In short hours, I began to see God's answers to my issues. They were simple, and they were before me all the time. My waste and flurry had blinded me to recognizing God in the everyday.

"Cease striving and know that I am God."

propositional. Their style is mostly narrative. You cannot say of a McDonald's commercial that it is true or false. There is nothing in the imagery that lends itself to that kind of analysis. Either it appeals to you or it doesn't.

"Commercials are very interesting. We have been able to calculate that the average kid will see about 750,000 of them between the ages of six and 18, which makes them about the most important source of instruction of our children in America today. They are 30-second teaching modules, and the messages they teach are really quite striking.

"First, they teach that all problems are

resolvable. Second, they teach that all problems are resolvable fast. And third, that all problems are resolvable fast through the means of technology.

"Television commercials do not stress that problems have origins or roots. Problems just seem to strike, which is, of course, very well suited to TV, because TV always communicates a sense of the now, of the immediate.

"Commercials have themes, and the themes are not always related directly to the product being sold. But they are always about some very basic human needs. A mouthwash commercial will be about the need to be attractive to the opposite sex. Automobile commercials are about the need for freedom and autonomy. (The problem with youth today is not that they do not have suffi-

cient access of self-expression, but just the opposite. Culture is providing youth with enormous freedom.) Most beer commercials seem to be about the need for peer relationship, in males especially. The most effective commercials connect up with some kind of need of that sort, which makes them very serious business."

It is appropriate to ponder some counter steps. Obviously, one cannot eliminate television. However, if the problem is seen in both the personal, family, and larger social context, then at least some discussion leading to specific steps can be initiated.

For example, leaders could suggest a topic for a family roundtable, a Sunday school class, or a youth fellowship on the matter of television commercials, the

view of life portrayed in them, and what the biblical view of life's problems and solutions is.

When it comes to reading interests and levels, counselors and teachers need to be careful lest their own moral and theological terminology leave young people wandering in a daze. At the same time, it wouldn't hurt to come up with a simple glossary of basic terms, as well as a guided reading program, to begin to upgrade knowledge and understanding of basic concepts.

All in all, it's a heavy trip to start to undo and correct some of television's sway over the lives of children and youth, but we must begin to make the effort. There will never be an easier time than now.

—Jim Reapsome, *Youthletter* editor

12 Myths About Careers

by John William Zehring

Myth No. 7: I Need More Information about What's "Out There"

Only a half-myth. You do need to base your decision-making on information. But more important is knowing yourself. For if *what you do* is in harmony with *who you are*, fulfillment is most likely. So instead of starting with what's "out there," begin with what's "in you."

That means coming to grips with "who you are": your vocational interests, your abilities, your psychological needs, your likes and dislikes. It means focusing on what you have done and enjoyed, and how that related to what you may someday do.

Too many people begin their career planning by asking, "Where do I fit?" Like a peg in a hole. Doesn't it make more sense—even though it is harder work—to discover "what fits me"?

Myth No. 8: I Need to Get Some Skills to Be Employable.

For some crazy reason, people think of mechanical or technical abilities when they hear the word "skills."

Usually they think of skills in terms of working with *things*. But there are also

important skills for working with *people* and with *data*.

Ask an executive which skills are the highest level skills in the world of work and he will probably say:

- *effective communication skills*, with both speaking and writing,
- *interpersonal and human relations skills*, getting along with people,
- *learning how to learn*, for there will always be new content to be quickly grasped and digested,
- *analytical thinking skills*, knowing how to turn problems into creative challenges.

Now if you are intending to become a refrigeration mechanic, these skills are not as important as the specific body of information about refrigeration, everything from coils to condensers. But if you anticipate taking your place among the highest level of professions and careers in America, these above-mentioned skills are by far most useful. Often they are obtained enroute to a liberal arts education, but never do they come just from taking classes.

Can you guess which career can use these high level skills most? Of course, there is no single profession to which they belong. In fact, people with these highest levels of skills could use them in any one of hundreds of possible career opportunities. Hence, they are known as "transferable skills"—they can transfer from one kind of job to another. The

content of different careers is easily picked up on the job, but the transferable skills make the difference.

Two facts must be mentioned about this skills business. First, people with specific technical skills do have an easier time getting their first job at the entry level. After all, a refrigeration mechanic can only do one kind of work and knows exactly what to look for. But someone with those other transferable skills might have a difficult time identifying exactly which career he or she would like to try first. It's not long, however, before the latter has surpassed the technician in terms of salary, levels of responsibility, and prestige.

Second, careers that use those high levels of skills are rarely listed, as in newspaper want ads. In fact, 80 percent of the high level jobs are never listed anywhere, and those are the more creative, the more lucrative, the more responsible, and the more meaningful jobs of our society. So it's harder to uncover them and go after them. But most of the lower level technical jobs are listed. So, a person looking at the newspaper ads might be inclined to assume: "If I want a good job, I'd better get some skills." Meaning, of course, technical skills.

(John Zehring is the director of Career Planning and Placement at Earlham College in Richmond, IN. Reprinted by permission from *GROUP* magazine, copyright 1979, Thom Schultz Publications, Inc., Box 481, Loveland, CO 80537.)

TV's "Information Environment" Has Profound Influence on Youth

Neil Postman is a professor of media ecology at New York University. In the following excerpts from an interview, he tells what the "information environment" of television is doing to youth today.

"I define a curriculum as an information system, an instructional system that is designed to shape the minds and character of youth. It uses a particular kind of symbol system to do it, engages students' time in certain ways, and requires

a certain kind of response. You don't have to leave your house and go to a certain building in order to have an instructional program.

"The television curriculum is mainly concerned with capturing the attention of students. The content follows attention. The media go around the clock. You don't get off holidays or illness or weekends. The media, particularly television, are not linguistically centered. They are image-centered and thus non-

God Shed His Grace on Thee

by Jim Frey

It's Sunday morning, January 25. The associate pastor leads the congregation in the singing of "O Beautiful for Spacious Skies" in honor of the freed former hostages. The building is vibrant with heart-felt singing. By the third verse, there are but a few tearless eyes. My wife, Barbara, is wiping a droplet from her face, while I try to hold back so that I might finish the hymn. The Holy Spirit is quite evident in the voices of the church. Following the amen, there is a sense of oneness with God, with our Country and with our fellow believers in Christ. As I sit down, thoughts race through my mind about the meaning of this hymn . . . the abundant blessings that God has given us who live in North America. A greatly blessed well of naturally endowed resources and

James D. Frey is the associate secretary for estate planning, North American Baptist Conference.

beauty. I paused for a moment as I silently reread the words.

It occurred to me that we, as residents of the United States and Canada, (when it comes to God's landscaping of our Continent, there really isn't a border between Canada and the United States), have a tremendous responsibility in managing the great land in which we live. Let us consider Genesis 1:15 and Psalm 115:16. In the former, we see where the Lord placed the man in the Garden of Eden to "cultivate it and guard it," while Psalm 115:16 states that "heaven belongs to the Lord alone, but he gave the earth to man." As with all things, we see that God has given man the earth. We are, therefore, to be provident stewards guarding and cultivating the earth. Yes, we are responsible, as Christians, for the amber waves of grain in Iowa and the Dakotas or in Alberta and Saskatchewan. We can lift our voices in praise to the Creator for the purple mountains' majesties of the Canadian Rockies or the Sierra Madres of California or perhaps the Adirondacks of New York. Certainly, there are few sights that are as awe inspiring as the vast acreage of the fertile, fruited plains of Florida and California or British Columbia and Ontario.

God has shed his grace on us. It is our duty and responsibility to crown this land's good with brotherhood from sea to shining sea. Let us all take up the

challenge to be obedient stewards of his earth that he has given to us. If you should be one who has been so blest with the responsibility of owning land that produces amber waves of grain or fruited plains, I would urge you to make plans for that time when you are no longer able to be an effective steward, either through death or disability. There are numerous methods through which you can do this . . . a will, a trust or perhaps a charitable gift agreement. Whichever is the best for you can only be determined through a confidential consultation with an estate planning professional. The Conference provides this service without charge to you. For a confidential appointment, please complete the coupon below.

In acknowledgement that God has blessed me with real estate property, I would like to know more about how I can best determine the future disposition of this property.

Name _____

Street Address _____

City State/Province Zip _____

Send to: James D. Frey, North American Baptist Conference, 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181 Phone: (312) 495-2000.

Church Extension Project

Friendship Evangelism— Focus of Illinois Church

by Fred Sweet

Directly west and adjacent to Chicago's O'Hare Airport, Elk Grove Village expands westward to touch the villages of Schaumburg and Roselle. These are the three communities that give us our name: "Tri-Community Baptist Church."

With a combined population of 100,000, each village is forecasting substantial growth over the next decade. We are excited to be at the heart of it.

Organized in 1978, Tri-Community has seen slow but steady growth. It now averages 50 to 60 persons in attendance. Since May 1979, when Pastor Fred and Doris Sweet began their ministry here, ten new families and ten single adults have been added to the original nucleus.

The most exciting kind of growth, of course, takes place when people find Christ for the first time. This is our main thrust in 1981, not to be overshadowed by our plans to build our first church building this year. With an excellent congregational giving record, we feel confident to move ahead in this direction, also. Limited facilities and rapidly increasing rental costs are pushing us to break ground this summer.

In 1979 the North American Baptist Conference purchased a two and one half acre parcel of land for the project, land which is now a prime building site. As long as we continue to meet in Adlai Stevenson Elementary School, our expansion and growth potential will be limited.

The Rev. Fred Sweet is pastor of Tri-Community Baptist Church, Elk Grove Village, IL.

What does Tri-Community Baptist Church "look like"? I suppose, much like any other N.A.B. congregation, perhaps much younger, more informal. Only two or three persons come out of North American Baptist background; yet we still find our people warmly attached to our Conference in appreciation for its support.

One of the most remarkable facets of our young church is its style of outreach. Currently, we have no organized visitation program; although an outreach committee is in the formative stages. Our focus, rather, seems to fall naturally upon "friendship evangelism." *It functions like this:* after the initial contact is made (through the neighborhood at work, canvassing), we encourage the building of close relationships. *Step two* is to acquaint the prospects with others from our church. Volleyball games, movies (like "Focus on the Family" series), racketball and picnics are great for this purpose. *Step three* is to introduce them to some church ministry where they will be exposed to the Gospel: morning service and neighborhood Bible study. *The final step*, obviously, is to have one of our people who initiated the relationship to personally share the Good News of Jesus. The soil is now ready; the seed has been planted; the result is up to God.

We believe the time is ripe for a great harvest. We need your continued prayer support. We need your financial investment, as we move now into the critical stage of building and growth.

Contributions designated for Tri-Community Baptist Church, Elk Grove Village, IL, should be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



Worship, instruction, fellowship, and evangelism are four components of Tri-Community Baptist Church. Here Pastor Sweet instructs one of the small groups.



The congregation of Tri-Community Baptist with Pastor Sweet at left.

Revival Comes to Garcia's Ranch by J. E. Timmons

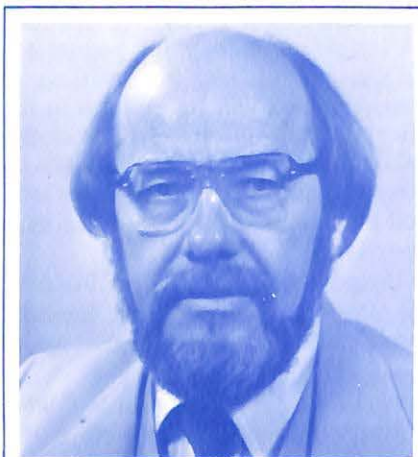
One of the wonderful things about the Lord's work is knowing that we have the promises of God's word.

It has been our joy to work with the people of the Garcia's Ranch Baptist Church in Rio Grande City, Texas.

Rio Grande City is located on the Texas-Mexico border, and of the seven thousand, five hundred people that make up the population, ninety-five percent of them are Spanish-speaking.

If ever there were an ideal mission field, Rio Grande City is one that is certainly a challenge. When we

Pastor and Mrs. J. E. Timmons are N.A.B. missionaries in Rio Grande City, TX.



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.

began working with the church, there were thirty-five in attendance in the Sunday school with two classes. There is now an average of seventy-five with five Sunday school classes.

We have had five persons profess faith in Christ and be baptized. Just recently, seven lovely children made a public profession of faith in Christ as Savior.

During the past summer, we held a vacation Bible school—one of the first in several years here at Garcia's Ranch. We had a total of seventy children in attendance. We saw that every child who attended received a Bible or New Testament.

We have also been able to interest our people in organizing a woman's group, a men's group, and a young

people's group. A good number of people have returned and have united with the church.

We give God the glory and praise.



Missionary Timmons with some of the children in vacation Bible school

The woman sitting in my office with her husband was angry, frustrated, and sulen. She was lonely and yearned for love. But the harder she tried to reach her husband, the more he withdrew. He built higher walls around himself and padded in more insulation. It appeared to be a vicious circle. The more he withdrew, the more aggressive she became. The more aggressive she became, the more he withdrew.

Ruth is a normal Christian woman, and Andy is a rather ordinary man. But they are different in their lifestyles. Ruth is talkative, animated, assertive—she has many interests and involvements. At times, she comes on pushy and, maybe, even overbearing. This occurs especially when she is frustrated, and things are not going her way.

Andy, by contrast, is quiet, but not necessarily withdrawn. He talks, but he also does lots of thinking. He chooses his words carefully and tries to say no more and no less than what he is thinking. He makes decisions slowly, and many times he can be unsure of himself.

When Ruth comes on strong, he does not pull away from her, because he does not love her. He just feels overwhelmed. He feels a need to protect his space. He

is unsure of his boundaries. Her rapidly-fired questions bewilder him. But he is not happy when he pulls away from Ruth. He's lonely, and he feels lost.

Ephesians 5:21 states: "Submit to one another out of reverence for Christ."

This means we must get to know each other. We must adapt to each other. We must make allowances for the ways in which we are different.

In talking to Ruth about her outgoingness, she came to realize she was not bad or wrong in what she did. It was simply a non-productive way to use in trying to communicate with Andy. The same thing is true about Andy. He is a quiet and likable person. That is an all right way to be. But he was not meeting Ruth's needs as she was presenting them to him.

When Paul speaks of being "submissive" to each other, he is saying: "Be open to each other, try to understand each other." All too often we try to change other people, rather than trying to understand them and accept them as they are.

Ruth and Andy are going to work at this new concept of a relationship. I have no doubt that God will bless their efforts. □

WEDDING ANNIVERSARY

To honor the occasion of the golden wedding anniversary of Mr. and Mrs. Philip Hertz, their two sons, Reginald and Barry, his wife Eileen and four grandsons hosted a banquet and program at Saskatoon, SK. Friends and relatives from across Western Canada, Ontario, and California joined in the celebration.



Philip and Thelma Hertz were pioneers in the work of the Southey Baptist Church and had far-reaching influence among the families of rural Saskatchewan through their teaching, farming, and land-clearing occupations. They reside in Hudson Bay, SK, and are members of the Southey Baptist Church, (Verna Peter, reporter.)

EDMONTON, AB. Oct. 27—Nov. 2, 1980, was an eventful week. Twenty-two churches within the Northern Alberta area participated in a Missionary Conference.

"My Commitment to Missions in the '80s" was the theme of the Conference, and the missions project was \$28,000.00: to support a missionary family for one year. The missionaries and mission workers in attendance at this Conference were Dr. and Mrs. Earl Ahrens, Colorado; Dr. and Mrs. Dieter Lemke, formerly of Cameroon; Miss Eunice Kern, Miss Susan Krier, and Rev. and Mrs. Bert Milner, all of Cameroon; Miss Lucille Wipf and Rev. Douglas Woyke of Japan; Rev. Harold Lang and Rev. Fred Folkerts of the N.A.B. International Office, and Rev. Isador Faszter, area secretary.

The week commenced Monday night at Capilano Baptist Church with a potluck supper for pastors, pastors' wives, and committee members to meet the missionaries. On Tuesday and Wednesday nights, missionary services

were held in local churches. A ladies' area rally at Northgate Baptist Church was on Thursday with Miss Lucille Wipf as speaker. Rev. Fred Folkerts was the speaker at the senior citizens' luncheon held Friday noon at German Zion Baptist Church.

An area prayer breakfast was held on Saturday morning with Rev. Doug Woyke as speaker with Mrs. Ahrens and Mrs. Lemke as special guests for the children. Saturday evening the youth had a progressive supper with Dr. Ahrens as their speaker.

The closing Conference Rally was held at the Northern Alberta Jubilee Auditorium Sunday evening with a mass choir and drama led by Edward Link and assisted by Morris Ertman. Miss Susan Krier and the Rev. Doug Woyke gave their testimonies. The Rev. Harold Lang presented a challenge through his message that evening.

The whole week was a time of sharing, rejoicing, self-examining, and pledging oneself to do more for our Lord by upholding our missionaries through prayer and support. (Lillian Sass, reporter.)

WINNIPEG, MB. On Dec. 31, 1980, eleven young people followed the Lord in baptism at the German Baptist Mission Church. In addition to this, two baptismal services and special Thanksgiving Day offering were special gifts of the Holy Spirit for the benefit of the whole congregation.



Spiritual blessings came to members and friends of German Baptist Mission Church through the ministries of Dr. John Regehr at the Spiritual Leadership Camp and through the evangelistic efforts of the Rev. Dieter Reda of Kitchener, ON

The congregation celebrated the 95th birthday of Brother Jonathan L. Otto.

Presently, the church is trying out ways and means by which a meaningful and harmonious application of the English and German language can evolve for the benefit of our daily and future church and missionary work.

our conference in action

The Reverends Siegfried Hoppe and Walter Schroedter are the pastors of our church. (Horst Rath, church clerk.)

ABERDEEN, SD. The Rev. Monte M. Michaelson, pastor of Calvary Baptist Church, recently baptized 13 people and welcomed them as members of the church. Six persons also joined the church by transfer of letter making a total of 19 new members. (Viola Tesky, reporter.)

RENTON, WA. On New Year's Eve, the congregation of Evergreen Baptist witnessed the baptism of a young college girl. The young woman and her mother were extended the hand of fellowship during the communion service, which followed the baptism.



The earlier part of the evening was spent in a time of games, fellowship, singing, refreshments, and then a devotional-testimony time, as we reflected on things past as well as our personal goals for 1981. (Mrs. Myrl Thiesies, reporter.)

PORTLAND, OR. Delegates from nine churches formed an ordination council to examine Kenneth Stoller for ordination into the Christian ministry. The Council met at Bethany Baptist Church on Jan. 9, 1981.

Dr. Donald N. Miller, senior pastor, Bethany Baptist Church, explained the purpose of the meeting. The Rev. Larry Neufeld, was elected permanent chairman of the Council and the Rev. Bernard R. Fritzke as permanent clerk.

After Stoller presented his prepared statement and was questioned by the Council members, the Council, in executive session, recommended that Bethany Baptist Church proceed with Stoller's ordination.

HERREID, SD. On New Year's Eve, the pastor of Herreid Baptist Church, the Rev. Edward Kopf, baptized three per-

our conference in action

sons. This service also included special music, testimony time, readings, and message by the pastor. A time of fellowship and refreshment followed.



In the last hour of the old year, the baptismal candidates were welcomed warmly into the fellowship of our church during a communion service. Pastor Kopf then gave an inspirational message.

The old year was ended and the new begun with a season of prayer. The evening proved to be a spiritual uplift to all who attended. (Pearl Huber, reporter.)

PLEVNA, MT. First Baptist Church hosted an annual joint Thanksgiving service with Rev. Miles Renaas of the Peace Lutheran Church as speaker. The Emmanuel Evangelical Free Church was also represented in the program. Members from all three churches composed the choir.

The congregation of First Baptist welcomed its new pastor, Greg Odell, and his family at a reception on Dec. 7, 1980. Following a program, refreshments and fellowship, a surprise pantry shower was given to the Odells.

The Odells have two children: Jonathan (2) and Melissa (3 months). (Mrs. Alberta Couch, reporter.)

KYLE, TX. On Jan. 4, 1981, the Immanuel Baptist Church welcomed its new pastor and wife, the Rev. and Mrs. Keith E. Eitel. They have two children: Angela (2) and Paul (1).



On January 9, a reception was given honoring the Eitels. Welcoming addresses and greetings were given by representatives of the Southern Association churches and local members. The Eitels responded.

Dr. Jimmy Cobb, who was the interim pastor for four months, presided at the service and gave the charge to the church and to the members of the church.

The Eitels served as missionaries to Cameroon, West Africa, for almost three years. (Adolph Hill, church clerk.)

MINITONAS, MB. God has again provided for the needs of First Baptist Church in a wonderful way. In the absence of a pastor, Mr. Bernard Bredin, a schoolteacher in Swan River, served the Church in the morning worship service until our student pastor, Mr. Bradley Westover, arrived in May 1980. Bradley is a student at N.A.B. College. He served the Church in both the morning and evening services until the new pastor and family, the Ronald Kelways, arrived in August 1980.

The Church was involved in the summer camps. The Metis Indian Club continues to meet.

The Women's Missionary Fellowship served a church family fellowship supper, at which one of our missionaries from Cameroon, Miss Elizabeth Mantay, was guest speaker. (Elsie Fichtner, reporter.)

ST. PAUL, MN. Honored at a reception was Mr. Reuben Heckmann, caretaker for twenty-five years of Redeemer Baptist Church.



Those attending the reception reminded Heckmann of his generous giving of time and service as well as of himself. A poem and a "thank you" plaque were presented to him. A gift was also presented to his wife, Dorothy,

who faithfully shared his work with him.

Sheet cakes depicting Heckmann shoveling snow, slinging the mop, and preparing the coffee were skillfully done in frosting. Letters, phone calls and remembrances were received by Heckmann from former pastors and members. (Margaret Stahnke, reporter.)

CARRINGTON, ND. A choir consisting of 35 members from Calvary Baptist Church, Bethel Chapel, and Church of the Nazarene presented the musical, "Carol of Christmas," by John W. Peterson at 5 p.m. and 7 p.m. concerts in December. A brass ensemble, piano, and organ supplied the accompaniment. The handbell choir presented two selections. The auditorium was filled to capacity.

A special Christmas concert was given by the handbell choir with area churches as invited guests.

The children of the Sunday school of Calvary Baptist presented as their Christmas program, "Little Flute Player."

The Rev. Robert Lang is pastor of the church. (Vi Pepple, reporter.)

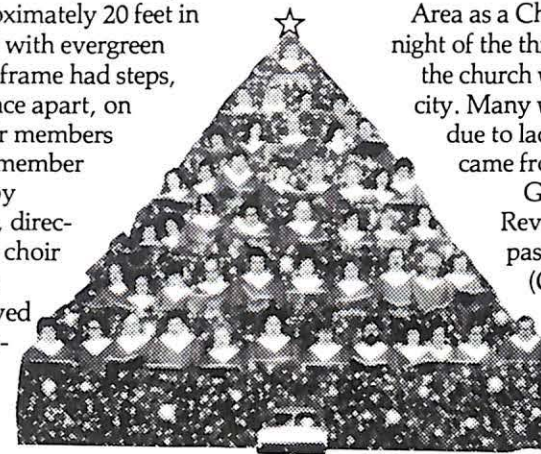
ONOWAY, AB. On Nov. 30, 1980, seven candidates were baptized in the new baptistry of Onoway Baptist Church, and on December 6, they were received as members of the Church. As each new member was welcomed, Pastor Wenzel Hanik gave him/her a special verse and challenge for commitment to Jesus Christ and his Church.



On December 3, the ladies of the Church sponsored a lovely dinner for senior citizens of the community. There was an excellent response. A carol sing was led by Pastor Hanik. Special music was provided by several students from the North American Baptist College. (Sonia Turner, reporter.)

ELGIN, IA. On Dec. 21, 1980, the Rev. Ben Hulsing baptized four persons on profession of their faith in Jesus Christ as Savior. We rejoice in these additions. (Mrs. Leon Jacob, reporter.)

LANSING, MI. On Dec. 21, 22 and 23, 1980, the congregation of Colonial Village Baptist Church enjoyed the living Christmas tree, a man-made tree. This tree was made by building a frame of approximately 20 feet in height covered with evergreen branches. The frame had steps, an equal distance apart, on which the choir members stood. The 47 member choir was led by Marjorie Baier, director. The youth choir of 25 members was also involved in this presenta-



tion of praise to the Savior.

Each year for eight years, the Colonial Village Baptist Church has presented this living tree and cantata to the citizens of the greater Lansing Area as a Christmas gift. Each night of the three performances, the church was filled to capacity. Many were turned away due to lack of room. Some came from as far away as Grand Rapids. The Rev. Art Boymook is pastor of the church. (Charlie Yeomans, reporter.)

GACKLE, ND. On a recent Sunday, members of the Grace Baptist Church



witnessed the following of the Lord in the waters of baptism of eighteen people who were baptized by Pastor Milton Falkenberg. (Dian Dockter, reporter.)

DRUMHELLER, AB. On Oct. 28, 1980, the Zion Baptist Church held a farewell social for its pastor and wife, the Rev. and Mrs. Ron Parrott, and their family. The program consisted of musical numbers, readings, and messages from the different departments of the church.

During the missionary conference held in our area, Missionaries Laura Reddig, Eunice Kern and Eleanor Milner spoke. With slides, each one gave an interesting and enlightening report of her phase of work: Laura Reddig, who is a retired missionary who served at the Mbingo Baptist Hospital, Cameroon; Eunice Kern who taught at Saker Baptist College, Victoria, and Eleanor Milner who taught at Cameroon Baptist Theological College. (Ida Ziegler, reporter.)

MADISON, SD. The birth of our Lord Jesus was celebrated in special ways at

West Center Street Baptist Church. The traditional observance of the advent wreath was led by the John Aus family.



On Christmas Sunday morning, a brass ensemble accompanied the singing of the carols. The entire Sunday school participated.

The entire Sunday school participated in a Christmas program on December 21 under the direction of Delora Sims. A mission offering was presented by each class.

Christmas Eve was spent caroling at homes of N.A.B. shut-ins. This was followed by an impressive candlelighting service at the church.

A New Year's Eve fellowship included hymn singing, games, the movie, "Pilgrim's Progress," and prayer.

Under the Lord's leading, our church recently acquired two lots adjacent to the church. This will add an additional parking area. The Rev. Doug Bittle is pastor. (Catherine Jung, reporter.)

ST. CATHARINES, ON. Our hearts rejoiced with a group of ten adults who were baptized in the Sunday evening

our conference in action

service on Nov. 23, 1980, at the Lakeshore Baptist Church. The following



Sunday, there was the observance of the Lord's Supper, and those pictured were welcomed to the membership of the church. (Pastor George E. Engle, reporter.)

XENIA, OH. Members of Community Baptist Church praise and thank the Lord for spiritual growth as well as for growth in membership. The Rev. Art Bollaert, pastor, became pastor of the church in July 1978. That year, two were baptized, and three persons joined our fellowship. In 1979 one person was baptized, and eleven new members were extended the hand of fellowship. In 1980, there were twelve baptisms, and nineteen new members were welcomed into our church family. (Esther L. Lucius, reporter.)

BALGONIE, SK. Ben Strohschein, the Rev. and Mrs. R. Neuman, formerly of Nigeria, and the Rev. Ralph Nelson, Brazil, were missionary speakers at Balgonie Baptist Church in 1980. Another former missionary, Dr. Laura Reddig, spoke at the church's fifteenth anniversary service. Missionary Betty Mantay spoke at the annual program of the Women's Missionary Society.

Since the Balgonie Baptist Church acquired more than three acres of land, the congregation is now in the midst of a new building project. (Ruth Rosom, reporter.)

KELOWNA, BC. During 1980, 44 persons were added to the 137 members of the Lakeview Heights Baptist Church, which makes it perhaps the fastest growing church in British Columbia. Since the church's organization in 1964, attendance has grown to approximately 300 in the Sunday morning service and 150 in the evening. The Rev. Ed Hohn is pastor. (O. Zimmerman, reporter.)

In Memoriam

REV. GERHARD P. SCHROEDER—pioneer, poet, preacher, prophet, author, saint, father, student, husband, friend, musician, teacher, evangelist, patriot, child of God, missionary linguist—anyone and all of these describe him. He was born Nov. 8, 1889, at Rosenthal, Ukraine, Russia, and died after 91 years of ministry on Nov. 30, 1980. The early years of home and community life in Russia were relatively enjoyable and tranquil. His commitment to the Lord came early in life. On June 9, 1914, he married Gertrude Peters. Following their marriage, the family faced years of hardship and persecution as the political chaos, following the overthrow of the Czar, took over. In 1923 he and his family fled their home region and eventually immigrated to Alton, MB. With a continued interest in ministry and the heart of a pioneer, he served a number of preaching stations in the Zeland, Alberta, area from 1923-25. He and his family served in the Morris, MB, area 1926-30, in Ebenezer, SK, 1930-34, and in Nokomis, SK, 1934-36. These early ministries required a pioneer heart, a strong constitution, and a willingness to serve. He traveled under the severest conditions with horse and buggy or sled. From 1936-42 he served in Max, ND, then 1942-44 in Linton, ND. His years in Minneapolis, MN, 1944-48, involved a Bible teaching ministry. In 1948 he moved to Lodi, CA, and remained there until his death. He had been a member of First Baptist Church for many years. During the latter years (when he published his book, *Miracles of Grace and Judgment*), He was a member of Temple Baptist Church. He will be missed by many whose lives were touched through his various ministries. These include people in Canada and the United States who heard him as a Bible teacher, pastor or evangelist, young and old who enjoyed his music, readers who became acquainted with him through his book, Russian-Americans who identified with his experiences, neighbors who were able to observe his loyalty and patriotism, and coworkers who shared in his commitment and dedication. He leaves a rich heritage of spiritual concern and dedication to both family and friends. Survivors include his wife, Gertrude of Lodi; five daughters: Margaret Sinclair, Larchwood, IA; Katherine Freeman, Three

Hills, AB; Trudie Lippert, Joanne Wiebe and Doris Ehlers, all of Lodi; two sons: Peter and Gary, both of Lodi; two sisters: Tina Klassen and Lena Reimer; 20 grandchildren, and seven great-grandchildren. Dr. Kenneth L. Fischer and Pastor Ernie Rogalski officiated at the funeral service.

EMMA BIBELHEIMER, 88, was born in Hanover, Canada, Aug. 18, 1896. She was the wife of the Rev. Emmanuel Bibelheimer who preceded her in death in 1965. Their pastorates included Cleveland, OH; Monroe, SD; North Freedom, WI; Mound Prairie, MN; Cathay, ND, and Missoula, MT. She was a co-worker with her husband as a Sunday school teacher, W.M.S. president, choir member, and in hospitality. During her earthly pilgrimage, she moved 28 times, spending the last four years with her daughter in Lodi, CA. Survivors include three sons: Louis of Cathay, ND, Alvin of Tacoma, WA, Earl of Spokane, WA, and a daughter, Ruth Mehlhaff, Lodi, CA. Pastor Ervin Gerlitz conducted the memorial service at Calvary Baptist Church, Tacoma, WA.

MRS. ELIZABETH RENSCHLER, 82, was born Oct. 17, 1898, in Odessa, Russia, to John and Christina Schlecht and died Jan. 18, 1981. In 1910 she immigrated to the United States with her parents, settling at Eureka, SD, and later at Temvik, ND. On Jan. 12, 1933, she married John J. Renschler. After farming near Linton, ND, they retired to Linton in 1947 and in 1978 to the Strassburg Nursing Home. She accepted Christ as Savior and was baptized in 1960. She is survived by her husband, one sister, three sons, two daughters, 12 grandchildren, and six great-grandchildren. The Rev. Clyde Zimbelman and the Rev. Arthur Fischer officiated at the funeral service at First Baptist Church, Linton.

EDMUND BAUMBACH, 69, was born in McClusky, ND, on Nov. 16, 1911, and died Jan. 13, 1981. He moved to Lodi in 1920 with his parents. He married Kathryn Young Dec. 3, 1930. At 14 he accepted Christ and truly wanted to serve the Lord in all areas of his life. He joined First Baptist Church, Lodi, in 1948, where he served as deacon, trustee, and adult Bible teacher. He ministered at rescue missions, prisons, and correctional schools. Survivors include his wife, Kathryn, of Acampo, CA; one son, Lloyd, Stockton, CA; one daughter, Joyce Engel, Woodrow, SK; three

brothers: William, George, and Robert; one sister, Louise Springer; ten grandchildren, and four great-grandchildren. The Rev. Walter Dingfield and the Rev. G. G. Rauser officiated at the memorial service.

WALTER SCHROEDER was born in Philadelphia, PA, on Jan. 5, 1915, and died on Jan. 20, 1981. Walter was a lifelong resident of Cranbury, NJ, but was a member of First Baptist Church of Jamesburg, NJ, from his youth. He served as a trustee of the church. Before his retirement in 1980, he had been employed at Peter W. Schweitzer Div., Kimberly-Clark Co., in Spotswood, NJ, as a papermaker for 31 years. Survivors include his wife, Lois Ivins Schroeder; a son, Walter, Jr., Pemberton, NJ; two daughters: Mrs. Marlyn Ann Brown, North Brunswick, NJ, and Cheryl at home; two brothers: Arthur and Alvin; a sister, Mrs. Gertrude Waltrip, and six grandchildren.

MRS. MARGARET QUASCHNIK, was born Nov. 4, 1895, near Artas, SD, to Andrew and Margaret Bischke, and died Feb. 14, 1981, in Mobridge, SD. She grew up in the Artas area. She married Jacob Quaschnik in Herreid, SD, on Dec. 22, 1918, where they lived until they entered the Mobridge Care Center on May 4, 1971. She was converted and baptized in 1924. She was a member of the Women's Missionary Society. Survivors include one son: LuVern, Mobridge; one daughter, Mrs. Herbert J. Hieb, Harrold, SD; one brother, Ernest A. Bischke, Mobridge; four grandchildren and two great-grandchildren. Her husband preceded her in death in 1977. The funeral service was conducted by the Rev. Edward Kopf and the Rev. William Akin.

TOUR TO ROME AND ISRAEL

I would like to invite you to join Dr. Roy Gustafson and me for a delightful holiday to Rome and Israel September 12-24, 1981. Dr. Gustafson is an associate evangelist with Billy Graham and has toured Israel over 90 times. Join us for this great time together. Contact me:

Pastor Bill Cummins
Ebenezer Baptist Church
21001 Moross Road
Detroit, Michigan 48236
313-882-2728

What's Happening

■ *The Rev. and Mrs. Harry Johnson* have moved to Sioux Falls, SD, where Harry is engaged in studies at North American Baptist Seminary working on an M.A. in Counseling and transmuting his B.D. to a M.Div. degree. Mrs. Johnson is completing her B.A. degree in education at Sioux Falls College. At the end of the spring semester, they will be available to serve a church.

■ *Mr. Bob Carroll* has joined the staff of Rose of Sharon Baptist Church, Richmond, BC, where the Rev. Ervin Strauss is pastor.

■ *The Rev. Gerhard Kalmbach* resigned from the pastorate of Thornhill Baptist Church, Calgary, AB, effective the end of May 1981 to complete his studies. He has served this church since 1973.

■ *Allen Unger* resigned from the pastorate of Elim Baptist Church, Beausejour, MB, effective March 29, 1981, to accept the pastorate of Zion Baptist Church, Drumheller, AB, effective April 6, 1981.

■ *William Malick* was ordained by Holiday Park Baptist Church, Pittsburgh, PA, where he is pastor, on Jan. 11, 1981.

■ *Steven May*, a 1981 graduate of North American Baptist Seminary, Sioux Falls, SD, has accepted the position of associate pastor at First Baptist Church, Elk Grove, CA, effective June 1981.

■ *Rev. Dale Fuchs* becomes the associate pastor of youth and Christian education at Pineland Baptist Church, Burlington, ON, May 1, 1981. Since 1978 he has served as assistant pastor at Ridgemont Baptist Church, East Detroit, MI.

■ *The Rev. Reinhold Wilde*, pastor of Immanuel Baptist Church, Edmonton, AB, resigned effective the end of May 1981. He is awaiting the Lord's guidance in regard to future ministry.

■ *The Rev. Eldon Janzen* will become administrator of the Baptist Residence

for Women, New York, NY, effective May 1, 1981. Janzen has served as pastor of Valley Stream Baptist Church, NY, since 1973.

■ *Northside Baptist Church*, Sioux Falls, SD, is building a new church in a new location. The church has changed its name to *Hillcrest Baptist Church*. The Rev. William Crews is pastor.

■ *Monte Michaelson*, pastor of Calvary Baptist Church, Aberdeen, SD, was ordained Nov. 23, 1980.

■ *Mr. Kenneth Stoller* was ordained into the Christian ministry by Bethany Baptist Church, Portland, OR, in January 1981. He is a graduate of North American Baptist Seminary and is youth pastor at Grace Baptist Church, Racine, WI.

■ *Dan Tidsbury* resigned as pastor of First Baptist Church, Smoky Lake, AB, effective the end of February 1981 to get further training in the field of radio and television communication. He is available for pulpit supply in the Edmonton, AB, area.

VACATION PLUS FOR THE ENTIRE FAMILY August 1-8, 1981 FAMILY CAMP

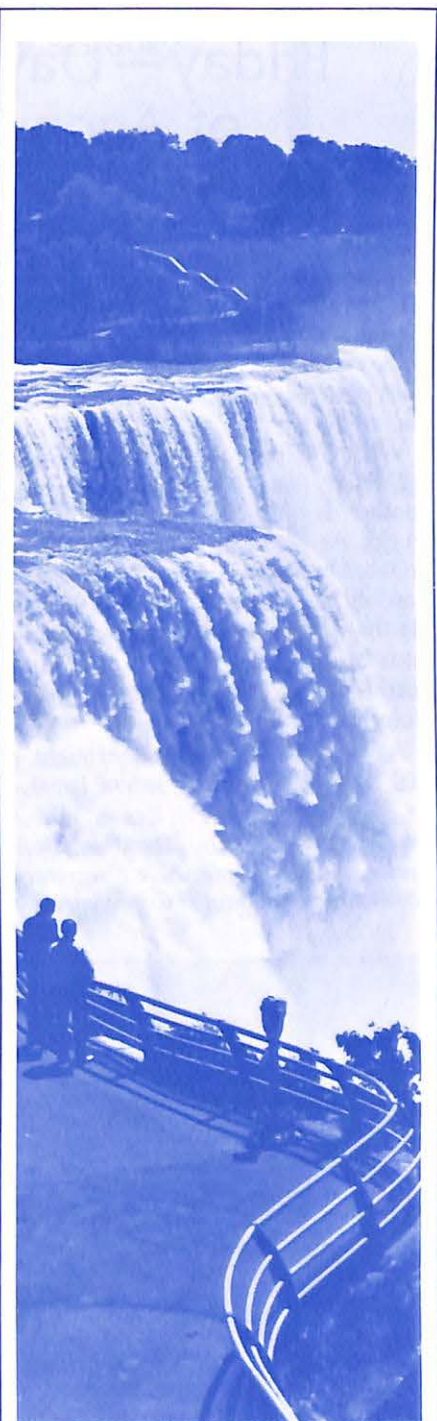
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Ephesians 4:1-6

Editorial Viewpoint

Friday—Day of Agony

The arrest of Jesus occurred during the night between Thursday and Friday, and sometime after midnight Jesus was tried and condemned to death. It was perhaps about two in the morning when the mob was aroused and gathered by Jesus' enemies to force the issue and put Jesus out of the way as quickly as possible.

What a day of tragedy and mystery this Friday was! There has never been another day like it in the history of the world. As we again review and reflect on what happened on this day, we have possibly exclaimed—incredible! Incredible that they could put such a man as Jesus of Nazareth, the Son of God, to death! The week that began so triumphantly ends with a crucifixion.

As he was accused and brought to trial by the religious leaders of Israel, it

Guest editorial is by the Rev. John Binder, D.D., executive secretary, North American Baptist Conference.

is reported that Christ "held his peace." How majestic was his silence! He made no effort to defend himself. He left his vindication to God.

In the moment of the Lord's need for companionship as he was going out to die, even his closest friends were far away. Peter is an example. Peter saw to it that there was a measurable distance between himself and the one whom he said he was willing to accompany to death, if need be. What a gap there often is between the ideal and the actual in most of our lives!

Peter's denial occurred about day-break and must have added to the Saviour's sorrow. Peter allows his master to go to prison and death alone. Peter stood at a distance when Jesus was spat upon, mocked and turned over to the soldiers.

Isaiah 53 is the most impressive record of the suffering of Christ, the agony of that Friday. Every verse supplies some fresh glimpse of the crucified one, yet the vision was given to the prophet 700 years before Christ was born. There is nothing more helpful to faith than to go on our knees and read this chapter slowly, praying as we read

for a new vision of what really took place on Calvary. It is only then that we can enter into the meaning of the death of him who was "wounded for our transgressions and bruised for our iniquities." Christ gave his life freely and unreservedly so that mankind could have salvation abundant and free.

The suffering and agony of Christ should motivate us as Christians to reach out to others who are suffering today. We should reach out with concern for a mother of a crippled, retarded or disadvantaged child who is despised in a strange way for not being "normal."

We should have a concern for those that have lost loved ones by terrorism, violence on the street or in homes, floods, earthquakes and dreadful diseases like cancer.

We should try to imagine the sufferings of wars—innocents left hungry, homeless and bereaved—left without much help by society that can produce life in a test tube and orbit the moon.

We should bow in sorrow this Good Friday for the millions who have never once clearly heard the Gospel.

May the agony of the crucifixion of Friday and the hope of the resurrection of Sunday arouse a new compassion in our hearts to reach the alienated, afflicted and unloved with the good news of Jesus Christ.

Biblical Leadership

The North American Baptist Ministers' Conference
to be held on the campus of
The North American Baptist College/Divinity School
Edmonton, Alberta
August 4-7, 1981

For inspiration and fellowship, all N.A.B. ministers and their families are invited to attend the Ministers' and Wives' Conference.
Churches are encouraged to assist their pastors financially as well as in allowing them time to attend this Conference in addition to their vacation time.

Workshops

- Frances Schaeffer Film Series—
- Choosing and Developing a Method of Evangelism
- Inerrancy and Inspiration
- The Cults, Attack
- The Christian Family
- Development of Finances and Estates
- The Missionary Dilemma
- Developing a Staff Team

Special Sessions for Ministers' Wives

- Jeanette Clift, author, *Some Run with Feet of Clay*
- Elenor Kern, Sunrise Baptist, Fair Oaks, CA

Children's Activities

Fee to be paid daily according to activity

Meals at N.A.B. College Cafeteria

- \$10.25 per day per adult
- 9.50 (per day per adult if purchased prior to Conference)
- 4.35 per day per child, ages 5 to 10
- Children under 5, meals free.

Speakers

- Dr. John MacArthur, Panorama City, CA
- Dr. Ralph Powell, Sioux Falls, SD

North American Baptist Ministers' and Wives' Conference

Please reserve ____ single beds at \$5.00 per day per adult (linens furnished); \$1.00 per day per child (provide own sleeping bag). *(Provide your own bedding and towels.)*

Please indicate room accommodations: ☐ 2 beds per room; ☐ 4 beds per room
Please reserve ☐ trailer/RV parking space on campus at \$5.00 (electricity only)

Please include a check for the registration fee ☐ \$17.50 single; ☐ \$25.00 couple

Name _____ Spouse's name: _____

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Send registration form to Rev. Gerald Scheel, Central Baptist Church, 9419-95 St., Edmonton, AB, T6C 3X4

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Please make your reservations
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REGISTER CITIZEN OPINION

Baptists have an obligation to make known their tradition of the separation of church and state, and to communicate their understanding of the Gospel's loving concern for the poor and oppressed.

To assist you in contacting the President or members of the Congress and the Supreme Court, REGISTER CITIZEN OPINION provides all the information necessary — names and addresses, the proper form for addressing them, and tips on effective communication.

This excellent booklet can be ordered from the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002. (Single copies 35¢ postpaid; ten for \$3.00, 100 for \$25.00 plus shipping.)

Baptist Herald

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Dawn

