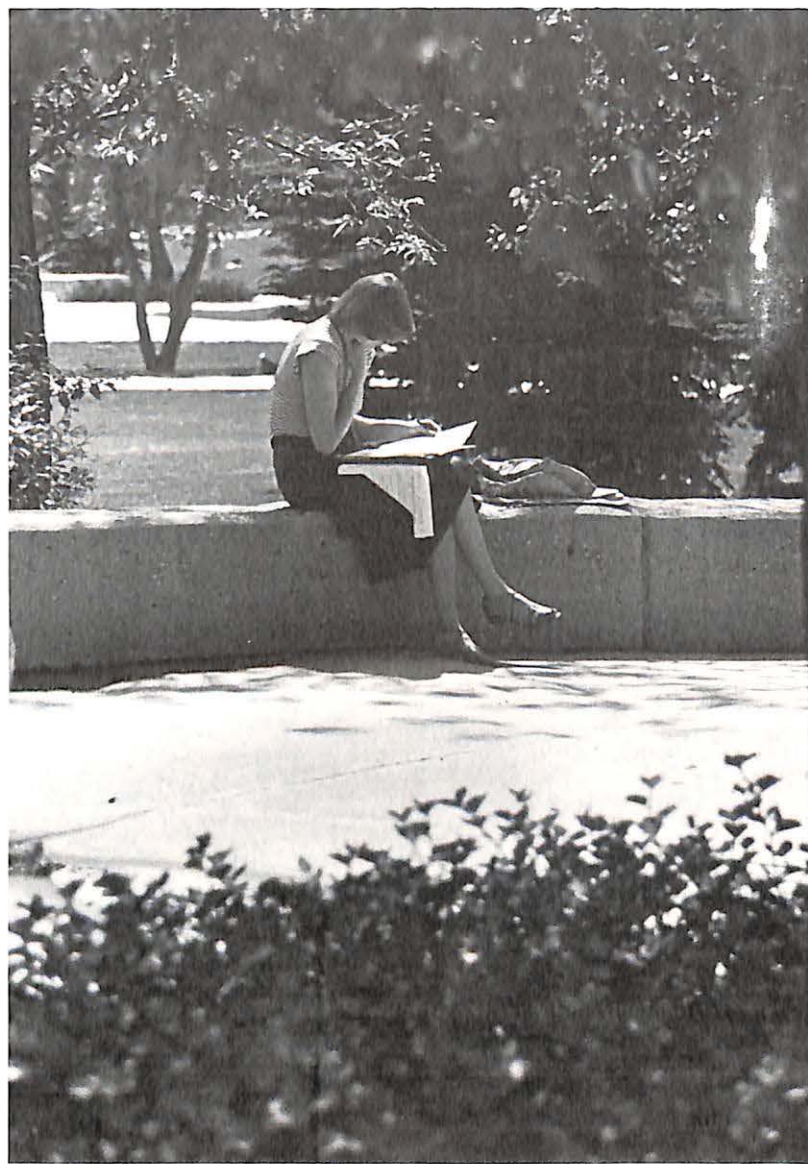
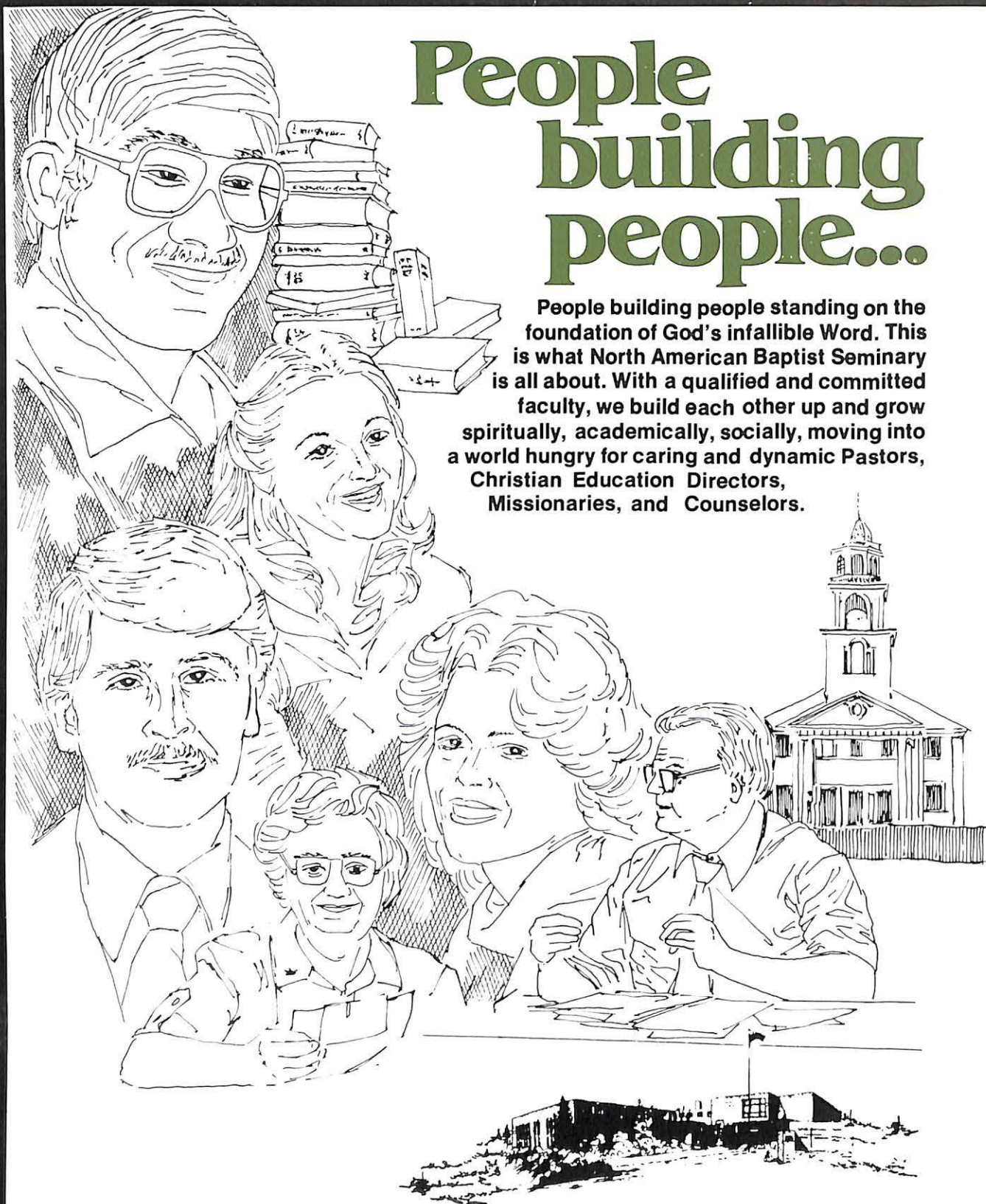


Baptist Herald

February 1981





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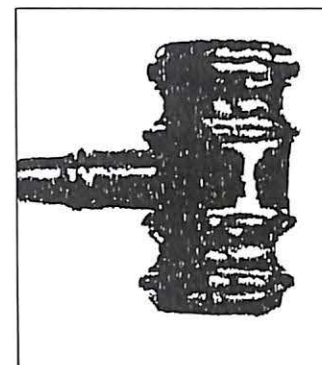
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(*The Growing Edge*)
Sara Lou Pasiciel
(*Woman's World*)

COVER: Photo by Com/Ed, University of Calgary



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Preparing a University Survival Kit

Advice to Parents and Youth Anticipating College by Harry Hiller

Young people usually enter a college or university with mixed emotions. Cavernous campuses and large student bodies combined with demanding and specialized courses appear both challenging and overwhelming at the same time.

Parents, too, feel an anxiety and uncertainty at the thought of a son or daughter "leaving the nest." They sense that a never-to-be-recovered phase of their family togetherness has come to an end. Of more concern, is not knowing where this new path will lead their offspring.

To the Christian young person and parent, entrance into a secular post-secondary school also raises further concerns. The student frequently asks, "Can I or should I keep the faith?" "What should be the form and content of my faith?" "Must I be a carbon-copy of my parents in items of belief and Christian life-style?" "How do I respond to the un-Christian and anti-Christian influences on

campus?" "Do I dare to express my doubts and questions?"

There was a time when the gap between high school and college appeared more severe than it is now. High schools were grounded in a community-based Christian culture, and colleges lacked that tie. Now high school students are exposed to more aspects of a secular culture long before they come to university.

What makes college life different, however, is that many students must live away from their protective support base, that is, their home. Furthermore, universities seek to expand the mind with more critical and reflective thinking. Thirdly, the presence of greater freedoms, for example, class attendance and life-styles, leave the student more time for personal exploration and choice in decision-making. All of these factors suggest significant pressures on our young people.

My own view is that Christian parents and students ought not to think of universities as a hostile environment in which they must be fearful of professors and other influences deemed anti-Christian. Instead, universities are more neutral environments with both the good and the bad available. It is up to the student to sort out these things. Each person must develop his own survival kit to learn how to deal with the issues he/she faces. All

of us, as Christians, can help pack this kit. Here are some suggestions.

Create an Atmosphere of Reflection and Evaluation in the Home

Young people desperately need a home environment where difficult matters of an intellectual or moral nature can be discussed. Parents frequently feel inadequate to supervise this process, but a sympathetic ear is needed. The worst possible situation is one where critical assessment is completely stifled. Since one of the major tasks of universities, is to teach students to critically evaluate what they encounter, students frequently reel from the shock waves of these assessments. They may want to try out their ideas on parents to try to find an answer, or they may just want emotional support. By encouraging your student to be thoughtful and reflective about what he sees and hears, parents provide important skills to help the student assess and cope with all aspects of his university experience.

Use Youth Groups or Classes to Deal with Important Intellectual-Faith Problems

Perhaps it is the scarcity of time or resources, or the emphasis on fun-times together, but one of the greatest problems of youth is that they have had little instruction in important intellectual and moral problems under the auspices of the church. Many matters are "swept under the carpet," and we pretend they do not exist. For example,

when was the last time the matter of creation was discussed with your youth? Many youth grow up with split personalities where they parrot the Genesis creation story at church and an evolutionary model at school. Students and parents should request help from a knowledgeable Christian in dealing with these and other pressing matters within a youth group. The goal should be to prevent the development of an unbridgeable chasm between intellectual and spiritual growth and to seek Biblical enlightenment on matters of critical concern.

Locate Spiritual and Intellectual Models

Youth need to see that their questions are not unique and that others have grappled with similar problems before them. Having problems with miracles or the problem of suffering? Read C. S. Lewis. Want to read how an agnostic academic came to the faith? Check out Malcolm Muggeridge. Find a Christian university professor to whom you can take questions. It was a Seminary professor at a summer camp who introduced me to an invaluable book that I have used and quoted many times. These interpersonal encounters are enormously helpful in the Christian pilgrimage of a student.

Develop and Use Student Support Structures

Locate campus Bible study groups, Christian student organizations, and off-campus

churches where your spiritual growth can keep pace with your intellectual development. Be careful not to substitute involvement in these groups for good academic performance. Don't worry about criticizing a theory from class until you know and understand it first. Later, it might be helpful to discuss it with others in a Christian group. Home churches can register their prayer support for students at university through establishing a "student of the week" program.

Develop a Personal Devotional Life

Many enter university concerned about the uncertainty of the future. Career goals are uncertain or change frequently. Try to avoid making career decisions in a secular vacuum. Pray for guidance in

course selection and performance. Seek God's will for your employment future. Find that niche where God can use you not only for self-fulfillment but also for Christian service. Students need to be reminded to use these "quiet times" with God and his Word for these purposes.

In my view, the university experience is primarily a time for helping students put their future together as far as is humanly possible. These years need to develop character and proficiency for later usefulness in the service of God and man. Let's let our students know that the Christian community needs them and stands behind them!

□

Dr. Harry Hiller is a member of The Faculty of Social Sciences, Department of Sociology, The University of Calgary, Alberta, and is a member of Brentview Baptist Church, Calgary.



Com/Ed Photography, University of Calgary

Is It Time for Family Council?

by Daniel N. Leininger

Tapping the table with the gavel, four-year-old Rachel began the meeting by saying, "Family council start!" I found myself smiling as were Matthew, our seven-year-old, and Donna, my wife. Not everything that happened back then in our family became an occasion for such satisfaction. Yet this time, I smiled out of both pleasure and disbelief. The pleasure came from seeing our family working together in sharing household tasks and in planning family fun. My disbelief came from the serious response our children were making. I honestly thought they were too young to act so responsibly.

Webster's Dictionary defines the word "council" as "a group of people called together for consultation, discussion, or advice." Such a group might administrate, advise, or even make laws. A city council is a legislative body for a city.

What, then, is a "family council?" A family council is a technique for putting an end to the war between parents and children. A family council offers one formal way to establish a climate of Christian democracy in the home. It provides a forum for decision-making. Here family concerns may be expressed, discussed, and solved by the whole family. It helps the home to move

from a climate of conflict toward one of cooperation.

What does having a family council teach your children? It teaches them to evaluate problems, to seek solutions, and to make decisions. It teaches them the work that it takes to keep a family going. Children learn that responsibilities belong to everyone, not just to parents. Sharing household tasks teaches children that they have something which they can contribute to the family's well-being. It teaches children self-respect, honor, and responsibility.

What does a family council teach parents? It teaches them to replace "nagging" with "quiet action." We "talk at" our children so much that they often become "mother-deaf" and by their teen years have become "father-deaf" as well. Negotiating rules as a family eliminates the need for "nagging." When parents take a family council approach, they are sharing the adult responsibilities of living together as a family. They are teaching children how to think and behave as adults. There is little need for parental nagging. All that is needed is a quiet reminder of what "we have decided as a family."

Some Warnings

If the idea of a family council is beginning to sound like a panacea for all family problems, let me provide some initial warnings as well. First of all, do not start a family council unless you are interested in hearing what your children have to say. Taking your children's opinions and complaints seriously is not an easy task. Parents are often tempted to give "put down" messages. Other times, we try to convince children that they do not really feel the way they do. We often become threatened as parents if our children "talk back" to us in the same authoritarian tone that we "talk at" them from time to

time. "It is just plain disrespectful," we often say. Feeling a wound in the soft underbelly of our parental authority, we are quick to cite the Biblical injunction, "Honor thy father and mother." Yet we seldom remember the corollary of Ephesians 6:4: "Father do not provoke your children to anger but bring them up in the discipline and instruction of the Lord." Allow me to paraphrase the apostle's words here. "Do not lord it over your children until you drive them toward anger, but rather disciple them and teach them in the Lord's way."

Secondly, do not start a family council if you believe that a competitive spirit is better for your home than a cooperative spirit. We pride ourselves not just for being competitive but for being fiercely competitive and for always expecting perfection. Just ask yourself how many teams have a cheer that goes, "We're number two or we're number three!" Certainly rivalry and accuracy have an appropriate place in character building, but fierce competitiveness and demanding perfectionism take their toll in the home. Sibling rivalry, as well as the war between parents and children, yield many casualties and walking wounded all around the family tree. Why is it that the majority of all homicides occur within family units? We do not have to look far to see examples of the violently destructive nature of rivalry and competition in families. We even find that God in his providence has recorded such evidence in the Holy Scripture. For example, the relationship of King David to his rebellious son Absalom provides a vivid yet tragic reminder (II Samuel 13-18).

Thirdly, do not start a family council if you do not want to take the time to show your children how to make responsible decisions. Parents become their children's first and most influential teachers. When we include our children in family responsibilities and decision-making, we teach them lessons in maturity,

which they will never forget. Proverbs 22:6 encourages us to "train up a child in the way he should go, and when he is old he will not depart from it." Such training takes much energy, requires an investment of time, yet bears great reward. As the twig is bent, so grows the tree.

Starting a Family Council

How can you start a family council? Well, every family may do it a little differently, so let me just share briefly how we arrived at a family council at our house.

We structured our family council with some visible things that the children could see. We met around the table. The chairperson called the meeting to order and dismissed the meeting as well. We actually used a gavel at our meeting, but only because we already had one. We could have let the person chairing the meeting have a rock from the yard or any other object that the family would have chosen. I chaired the first several meetings, but then we rotated the chairship to every family member in successive weeks. We also made a chart of weekly household jobs. Our meetings last less than 15 minutes, but seem to grow longer as the children grow older.

Donna and I heard about the idea of a family council shortly after our first child was born. Five years passed before we actually implemented the idea. By that time, Donna was returning to full-time teaching after five years of being at home with the children. I was a full-time graduate student and a part-time chaplain. We had shifted the role of breadwinner several times in our marriage. As we moved into the energetic pace of a two-career marriage, we both realized that the children were growing old enough to share responsibilities for themselves and for our needs as a family.

We began our family council with the themes of *responsibility* and *cooperation*. Later on we added the *important theme of family fun*. *Responsibility* means many things, so we began to make up some simple rules, which our children could understand. Over a period of months we came up with this:

HOUSE RULES

- 1) We will each clean up our own messes. If a mess is too big, we will ask for help.
- 2) After eating, we will each take our plate from the table and place it with the dirty dishes.
- 3) We will each do one household job for a week at a time.
- 4) Each of us will do our morning jobs of making our beds, brushing our teeth, and turning out the lights in our rooms.

Cleaning up messes was a major improvement in our household environment. This meant that toys, games, cars and dolls were to be picked up. People can't walk if there are things on the floor, and

As a family, we are
learning to talk, listen,
reason, decide, and
solve our problems.

someone may trip and hurt himself when things are left on the floor. The difficulty, for me, came when I realized that I could not expect my children to act responsibly if I did not act responsibly, also. This meant picking up my own messes and clearing my own plate. No more socks and books on the floor. I soon found that a major hurdle to "training up" my children was "retraining" myself. Yet if I expected them to act responsibly, I would have to demonstrate an equal responsibility!

Cooperation evolved as another theme in our family council. When a family cooperates, help is always available, so no one needs to be discouraged for very long. Simply living together as a family creates certain jobs that need doing. Setting the table, clearing the table, feeding the dog, vacuuming the rug, and loading the washing machine are a few dozens of jobs that somebody has to do.

But alas, "All work and no play makes Jack a dull boy," so at Donna's suggestion we included *family fun* in our council agenda, also. This focused around two questions. (1) What have we done this week as a family that you have enjoyed? (2) What fun can we plan for ourselves as a family this week? The answers, which we found ourselves creating, were as amazingly simple as they were simply amazing.

One fun thing was our "Game Night." It works like this. Each member of the family picks one game for the whole family to play. A paper bag of treats and prizes is ready for the winner to reach into. After a while, everybody gets a treat. Winning is not important. Being a family and having fun together are important.

Once while playing "Candyland," Matthew was winning but drew a card, which sent him back to the beginning behind everyone else. He became very angry and discouraged. We finally had to give him a choice to either stay at the table and be pleasant or to go to his room. At our house, everyone has the freedom to be obnoxious if they do so by themselves, in their own room, with the door closed. So Matthew chose to go to his room and pout. Eventually, he came back red-eyed to rejoin the fun. Later when I began losing, I left the room and began pouting. At our house adults can feel free to act like children sometimes, since children are encouraged to act like adults sometimes, too. Well, the children were awe-struck to see their father pouting like a child in the next room.

Children are always impressed by quiet action instead of just more words. They came to me and asked me to rejoin them. They encouraged me, and they began to laugh as I began to smile. As we returned to the game, everyone began taking turns pouting, first Momma, then Rachel, and then Matt wanted another turn. We could hardly wait to lose. Everyone was having fun losing! We were all laughing so hard

(Continued on page 28)



Dr. Daniel N. Leininger is assistant professor of pastoral care and counseling, North American Baptist Seminary, Sioux Falls, SD.

What Christ Means to Me in My Ministry

In brief personal statements, the class of 1981 of the North American Baptist Seminary, Sioux Falls, South Dakota, is presented.

The third Sunday of February is "Seminary Sunday" in North American Baptist churches. It is a time when our entire conference family focuses its attention on the important task of preparing ministers of the Gospel.

On February 15, 1981, each church will review again its responsibility in this regard. It will consider anew the words of Jesus to pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. It will seek to discover those of its members who have been given by the Holy Spirit special gifts for ministry. It will determine how it can best encourage, aid, affirm and support such persons throughout their years of

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



should follow when I tend his sheep in Japan.

—Tomokuni Aoki

The Reverend Tomokuni Aoki is here from Kyoto, Japan, for one year and is a senior in the Master of Divinity program. He and his wife Toshiko have two children: a daughter Maki and a son Nobuo.



opportunity to show my gratitude for his great love.

—Latha Bandela

Latha Bandela is a senior in the Master of Arts in Christian Education degree program. She is married to Samuel Bandela. Their children are Anita and Paul. Their home is Hydenabad, India.



thus penetrates the love of God.

—Samuel Bandela

Samuel Bandela is a senior in the Master of Divinity and the Master of Arts in Christian Education degree programs. He will receive the M.A. CE degree this year and the M.Div. degree next year. He and his wife, Latha, also a student, have two children, Anita and Paul. Their home is in Hydenabad, India.



this modeling to be of great help as I work on a one-to-one basis.

—Lawrence Behl

Larry Behl is a senior in the Master of Divinity program. He is married to Joyce and their children are Dawn and Danielle. His home town is Scotland, South Dakota.

ministry preparation. Each church will consider also its financial investment in the educational mission of North American Baptist Seminary.

These activities must be carried on within N.A.B. Conference churches regularly to insure an adequate supply of ministers for our churches and mission activities. Because many have indeed done just that in past years, North American Baptist Seminary will be graduating on May 24, 1981, one of the largest classes in its history.

The men and women who will compose the Class of '81 are spirit-filled persons who are committed to Christ and his Church. It is a pleasure to present them and to have them state what Christ means to them personally and to their ministry.



my desire that Christ might be the same for my neighbor.

—Harry Benke

Harry Benke is a senior in the Master of Divinity program. He is married to Ruth. His home town is Calgary, Alberta.



work (John 17:23). Christ is the consummation of my ministry (1 John 3:1-3). Without him, I would be nothing.

—Dan Berger

Dan Berger is a senior in the Master of Divinity program. His wife's name is Glenda and their daughter's name is Misty Joy. His home town is Dallas, Oregon.



drink of water on a dry, hot day. Christ means grace and peace for me, and those I seek to serve.

—Jerry Bockoven

Jerry Bockoven is a senior in the Master of Divinity Program. He is married, his wife's name is Dorothy. Their son's name is Michael. Jerry's home town is Lincoln, Nebraska.



ministry. He is "My Lord and My God."

—James Erb

Jim Erb is a senior in the Master of Divinity program. He is married to Janet, and their children are Jeremy, Jennifer and Jeana. His home town is San Bernardino, California.



Bob Hamilton is a senior in the Master of Arts in Counseling program. His home town is Garden City, Kansas.



John Hoffmann is a senior in the Master of Divinity program. He and his wife, Lois, have a son, Stephen, and daughter, Laura Anne. His home town is Plainfield, New Jersey.

In a world of alienation, loneliness, and hatred, Christ means togetherness, companionship and love. Christ means hope in hopelessness, light in darkness, a cool

I attempt to make Jesus Lord of each area of my life. When I fail, he forgives. I then pick up and begin again. Thomas' confession is perhaps the best description of Jesus and his place in my

People, today, are hurting and crying for someone to say, "I care." As one entering the professional field of counseling, I can be such a someone, because Christ cared and is in my heart.

—Robert Hamilton

Jesus Christ is more than a swear word. To me, he is the eternal Son of God who sacrificed his life for my sin. It is my desire that Jesus Christ be Lord of all in my life and ministry.

—John Hoffmann



Pastoral Education. He will return for II Semester to complete his work here and graduate with his classmates.



The future is secure in the grace and sovereignty of our Lord.

—Mark Iblings

Mark is a senior in the Master of Arts in Religious Studies program. He and his wife, Kathleen, have two children, Rachel and Joelle. His home town is Elgin, North Dakota.



religious institutions. It is certainly to be hoped that he can bring about as much of a revolution in our churches today, as he did in the institutions of his time.

—Doug Johnson

Douglas Johnson is a senior in the Master of Arts in Religious Studies program. His home town is Sacramento, CA.



others. It is through the love of Christ that my ministry can flow into the lives of others, so together we may build up

Warren Hoffman is a senior in the Master of Divinity program. His home town is Sioux Falls, South Dakota. Warren is in Rochester, Minnesota, working on his Clinical

The fullness of life is being involved in our ministry to this world, and Christ is the center and power of our ministry. Seminary training has been instrumental in confirming the God-

Aside from the vital role he plays in our salvation, Christ serves as a primary example for the ministry. His life is a prime example of love, sacrifice, and opposition to hypocrisy in existent

"Therefore, if any one is in Christ, he is a new creation" (II Cor. 5:17). As a new creature in Christ, I have been rooted and grounded in his love, thereby, enabling me to share this love with

the body of Christ, seeking to attain the measure and fullness of Christ.

—Randy Kinnison

Randy Kinnison is a senior in the Master of Divinity program. He and his wife, Sharlyne, have a daughter, Amy Beth. Randy's hometown is Greeley, Colorado.



and model, so Jesus remains not the same for me but grows in relation to myself. It is this growth that becomes and provides the sustenance for my ministry.

—Lawrence Kittlitz

Lawrence Kittlitz is a senior in the Master of Divinity program. His hometown is Edmonton, Alberta.



manger, the cross, and the tomb, so that the Light of this world could turn sin's night into day and death's sting into hope.

—Randy Knutson

Randy Knutson is a senior in the Master of Divinity program. He is married to Karin. His hometown is Lodi, California.



comfort and peace. He is also my model and my ever-present guide.

—Fred Lacuesta

Fred Lacuesta is a senior in the Master of Arts in Counseling program. He is an international student from the Philippines.



"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:17). Colossians, chapter three, has long been a favorite of mine, as I prepare for ministry, and even this verse is a challenge to me. This passage is my testimony as well, for it is my desire to make Christ and his Word the focus of my ministry. I give thanks for the blessing of such ministry.

—Jim Leverette

James Leverette is a senior in the Master of Divinity program. He is married to Cheryl. His hometown is Lodi, California.



The past seven years of living with Jesus are in contrast to my first seventeen in which I lived for myself. Living with and for Jesus has meant a life far more challenging than any I could have imagined. Previously, I was challenged to "do," but Jesus' emphasis is upon "being" and then "doing." This emphasis has been the impetus for the ministry to which God has called me. "...the equipping of the saints for the work of service" (Eph. 4:12, NASB).

—Dennis Liesch

Dennis Liesch is a senior in the Master of Divinity program. He is married to Eunice. His hometown is Brandon, Manitoba.



Jesus Christ is my Savior and Lord, my King and Master, but also my Friend. He is the Author and Perfecter of my faith. It is because of Christ I have life, abundant and eternal. Christ is my ministry. As his ambassador I am excited to be in his service, to do his will.

—Stephen May

Stephen May is a senior in the Master of Divinity program. His hometown is Dallas, Oregon.



What does Jesus Christ mean to me? He means life . . . breath . . . hope . . . assurance. Without Christ, I would not know the meaning of true love. Without him, I would not know the calm of peace. Jesus Christ is my constant companion, counselor, advisor, and he enables me to live righteously for God. I cannot accomplish anything in Christian service without him.

—Jeannie McClung

Jeannie is a senior in the Master of Arts in Religious Studies degree program. She is engaged to marry our senior student, Neil Nelson. Her hometown is Cleveland, Ohio.



Jesus means truth to me. In a world of lies and uncertainties, Jesus and his words ring out certain truth. Jesus means redeeming love. He died in my place out of his love for me that I might live a fulfilling, fruitful, and eternal life. I pray that I may be a channel of love and truth to others in my ministry.

—Neil Nelson

Neil is a senior in the Master of Divinity degree program. He is engaged to marry our senior student, Jeannie McClung. His hometown is Walworth, Wisconsin.



"Jesus loves me, this I know, for the Bible tells me so . . ." Simple, yet it profoundly penetrates my life and ministry. There is no better model for ministry than Jesus' sacrificial example of love and service. Ministry involves taking the love of Jesus to needy, fragmented men, alienated from God.

—Randy K. Mitrovich

Randy Mitrovich is a senior in the Master of Divinity program. He is married to Susan Peterson Mitrovich. His hometown is Hazel Park, Michigan.



Because Christ loves me and is my salvation, I am called to bear witness to his cross. He is the love of God incarnate, the surety God cares about his people. To minister in Christ's

name is to give "the cup of cold water" and to share the gospel message.

—Susan Peterson-Mitrovich

Susan Peterson Mitrovich is a senior in the Master of Arts in Counseling program. She is married to Randy Mitrovich. Her hometown is Sioux Falls, South Dakota.



Accepting Christ meant being accepted by Christ, unconditionally, tenderly, and forever. To reach out to others with the acceptance I received is ministry. Yet, Jesus is continually the touchstone for me where daily I receive in order to give. To touch that stone is joy and privilege and part of what Christ means to me.

—Tim Nelson

Timothy Brent Nelson is a senior in the Master of Arts in Christian Education degree program. He and his wife, Rita, have a daughter, Maria. His hometown is St. Paul, Minnesota.



Without Christ, I have nothing to offer a needy world. It is through him that I obtain my salvation. He gives the command to preach the Gospel to every creature, and it is He who provides the faith to persevere and the strength to carry out my task.

—Linda Opp

Linda is a senior in the Master of Arts in Religious Studies program. She is married to Steven Opp. Her hometown is Goodrich, North Dakota.



Christ is the source of my hope and strength in this world. It is through him that I am able to approach the throne of grace with confidence to receive mercy and help in time of need. He is my Shepherd, my Guardian, my personal Lord and Savior.

—Steve Opp

Steven Opp is a senior in the Master of Divinity program. He is married to Linda Opp. His hometown is Ashley, North Dakota.



As roots and stems are to flowers, so is Christ to me and my ministry. Without Christ, what foundation in God's perfect plan would I have? Without Christ, how would I be nourished with God's perfect love? And without Christ, how could the flower of my Christian ministry bloom?

—Joe Pengitore

Joe Pengitore is a senior in the Master of Arts in Counseling program. His hometown is Sioux Falls, South Dakota.



Jesus said, "I am the way, the truth, and the life." This is the unique contrast between a believer's ministry and a humanist in a helping profession. Many pastors today have become just another social worker or psychologist. They have forsaken the very essence of what makes them different from a humanist by neglecting Christ and the Bible. Christ means that I have a holy imperative to proclaim to all people and a healing power to offer hurting people and their families.

—William Perrine

William Perrine is a senior in the Master of Arts in Religious Studies program. He and his wife, Nella, have a daughter, Jessica. His hometown is Ripley, New York.



In the parable of the talents, Jesus declares that we are to be responsible stewards of our God-given gifts. This calls me to ministry: that I might give Christ the highest possible return on His marvelous investment in my life.

—Joanna Loucky Ramsey

Joanna Loucky Ramsey is a senior in the Master of Divinity program. She is married to 1980 graduate, William Ramsey. Her hometown is Syracuse, New York.



Striving to keep Jesus Christ as the central person in my life and ministry engulfs all other priorities. The extent to which this goal is realized determines the success of my ministry and the fulfillment of God's purposes for my life.

—Bruce A. Richardson

Bruce Richardson is a senior in the Master of Arts in Religious Studies program. He and his wife, Sandra, have a son, Justin. His hometown is Southgate, Michigan.



Here at N.A.B.Seminary, I have experienced, in the concerned fellowship of students and faculty alike, the presence of Christ working in the lives of people. This presence and this relational experience are the things that, more than anything else, I hope to take with me when I leave.

—Orland A. Rothlisberger

Orland Rothlisberger is a senior in the Master of Arts in Counseling program. He is married to Sophia Jo. His hometown is Murdo, South Dakota.



Christ is the very essence of my ministry. He is the message that I proclaim, the strength that guides me in that proclamation, and the comfort that assures that this proclamation is the answer to the essential need of all mankind. Man's need for the loving message of Jesus Christ and the communication of that message is my ministry.

—Ken Stoller

Ken Stoller is a senior in the Master of Divinity program. He is newly married to Kirby. His hometown is Portland, Oregon.



Jesus Christ is the guiding voice in my life. With Christ leading me in my ministry, failure in the end will never occur. Since all is in his hands, I can have hope as well as love for all of mankind. With this in mind, I will go to my fellow friend and offer him the same peace that I have found.

—Jon R. Stovall

Jon Stovall is a senior in the Master of Arts in Religious Studies program. His wife's name is Peggy. His hometown is Hermosa, South Dakota.



When I experience "down times," usually because of over-extending myself, it helps me to remember the humanity of Jesus. He also grew tired and needed to get away to spend time in prayer with the Father. I know Jesus understands and forgives my human moods, because he experienced them, too.

—James Walden

James Walden is a senior in the Master of Arts in Counseling program. This is the second degree James has received from N.A.B.Seminary. He and his wife, Donna, have a son, Bill, and a daughter, Linda. James is an ordained deacon of the Roman Catholic church in Sioux Falls.

Major College Developments

A new library and a new Master of Divinity program—challenging responsibilities for our North American Baptist College in Edmonton, AB. by Art Petrie

"Thus I was strengthened according to the hand of the Lord my God upon me," was Ezra's testimony. That man of God knew and acknowledged that the blessings and accomplishments he experienced were not his doing but were "because the good hand of his God was upon him."

Praise and adoration was raised to our God, July 5, 1980, as the Schalm Memorial Library at the North American Baptist College was dedicated to the service of the King of Kings. It is God's good hand on his ministry here at N.A.B. College that continues the development of this school to the Savior's glory and honor.

The completion of new and needed library facilities is a major College development. From its beginning in 1939 until 1980, the library of North American Baptist College has been housed in temporary facilities. Upgraded academic programs required library upgrading. From a budget of \$250 for books in 1957 to a projected budget of \$28,000 for books and periodicals in 1981, the collection has grown from 2,500 to nearly 30,000 volumes.

As the need for new facilities became more acute, the Board of Trustees wrestled with the decisions concerning size, site, style, and cost

Art Petrie is director of development, North American Baptist College and Divinity School, Edmonton, AB.

of building. In 1978 a detailed building program statement was prepared, approved, and became the conceptual basis for the present structure designed by Proppe Konig Associates.

Credit must be given to the Building Committee members who spent a great deal of time in guiding the process of planning and construction. Mr. Bernard Lemke, as project manager, provided the kind of expertise and dedication that ensured the construction of a durable building at the most reasonable cost.

The facility is designed to house a collection of 100,000 volumes and to provide over 250 reader stations. It is an energy efficient structure, flexible in floor use and allows for future expansion when necessary. It contains seminar rooms, a typing room, an archives room, a conference room, a photographic darkroom and a storage room. This building will provide the future needs of the College. Its cost was \$840,000 of which \$340,000 is still needed.

The library is named in memory of Dr. Bernard Schalm who dedicated his life to the Lord's work at the North American Baptist College. Bernard Schalm was born in Germany on December 12, 1928, and died on February 2, 1974, in Edmonton, Alberta. In 1949 the Schalm family came to Canada, and the following year, Bernard entered the Christian Training Institute, the predecessor of the North American Baptist College. Schalm continued his education, graduating from Northern Baptist Theological Seminary on May 25, 1959, with a Doctor of Theology degree. He joined the faculty of North American Baptist College in 1960 where he labored until the Lord called him home.

The balance of the library funding is a large burden. Please make it a matter of fervent prayer that the Lord's good hand will be evidenced in the meeting of this need.

A Divinity School Program

Another major development at the North American Baptist College is the natural evolution of our pastoral program to include a Master of Divinity degree. The College will be known from now on as the North American Baptist College and Divinity School.

The North American Baptist Conference, meeting in Edmonton in 1958, voted to establish a theological department, with baccalaureate degrees offered in both theology and religious education. The fall of 1957 witnessed the launching of the Inter-Campus Master of Divinity program, a graduate theological program, offered jointly by North American Baptist College and North American Baptist Seminary. This program provided opportunity for students to complete the first two years of studies at N.A.B. College in Edmonton and the final year at North American Baptist Seminary, Sioux Falls, SD.

The fall of 1980 witnessed the institution of North American Baptist Divinity School, which will offer the complete Master of Divinity program. The College and Divinity School are both controlled by the same Board of Trustees under the general administration of one president. Each division, however, has a separate dean and faculty to provide direction to each

of the academic programs.

Graduation from the Master of Divinity program should enable the student to demonstrate:

The development of a well-balanced, Christ-like person through proper spiritual, mental, social, and physical discipline, with a commitment to a continuing development in these areas.

A comprehensive knowledge of the Bible and theology, and the ability to apply this knowledge in a ministry of reconciliation in the local church and in the contemporary world.

The ability to formulate and articulate a Christian world view, including an adequate knowledge of how God has worked in history, integrated with a thorough understanding of contemporary society.

A commitment to the missionary and evangelistic mandate of the church.

The ability to think critically, balanced by the development of wholesome Christian attitudes, values and inter-personal relationships.

The development of skills enabling the fulfillment of the teaching, training, worship, service, counseling, evangelistic, missionary, and administrative ministries of the local church.

A personal dedication to the will

of God; the ability to minister to people of various backgrounds, age and maturity levels, vocational interests and training, and the skills to provide vital leadership to the various organizations of the local church.

A number of priorities have been established for this program:

Training for pastoral ministries. While recognizing a wide diversity of contemporary Christian ministries, the primary emphasis of this program is preparation for pastoral and missionary ministries. A recurring Scriptural model for ministry is that of the shepherd serving the flock of God. A dedicated faculty with extensive academic preparation and practical experience, committed to the ministry of the local church, will provide Biblical, theological, and practical resources in the preparation of students for such ministry.

Training in a denominational context, North American Baptist Divinity School is affiliated with the North American Baptist Conference. Students are prepared for ministry in N.A.B. Churches, particularly in the Canadian context. This priority is not meant to restrict non-N.A.B. or non-Canadian students, but rather is meant to indicate the context in which their theological education will take place. All students who are comfortable with this emphasis are welcome to apply.

Training in practical experience. The curriculum provided both preparation for and participation in ministry. More than 20 N.A.B. churches in the Edmonton area, as well as other Baptist and evangelical churches, supply ample opportunities for practical experience and supervised training in an organized field education program.

As one of the educational schools of the North American Baptist Conference, please include us in your prayers. With God's great blessing comes great responsibility. Please pray for

Over 270 full-time students who have come to study God's word. Faculty wholly dedicated to the Lord as they minister in their respective areas.

Administration who as stewards of the Lord seek to use effectively and efficiently the gifts of his people.

The operating budget need in 1981 of \$180,000.

The remaining need for the new Schalm Memorial Library funding of \$380,000. The support and prayer of the Lord's people throughout the North American Baptist Conference make us "Labourers together with God." We say with the hymn writer, "To God be the glory, great things he has done." □

(See also pages 16-17)



Training is over. Now is the time to put all our training and ourselves to work. It's been exciting!

What has been happening? Every church we come to is a new and unique experience; although we are beginning to feel more confident in what we are doing, the fact that each church has been, and will be special in its own way, will never change.

As a discipling section, we have been involved in a lot of visitation as well as holding seminars. These seminars encourage those in the churches to share their faith as well as give them some guidelines on how they may more effectively do so. We are also looking forward to the opportunity to train a specific core group. The girls in the group have held ladies' coffees, too. These give the ladies a chance to invite others into the informal setting of their homes for coffee. We try to plan something that sounds interesting and appealing. We have a chance to share what the Lord has done in our lives and present the gospel to them. The guys have a similar opportunity when they hold men's prayer breakfasts.

The key to everything we do is to

really motivate those in the church to become motivators themselves and to reach out to their friends and neighbors.

One of the things that has been most exciting for our team has been the chance to work with youth and hold youth seminars. We are excited about the youth we have met in our churches, we are proud of them. The interest and enthusiasm shown has been just great. They are excited to share the gospel and serve the Lord. We have also been encouraged to see their interest in applying for NEW DAY in future years.

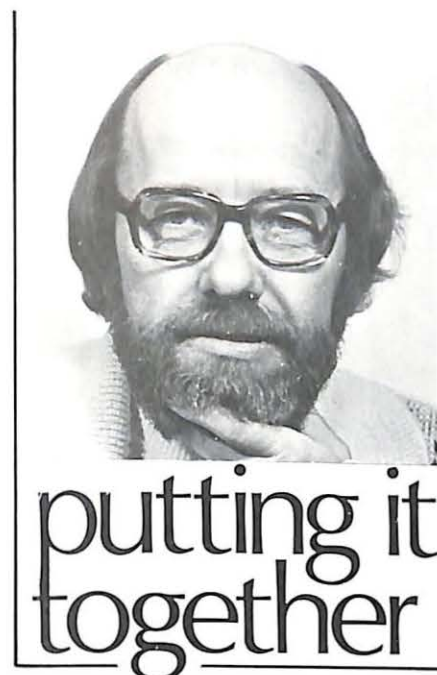
We have been singing in a lot of schools, too, which is a real neat opportunity. In one school, we had intended to sing only one one-half hour concert. This was to be volunteer—if the teachers wanted to bring the class they could. When we arrived, we found that it was compulsory, and we were to do two concerts: one for the junior high and one for the senior high. The gym was full both times; it was neat to see the openness. We had parents and teachers attending our concerts as a result of these two one-half hour concerts, so that is encouraging!

We also had a chance to sing in our first shopping mall. You know, I think one thing we, as a team, have found to

be most important is the fact that we are representing one very important person, Jesus Christ. People are continually watching us: the youth we meet in churches and schools, the people we meet in shopping malls, or even the people who hear us sing "our thank you for the food" song in a restaurant to the owner who treated us to a meal. Everything we do is a chance to reach out to those around us.

The Lord has been working; people have come to the Lord; people have been made aware that there is a God who loves them; people have been motivated to share the gospel. Some churches have even broken their attendance records, while we were there. All this causes us to praise the Lord!

Our days off have been special times for us, too. We spend the day doing more or less what we want. Part of it is usually spent together as a team. These days draw us even closer together. They also give some of us the chance to do things we have never done before. Thank you again for your prayer support. A special thanks to all the churches we have shared with so far. We came away feeling more blessed by what you share with us than what we have been able to share. We have many good memories and trust that the Lord will continue to work through hearts and lives as he already has.



by Dr. Ernie Zimbelman

The Christmas holidays are past. The saying is "Tis the season to be jolly." But for many people Christmas and its

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.

festivities are not a merry time. For many people, it is a time to dread.

As you look back on your Christmas season—was it a time of joy? If not, what are the factors which denied you a sense of happiness? Can something be done about these problems or will next Christmas again be a time for unhappiness?

The greatest single cause for unhappiness during Christmas is loneliness. There are many elderly people who feel that they have no one who wants their love and that they have no one to love them. In many cases these feelings are based on true conditions. I have no simple recommendations for persons in these circumstances. These are the individuals that all of us have to be looking for and reaching out to them.

But there are many elderly who are lonely because they choose to be alone. There are homes, churches, and senior citizens centers that are open to them, but they choose not to participate for their own private reasons. It is never too late to learn social skills.

There are others for whom Christmas was unhappy because of separation. There may have been a death in their circles, and they continue to feel unhealed. How long shall I feel unhealed? Through how many Christmases should I suffer?

Geographical separation made many

people unhappy this past Christmas. The reasons why people are separated are many and often cannot be changed. Whenever we are separated, it is good to plan for some meaningful activity, so that the aloneness is not too painful.

Some Christmas unhappiness was due to feelings of alienation; although the persons were with each other. They may even have exchanged gifts and sang carols together. These situations are very sad, because usually the resources for creating happiness are available; they just aren't used.

Unhappiness, whether at Christmas time or any time, is painful. Enduring unhappiness, I believe, is unnecessary and non-productive. In Matthew 5:3-11, Jesus describes nine situations and begins each with the word "blessed." The LIVING BIBLE translates this word "blessed" as happy. Jesus intended for individuals to have a sense of happiness, regardless of their circumstances.

How can we have happiness in times of adversity? We can only experience happiness as we experience the caring and concern of others in our suffering. Jesus is ready to be one of those who cares. Hopefully he is not the only one who cares about you. Please reach out to others, and I hope we'll be there to touch you. (Share each other's troubles and problems, and so obey our Lord's command [Galatians 6:2]) □

Schuster Appointed Area Secretary



The Rev. Siegfried Schuster has been appointed area secretary for the Manitoba/Saskatchewan Area for a three-year term beginning February 1, 1981. The appointment was made by the

N.A.B. General Council upon recommendation by the Manitoba/Saskatchewan Area Secretary Search Committee and the Executive Committee.

Schuster, who was born in Germany, received his education at Winnipeg Bible College, Mennonite Brethren Bible College and the University of Winnipeg. He

has served as pastor of several churches since 1960. The most recent pastorate has been at Northgate Baptist Church in Edmonton, Alberta, since 1972.

Schuster is married to Grace Evelyn (Brownell). They have three sons and one daughter. They will continue to live in Edmonton, AB, until June 1981, when they plan to move to Winnipeg, MB.

Conference Plan Developing

The Long-Range Planning Committee of the N.A.B. Conference met at the N.A.B. International Office February 6 and 7, 1981, in a joint session with the Executive Committee to develop a ten-year Conference plan. They had met

previously on Oct. 23-25, 1980. Members of the Long-Range Planning Committee are Dr. Donald Miller, chairman, Hillsboro, OR; Dr. Frank Berg, Calgary, AB; Dr. John Binder, executive



Long Range Planning Committee

secretary; Dr. Roger Crabbs, Beaverton, OR; the Rev. William Cummins, Grosse Pointe Park, MI; Dr. Peter E. Fehr, moderator, Minneapolis, MN, and Dr. Harry Hiller, Calgary, AB. Members of

(Continued on page 28)



NEW DAY singing at Minnesota-LaCrosse Association banquet in Randolph, MN



NEW DAY preparing for a puppet ministry.



On Sept. 20, 1980, the Alumni met to celebrate 40 years of ministry of North American Baptist College, Edmonton, AB. Over 450 friends and alumni enjoyed a fine dinner and an evening of reminiscing in the College Activities Building.



With the cross on the College Chapel as a focal point, the reality of a ministry, which is centered on the Lord Jesus Christ crucified, risen, and glorified is apparent.

NORTH AMERICAN BAPTIST COLLEGE and DIVINITY SCHOOL

photos by Bryan Hochhalter



The new library, dedicated in July, 1980, encourages study and research. Students are positively motivated in this excellent learning environment.

There are 269 full-time students in the College programs—Diploma in Music, Diploma in Biblical Studies, Bachelor of Sacred Music, Bachelor of Arts in Religion, Bachelor of Religious Education, the Divinity School programs—Bachelor of Theology and Master of Divinity. Over 87 percent of the student body comes from our N.A.B. Conference churches.



Weltumspannende Gemeinschaft

Unter einem Bild in einer Zeitschrift standen die folgenden Worte: Stell dir vor, dein Boot ist gerade gesunken, und du kannst nicht schwimmen. Zwei Seile werden dir zugeworfen. Welchem Seil wuerdest du dich anvertrauen?" Das Bild zeigte zwei Menschen im Wasser und zwei Seile — das eine ein einzelner duenner Strang und das andere ein aus vielen Straengen gedrehtes Tau. Selbstverstaendlich wuerdest du das staerkere Tau ergreifen.

Als Nordamerikanischer Baptistenbund pflegen wir Gemeinschaft mit anderen Baptistengruppen auf unserem Kontinent wie auch mit baptistischen Gruppen in aller Welt, die alle dem Baptistenweltbund angeschlossen sind. Vieles koennen wir gemeinsam unternehmen, was wir als North American Baptist Conference nicht allein durch -fuehren koennten. Wir haben zum Beispiel als grosse Gemeinschaft Hilfe bei Katastrophen in verschiedenen Weltteilen geleistet. Wir waren in der Lage, Lebensmittel fuer Hungernde zu beschaffen und Kranke mit Medizin und anderen Notwendigkeiten zu versorgen.

Es war mir eine besondere Freude, im Juli des vergangenen Jahres am Baptistenweltkongress in Toronto teilnehmen zu duerfen. Das Treffen von 20,000 Baptisten, die Gruppen aus aller Welt repraesentierten, war unvergesslich. Fuer mich war es wie ein Vorgeschmack des Himmels, wo alle Gotteskinder zusammenkommen und unseren herrlichen Herrn und Erloeser anbeten werden.

Ueber 300 Frauen aus 83 Laendern trafen sich vier Tage vor Beginn des Kongresses. Wir beteten, sangen, tauschten unsere Erlebnissen aus, und waren aufs tiefste bewegt ueber Gottes Fuersorge fuer seine Nachfolger in aller Welt. Nach zehn Tagen dieses eintraechtigen Beisammenseins war die Trennung schwer, aber die Erinnerungen an diese Tage werden uns immer kostbar sein.

Einmal im Jahr, am ersten Montag im November, treffen wir Frauen uns zu einem Gebetstag. Bei der Gebetsgemeinschaft mit den Frauen aus Chicago und Umgebung war mein Herz von Dank erfuellt, waehrend wir Gott durch unsere Musik und durch unsere Gebete lobten. Ich dachte wieder an die vielen liebenswerten Schwestern, die ich in Toronto kennengelernt hatte, und die nun an diesem Tag, zusammen mit anderen Frauen in ihrem eigenen Land, den Herrn anbeteten, genau wie wir in Chicago. Es liegt Macht im gemeinsames Beten.

Dr. Fanini aus Brasilien sagte in einer seiner Ansprachen zu den Frauen: "Je mehr wir beten, desto staerker sind wir; je weniger wir beten, desto schwaecher sind wir; Gott wusste, dass er sich auf das Gebet der Frauen verlassen konnte."

Gott hat unserer North American Baptist Conference hier in der Heimat Missionsfelder anvertraut: durch unsere Ortsgemeinden, durch Neulandgemeinden, durch unsere Arbeit in Colorado, in Texas und in New Jersey; und auch auf den Aussenmissionsfeldern in Japan, in Brasilien, in Kamerun und in Nigerien. Gott erwartet von uns, dass wir diese Aufgaben glaubensstark ausfuehren.

Von LaVerna Mehlhaff, Leiterin der N.A.B. Frauenarbeit
uebersetzt von Ilse Mollenhauer.

Der Sendbote Monatsbeilage zum Baptist Herald der Nordamerikanischen Baptisten

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NEUTESTAMENTLICHE GEMEINSCHAFT

Eine biblische Betrachtung ueber Apostelgeschichte 2,41-47 von Wald. Kroguletz

Bei genauerem Lesen dieses Bibelabschnittes ist es geradezu ernuechternd festzustellen, welch eine innige und bestaendige Gemeinschaft die ersten Christen untereinander pflegten. Waehrend die Glaebigen in Jerusalem eine taegliche Glaubens- und Dienstgemeinschaft uebten, ist bei vielen unserer modernen Christen nur noch die Uebung des sonntaeglichen Kirchgangs geblieben. Irgendwie hat man sich auseinandergelebt und verfolgt, zum Teil, ganz andere Prioritaeten als die der damaligen Christen. Weil es heute in so manch' einer Gemeinde an herzlicher Glaubensgemeinschaft mangelt, soll uns dieses Wort Gottes zur Neuausrichtung und Ermunterung dienen.

In diesem Wort haben wir das neutestamentliche Vorbild lebendiger Gemeinschaft: Sie, die Glaebiggewordenen, blieben bestaendig in der Gemeinschaft (v.42), sie waren alle beisammen (v.44), und waren taeglich und stets beieinander (v.46). Wir merken hier pulsiert gemeinsames Glaubensleben, und das noch mit einer erstaunlichen Bestaendigkeit. Vergessen wir nicht, dass die Apostelgeschichte etwa 30 Jahre nach jenem Pfingsterleben geschrieben wurde, trotzdem bezeugt Lukas: "Sie blieben bestaendig in der Gemeinschaft...". Worin bestand diese feste Verbundenheit?

Zuerst heisst es: Sie blieben bestaendig in der Apostel Lehre, d.h. in der Wortbetrachtung (v.42). Die Lehre des Wortes Gottes stand bei den ersten Christen voran, so wie es Jesus ihnen befohlen hatte, als Er sprach: "Lehret sie halten alles, was ich euch geboten habe..." (Matth. 28,19). In den meisten unserer Gemeinden fehlt es ja nicht an Gelegenheit zur Wortbetrachtung. Diese bietet sich zur Genuge in unseren Bibelstunden, Sonntagschulklassen und in Heimbibelkreisen. Was aber oft fehlt ist regelmaessige Teilnahme der Geschwister. Was immer wir vernachlaessigen und unregelmassig tun, wird uns fruher oder spaeter zu einem Problem. Wenn wir, zum Beispiel, unregelmassig zur Arbeit gehen und nur hin und wieder dort auftauchen, und nur hin und wieder eine Arbeit leisten, dann wissen wir bestimmt, was uns bald bluehen wird. Wenn wir aber unsere

Arbeitszeit gar auf die Minute einhalten und unsere taeglichen Mahlzeiten regelmaessig geniessen, wieviel mehr sollten wir uns dann auch im Worte Gottes ueben. Der Mensch lebt eben nicht von Brot allein, sondern von einem jeglichen Wort, das aus dem Munde Gottes geht (Matth. 4,4). Von diesem Worte hat Petrus genossen als er ausrief: Herr, zu wem sollen wir gehen, Du hast Worte des ewigen Lebens (Joh. 6,68)! Koennen wir das auch von Herzen sagen?

Das Trachten nach Gottes Gerechtigkeit ist nicht immer einfach - war es auch nicht fuer die ersten Christen, denn sie hatten auch ihre Familienpflichten, Beschaeftigungen und ihren Besitz. Trotzdem stand fuer sie das Wort Gottes im Vordergrund. So war es ebenfalls mit den Glaebigen in Beroea, denn sie forschten Tag fuer Tag in den Heiligen Schriften (Apg. 17,11). Solche die sich im gemeinsamen und bestaendigen Bibelstudium ueben, wissen von dem Segen, der Kraft und der Freude dieser Gemeinschaft, in welcher Jesus Christus Mittelpunkt ist.

Es heisst dann weiter: Sie blieben bestaendig im Brotbrechen (v.42), und brachen auch das Brot in den einzelnen Hausern, und nahmen ihre taeglichen Mahlzeiten ein mit freudigen Herzen (v.46,47). Vorerst bedeutet dieses, dass die ersten Christen die regelmaessige Abendmahlsgemeinschaft am Tisch des Herrn einhielten. Kein gesunder Christ wird ohne berechtigten Grund vom Tisch des Herrn fernbleiben. "Dies tut so oft ihr davon esset und trinket zu meinem Gedaechnis" (Lukas 22,11). Jesus wusste wohl, wie leicht wir vergesslich werden, wenn wir nicht in der steten Uebung bleiben. Zu dieser Uebung gehoert die vorhergehende, regelmaessige Selbstpruefung, welche sich reinigend auf die Gemeinschaft der Glaebigen auswirkt.

Neben dem Abendmahl pflegte die Gemeinde in Jerusalem rege Hausgemeinschaften. In diesen lernten sich die vielen Geschwister kennen. Hier lernten sie Freud und Leid miteinander zu teilen und hier konnten sie in Liebe einander dienen im Geben und Bewirten. Das fuehrte sie oft in die tiefere Gemeinschaft des Gebets, wie wir es noch immer erfahren duerfen, wo es zu solch neutestamentlichen Heimkreisen kommt.

Ferner bestand jene Gemeinschaft, wie eben angedeutet, im Gebet: Sie blieben bestaendig im Gebet. So wie die Juenger

Jesus als Vorbild eines Beters hatten, so dienten auch die Apostel hier als Vorbilder. Petrus und Johannes gingen, zum Beispiel, aus Gewohnheit um 3 Uhr Nachmittags zum Gebet in den Tempel (Apg. 3,1). Dadurch wurde die Gemeinde zum bestaendigen und anhaltenden Gebet angeregt. Und als dann die Verfolgung einsetzte und Boten und Botschaft in Bedraengnis kamen, stand die Gemeinde fest und einmuetig im Gebetskampf (Apg. 12,12; 4,24-31). Gott erhoeerte ihr Gebet und festigte die Gemeinschaft durch groessere Freimuetigkeit. Wir haben heute zu wenig Uebung im anhaltenden Gebet. Wir klagen ueber Zeitmangel, aber es ist mehr der Mangel am Glauben. Wir sind kaum noch bereit etwas Grosses vom Herrn zu erbitten, und noch weniger bereit das Erbetene vom Herrn zu erwarten. Petrus sagte zum Lahmen an des Temples Tuer: Silber und Gold habe ich nicht; was ich aber habe, das gebe ich dir: Im Namen Jesu Christi von Nazareth stehe auf und wandle! (Apg. 3,6). Wir, im Vergleich, haben Silber und Gold, aber die Kraft bleibt oft aus. Daher wollen wir uns im bestaendigen Gebet und im unauffaelligen Fasten (Matth. 17,21) ueben, um anderen besser dienen zu koennen.

Als naechstes aeusserte sich die herzliche Verbundenheit der Glaebigen zu Jerusalem in ihrer Guetergemeinschaft (v. 44,45). Reiche und Arme, Freie und Sklaven, Arbeitsgeber und Tagelohner standen als Brueder so eng verbunden, dass sie ihre Gueter untereinander teilten. Das war Naechstenliebe ersten Ranges. Sie waren sich ihres grossen Reichtums in Jesus gewiss, und folgten Seinem Beispiel der Hingabe (2. Kor. 8,9). Ihre Gueter und Kapitalanlagen machten sie "fluessig" - und dieser "Fluss" wurde zum Segensstrom der ganzen Gemeinschaft. Gott kann auch unter uns solch' Segensstroeme fliessen lassen, wenn wir uns im Glauben mehr auf Jesu baldige Wiederkunft einstellen und befreit von der Liebe zur Welt, Seine Liebe zum Naechsten ausleben.

Schliesslich standen die Christen in Jerusalem auch gemeinsam in der Verkuendigung des Wortes. Wortbetrachtung, Gebet und Verkuendigung gehoeren zusammen. Vernachlaessigt man eins von diesen, leidet die ganze Gemeinschaft und artet oft in "fromme" Geselligkeit aus. So

Fortsetzung auf Seite 6

WIE FEIERT MAN EIN CHORJUBILAEUM?

Es war fuer mich ein unvergessliches Erlebnis, an der 101-Jahrfeier eines gemischten Chores in Riga teilzunehmen.

101 Jahre - kein Grund zum Feiern? Nun, fuer uns vielleicht nicht. Aber es gibt Laender, in denen Christen jede Gelegenheit wahrnehmen, um Gemeinschaft zu haben, gemeinsam Gott zu loben und das Evangelium weiterzusagen.

Der Chorgesang hat in den baltischen Staaten eine lange Tradition als nationales Kulturgut. Alle fuef Jahre finden in dem riesigen Freilichttheater in Riga Singewettkaempfe statt. So ist es fast natuerlich, dass auch die Gemeinden hier ihre Chance wahrnehmen.

Die schoene alte Kirche, die heute zwei Gemeinden dient, war brechend voll, als der Chor hinter der Kanzel im Altarraum Platz nahm. Ein festliches Bild: Ueber hundert Saenger, die Herren in dunklen Anzuegen und weissen Hemden, die Damen in fliederfarbenen, individuell geschneiderten Blusen (Icherfuhr, dass hier BURDA-Helfe die Runde gemacht haetten!) Das Alter der Saenger reichte von ca. 15 - 75 Jahren, - ein ausgewogener Klangkoerper, dem man die hervorragende Schulung teils akademisch ausgebildeter Saenger anmerkte.

Das Vortragsprogramm bewegte sich zwischen Klassischem, wie Beethovens "Die Himmel ruennen", moderner gesetzten einheimischen Saetzen und amerikanischen Heilsliedern. Liedgut und Ausdrucksweise waren bestimmt von lyrischer Innigkeit.

Das Faszinierendste dieses Chorjubilaeums war fuer mich jedoch, dass nach drei Stunden Gesanggottesdienst (einschliesslich 40 Minuten Predigt) das Fest noch laengst nicht zu Ende war. Vom Chor wurde zur Nachfeier auf den Emporen eingeladen. So fanden sich nach kurzer Pause etwa 350 Menschen bei Tee und belegten Broten wieder ein zum weiteren Programm.

Diesmal wurde der Nachwuchs vorgestellt. Es begann mit einem kleinen wohltraenierten "Knabenchor", ging ueber verschiedene Jugendgruppen, teilweise von Floete, Trompete, Violine oder auch Gitarre begleitet, bis hin zu sehr guten Solo-Vortraegen. Fast jede Gruppen hatte einen anderen Dirigenten und Pianisten. Man haette neidisch werden koennen. Wer hat bei uns eine solche Nachwuchsschulung?

Mich hat dieses Fest sehr nachdenklich bemacht. Man koennte sagen, in einem Land ohne christliche Kinderarbeit sei dies eben eine Ausweich-Aktivitaet. Aber man kann auch mit Hochachtung feststellen, dass diese Chorleiter und Saenger keine Muehe scheuen, um den

Chorbestand zu sichern und dem Lob Gottes in der Gemeinde auch in Zukunft den gebuehrenden Platz einzuräumen. Hier koennten wir wohl einiges lernen.

Lernen koennen wir auch von der Aussagemoeglichkeit, die der Chor als geistliches Medium wahrnimmt. Eines der vorgetragenen Lieder klang wie ein Vermaechtnis. Es stammt aus den fruhen Tagen der Verbannung und hat vielen Menschen Trost und Kraft gegeben. Es heisst:

Das Sternenlied

Ueber der Stille, ueber tiefer Stille flimmern wunderbar die Sterne.

Wem die Seele blueht in Einsamkeit wie die Blume, der hoert, dass die Sterne ein Lied singen:

Von Helden, die schweigend siegen,

die alles zu opfern vermoegen,

die ihre Schmerzen ueberstehen koennen

und den schmalen Weg froehlich gehen,

von holdseligen Herzen, die ohne Bitterkeit

und Hass sterben,

von starken Herzen, die nicht zerbrechen

wenn alles wankt und bricht.

Sie sind ruhig in Gottes Hand, wenn auch das Todesmeer tobt und braust.

Diese Worte sind weder fuer die Saenger noch fuer die Zuhoerer erbauliche Lyrik, wie wir sie vielleicht empfinden moegen. Es ist Alltagserfahrung, die aus ihnen spricht. Hier wird sie zur Verkuendigung. Und davon lebt die Gemeinde.



LaVerna Mehlhaff und Besucherin beim BWA Kongress.

Die Seite der Frau

Ein viel besprochenes und beschriebenes Problem, das Frauen im besonderen betrifft, ist das Problem der Niedergeschlagenheit, der Depression.

Gruende dafuer sind vielseitig: physische Gruende sind vorhanden, wie monatliche Hormonaenderungen im Koerper, Stoffwechselstoerungen, oder die Wechseljahre, die allgemein bekannt sind als Zeiten der Depression, der unerklaerlichen Traenen.

Falsches, negatives Denken koennen auch zur Depression fuehren. Oft kommt es davon, dass wir uns unereichbare, hohe Ziele setzen und dann deprimiert dastehen, wenn wir unsere eigene Vorstellung von "Super-Mom" oder "Super-Woman" nicht verwirklichen koennen.

Wir erwarten oft als christliche Frauen von uns selber mehr, als Gottes Wort fordert. Wenn Schicksalsschlaege, wie Krankheit, Verlust lieber Menschen und andere Krisen in unserem Leben eintreten, meinen wir, dies froh und sicher meistern zu muessen. Die folgenden Beitrage sollen uns helfen, mit den normalen Niedergeschlagenheiten des Lebens an Hand des Wortes Gottes fertig zu werden.

Darf ein Christ deprimiert sein?

von Eva Helwing

Die emotionale Depression ist wahrscheinlich eine der am weitesten verbreiteten Krankheitssymptome unserer Zeit. Man sagt, wenn wir die 1950er Jahre die Jahre der Aengste nennen, dann sollten wir die 1970er Jahre als das Zeitalter der Depression bezeichnen. Die Zahl der Menschen, die an Depression leiden, ist naemlich so gestiegen, dass man fast von einer Volksseuche sprechen kann. Jeder achte Amerikaner kann damit rechnen, im Laufe seines Lebens wegen Depression behandelt zu werden.

Wer ist denn eigentlich anfaellig? Jeder mann — Maenner und Frauen, Menschen aller Altersgruppen, die Reichen ebenso wie die Armen. Nach Schaetzungen in den U.S.A. leiden jaehrlich zwischen vier und acht Millionen Menschen so stark an Depressionen, dass sie ihren Beruf nicht richtig ausfuehren koennen, wenn sie nicht sich in Behandlung begeben. Auch erfolgreiche Menschen sind dagegen nicht gefeit.

Doch nun zur eigentlichen Frage? Darf ein Christ ueberhaupt je deprimiert sein? Ist Depression eine Suende? Ist sie gewoehnlich eine Folge der Suende? Die beste Antwort darauf ist, dass wir alle zu gewissen Zeiten in unserem Leben an Depression leiden. Dagegen ist niemand gefeit; auch nicht der Christ. Manche erleben nur eine leichte Niedergeschlagenheit, waehrend andere bis in die Tiefen der Verzweiflung hinabtauchen muessen. Solche Tiefen der Gefuehle und des Kummers beschreibt der Psalmist wenn er ausruft: "Der Herr ist nahe denen, die

zerbrochenen Herzens sind, und hilft denen, die ein zerschlagenes Gemuet haben" (Ps. 34,19) Und: "Herr, Gott, mein Heiland, ich schreie Tag und Nacht vor dir. Lass mein Gebet vor dir kommen, neige deine Ohren zu meinem Schreien. Denn meine Seele ist uebervoll an Leiden und mein Leben ist nahe am Tode. Ich liege unter den Toten verlassen, wie die Erschlagenen, die im Grabe liegen, derer du nicht mehr gedenkst und die von deiner Hand geschieden sind" (Ps. 88,2-6).

Viele Gruende und Ursachen liegen vor, durch die Depressionen hervorgerufen werden. Oft ist es ein Zeichen oder ein Symptom fuer eine andere Stoerung, die sich im Leben eines Menschen bemerkbar macht. Die meisten Menschen in unserer Gesellschaft sind sehr gut dagegen gesichert, sich selbst kennen zu lernen. Und gededs Ereigniss oder jede Veraenderung im Leben eines Menschen, die ihn veranlaesst etwas von diesem Selbstschutz abzugeben, kann zu einer sehr schmerzhaften Erfahrung werden. Tatsaechlich ist Depression oft die einzige gesunde Reaktion auf viele Situationen im Leben.

Ungluecklicherweise fuehlen sich viele Christen durch ihre eigene Depression bedroht und fragen sich, ob sie gesuendigt haben, oder ob sie der Herr in irgendeiner Weise im Stich gelassen habe? Sie werden auch durch die Depression bedroht, die einen anderen Glaebigen befaellt, vor allem, wenn es sich um den eigenen Ehepartner handelt. Statt die Depression als ein Signal zu werten und entsprechend darauf zu reagieren, sind sie versucht dem

Betroffenen zu sagen, er solle "sich davon losmachen" oder "ein wirklicher Christ bekommt keine Depression". Vielleicht fragen sie oder denken sie "du weisst wohl nicht, dass es eine Suende ist deprimiert zu sein?"

Christen haben Depressionen und Depression ist keine Suende. Dies steht fest, auch wenn wir manchmal das Gegenteil von der Kanzel hoeren. Suende mag mit zu den Ursachen fuer eine Depression gehoeren, aber der Zustand der Depression ist keine Suende.

In vielen Faellen ist die Depression die gesuendeste Reaktion auf das, was ein Mensch mit seinem Leben macht. Es ist ein Schrei, eine Warnung, dass irgendwas in irgendeinem Bereich des Lebens vernachlaessigt worden ist. Mann sollte auf eine Depression hoeren, denn sie will einem etwas mitteilen, was man unbedingt wissen muss. Wenn eine Zeit der Niedergeschlagenheit anhaelt, sollte man auch als Christ sich nicht scheuen, die Hilfe der Medizin und ihrer Berater in Anspruch zu nehmen. Fuenfundneunzig Prozent auch der schweren Faelle von Depression koennen voellig geheilt werden wenn frueh genug eingegriffen wird.

In ihrem Buch, *The Whole Christian*, sagt Elizabeth Skolund: "Viele Christen sind offenbar der Meinung, sie muessten staendig das Gegenteil von deprimiert, naemlich gluecklich und froehlich sein. Wie richtig oder falsch diese Ansicht ist, haengt von der Definition dieser Worte ab. Meiner Meinung nach erwartet Gott von uns nicht, dass wir staendig 'oben auf' sind in der leichtfertigen Bedeutung dieses Wortes; und wer lehrt, dass dies ein notwendiges Merkmal eines guten Christen ist, der verursacht viel Mutlosigkeit und Schuldgefuehle."

Was Gott einem Christen gibt, ist ein ruhiges Gefuehl der Zufriedenheit. Eine Frau, die sehr viel an Depressionen gelitten hatte, sagte unter Traenen: 'Ich bin froh, das Gott mein Leiden dazu benutzt hat, um etwas Gutes in diese Welt zu bringen, und wenn ich waehlen und damit alles aendern koennte, wuerde ich nichts aendern — nicht einmal den Schmerz. Aber ich moechte den Schmerz nicht, und auch jetzt mag ich ihn noch nicht!' Sie war zufrieden, aber nicht masochistisch gluecklich ueber Leiden. Zu Zeiten war sie deprimiert und veraengstigt gewesen, aber niemals hatte sie das tiefe Wissen verloren, das Gott ihr Leben bewachte und ihre Kraft war."

Fortsetzung auf Seite 6

Predigersfrauen haben auch Depressionen

von Terry Yntema

Ich konnte mich nicht mehr entsinnen, wieviele Tage vergangen waren, seit ich zuletzt das Gefuehl des Friedens und der Zufriedenheit in meinem Leben als Christ verspuerde.

Unzufriedenheit und Kritik schienen meine Gefuehlswelt zu beherrschen. Ich wusste, was ich haben wollte, doch wusste ich auch, dass ich es nicht haben konnte. Ich dachte immer wieder an die schoenen, gepflegten Wohnungen meiner Nachbarn. Zuerst traumte ich davon, wie all ihre schoenen Moebel in meinem Heim aussehen wuerden. Dann verbrachte ich sogar wertvolle Zeit mit Schaufenstergucken und Bummeln. Ich machte mir vor, dass Gott, wenn er wollte, dass ich als gute Predigersfrau Gaeste bewirte, mir auch zu schoenen Sachen in meinem Heim verhelfen wuerde. Doch ich wusste, dass Gott fuer solche "Wichtigkeiten" nicht sorgt.

Somit wurde ich rebellisch gegen Gott und gegen den Beruf meines Mannes. Aerger gegen Gott wuchs in meinem Herzen. Ich wusste naehmlich ganz genau, dass meine Zufriedenheit und mein Gefuehl des Gluecklichseins nicht von solchen irdischen Dingen abhaengen sollten, und dass Gott von mir erwartete, mit Matth. 6,33 fertigzuwerden: "Suchet zuerst das Reich Gottes und seine Gerechtigkeit und alles andere wird Euch zufallen".

Ich weiss nicht, warum wir erst am Ende, am niedrigsten Punkt in unserem Leben und in unseren Gefuehlen ankommen muessen, um uns endlich zum Herrn und seinem Weg zu wenden. Als ich soweit war, setzte ich mich zu guterletzt in meinem Esszimmer hin und bat den Herrn um Vergebung. Kaum hatte ich dies Gebet ausgesprochen, brach der Stuhl, auf dem ich sass, zusammen. Ich muss zugeben, dass ich das Gebet nicht mit einem sehr dankbaren Satz beendete. Ich fragte empoert: "Was erwartest du jetzt noch von mir, Herr?"

Ich glaube, dass meine Erfahrung mit Depressionen mich naeher zu Gott gebracht hat. Ich habe gelernt, dass diese Tiefen in meinem Leben ihren Platz haben. Depression ist ein Zeichen dafuer, dass bei mir etwas nicht stimmt. Der Geist spricht und sagt: "Komm zur Ruhe, werde fertig mit deinen Gefuehlen". Ich plegte diese Gefuehle zu verdecken. Ich fuehlte mich schuldig, ueberhaupt Gefuehle der Depression zu haben. Ich glaubte, ich sei kein guter Christ, wenn ich solche Gefuehle des Versagens hegte. Bald hatte Satan mich so schwach in meinem

Fortsetzung auf Seite 6



Gottes Wort: Ein Schwert in Zeiten der Depression

von Dianna Jasiak

Das hoelzerne Kreuz, das in unserer Kirche haengt, ist von grosser Bedeutung in meinem Leben. Nicht nur waehrend des Gottesdienstes sondern auch in der Zeit der Gemeinschaft zwtschen Sonntagschule und Gottesdienst weilt mein Auge auf dem Kreuz.

Wenn kurz vor dem Gottesdienst das Klavier spielt und immer waehrend des Abendmahls, wenn wir der Leiden unseres Heilandes gedenken, weilen nicht nur meine Augen sondern auch mein seelisches Auge, mein Herz, auf dem Kreuz.

Wenn unser Pastor uns in seiner Sonntagspredigt mit Botschaften der Liebe und Ermahnung auf die kommende Woche vorbereitet, inspiriert mich der Anblick des Kreuzes.

In einsamen Naechten denke ich an das Kreuz und an die Leiden, die Gott als Mensch da fuer mich erlitt. Die schlaflosen Naechte der Sorgen und der Niedergeschlagenheit bringen mich zu diesem Kreuz.

Jeder, der Depressionen erlebt hat,

kommt zu der entgueltigen Frage: "Und was jetzt, Herr?" Ich frage dann: "Was soll ich jetzt tun? Soll ich wieder zurueck in die Welt, wie in der Zeit bevor ich dich kannte? Zurueck zu dem Platze, von dem du mich erloest hast, damit ich wieder Freude empfinde? Soll ich wieder ganze Naechte von Zuhause wegbleiben, um somit Aufmerksamkeit auf mich und meine Depression zu lenken?"

Wenn es dann soweit ist, dass ich aufhoere, solche Fragen zu stellen und stille werde, ist es mir, als ob der Herr zu mir sagt: "Stehe auf, trockne deine Traenen, und dann komm wieder und hoere auf mein Wort!"

Ich bin nicht ein logischer Typ, praktisches Denken ist mir frend. Ich bin sehr meinen Gefuehlen ausgeliefert. Vielleicht ist dies der Fall, weil ich eine Frau bin. Doch der Herr kennt mich. Er kennt meine Schwaechen, und immer wieder ist er bereit, mir sanft zuzusprechen, wenn ich gewillt bin, sein Wort aufzuschlagen und es zu mir reden zu lassen.

Fortsetzung auf Seite 8

Frage & Antwort

Frage: Welches ist das deutlichste Zeichen, dass jemand wiedergeboren ist? K.T.

Antwort: Der Begriff Wiedergeburt ist in den letzten Jahren in uebertriebener Weise gebraucht worden, so dass eine Begriffserklaerung notwendig wird. Der Fragesteller gebraucht den Ausdruck "wiedergeboren." Dieses Wort enthaelt die Antwort zur Frage. Es handelt sich naemlich um eine geistliche Geburt, die Gott selbst wirkt. Es kommt im woertlichen Sinne zu einem Wiedergeborenwerden durch den Heiligen Geist. Wir muessen diese Frage in den Zusammenhang des Neuen Testaments stellen, und 2. Kor. 5,17 ist hier vielleicht die wichtigste Aussage. Der Glaebige ist von Gott wiedergeboren.

Biblische und theologische Fragen koennen direkt an Rev. Peter Duncan, 4507 W. Lawrence Ave., Chicago, IL 60630, gerichtet werden.

Fortsetzung von Seite 2

war es nicht bei den ersten Christen, denn in ihren geisterfuellten Gebetsversammlungen ging es besonders um freimuetige, kraftvolle Verkuendigung. Sie beteten:

Herr, mache ihr - der Feinde - Drohen zuschanden und hilf Deinen Knechten, Dein Wort mit allem Freimut zu verkuendigen, dass Heilungen, Zeichen und Wunder geschehen durch den Namen Deines heiligen Knechtes Jesus (Apg. 4,29-30 - Albrecht Ueb.)

Und siehe da, weil die Verkuendigung durch die Apostel und die anderen Zeugen geschah, bestaetigte Gott ihre Botschaft (Mk. 16,15-18) mit vielen Wundern und Zeichen (v.43). Die Juenger nahmen den Missionsbefehl Jesu ernst. Sie gingen in Jerusalem von Haus zu Haus und setzten diese Art der Verbreitung auch spaeter in Kleinasien fort, wo sie ebenfalls oeffentlich und von Haus zu Haus evangelisierten (Apg. 20,20). Der kroenende Segen blieb nicht aus, denn Gott fuegte taeglich solche zur Gemeinde, die gerettet wurden (v.47b). Gottlob ER fuegt auch heute noch hinzu zu Seiner Gemeinde auf dem ganzen Erdenrund. Diese wachsende Glaubensgemeinschaft wird bleiben wo Gott am Wirken ist in denen, die Sein Wort lieben und Seine Gebote halten. Gott wolle es schenken, dass wo immer ER uns hinstellt, wir in steter Gemeinschaft mit IHM und den Seinen bleiben, und ER uns auch gebrauche um andere in Seine Lebensgemeinschaft zu fuehren. □

Fortsetzung von Seite 4

Eine solche Haltung laesst einen an die Worte des Paulus denken: "Wir haben

allenthalben Truebsal, aber wir aengstigen uns nicht. Uns ist bange aber wir verzagen nicht. Wir leiden Verfolgung, aber wir werden nicht verlassen. Wir werden unterdrueckt, aber wir kommen nicht um" (2 Kor. 4,8-9).

Ein Christ der zur Depression neigt, koennt beim Lesen dieser Worte sagen: "Ja, aber bei mir ist das nicht so," und wuerde sich somit noch elender fuehlen. Man sollte dann in solchen Faellen fuer sich selbst oder fuer seinen Partner die Hilfeleistungen der Medizin und Psychiatrie in Anspruch zu nehmen. Trotzdem sollten wir dabei nie vergessen, dass wir als Christen das Vorrecht und den Vorteil haben, zu den Mitteln zu greifen die Gott uns in seinem Wort schenkt. Ein Vorschlag waere, 1. Korinther 13,4-1 oefters durchzulesen und sich taeglich von der andauernden Liebe und bleibenden Treue Gottes zu uns erneut ueberzeugen zu lassen und darin Trost und Hilfe zu finden. □

Fortsetzung von Seite 5

Glauben, dass ich nicht mehr die Kraft hatte, mit meinen Problemen fertig zu werden.

Ich glaube, dass Depressionen der Kampfplatz des geistlichen Krieges sind. Zu oft wollen wir uns nur mit den Symptomen der Depression befassen, statt auf den wahren Grund zu kommen. Wir versuchen, den Schmerz zu stillen, statt die Wunde zu heilen. Dann kommt es dazu, dass wir zuviel essen, dass wir unsere Arbeiten aufschieben, dass wir zuviel schlafen, dass wir zum Zeitvertreib Einkaeufe machen und Geld ausgeben, usw. Dies hat nie wachrende, anhaltende

Von diesem grundlegenden Geschehen her erwarten wir dann verschiedene Merkmale des Glaebigen, die darauf zurueckschliessen lassen, dass der Betreffende tatsaechlich wiedergeboren ist. Man kann sich in diesen geistlichen Zusammenhaeuungen auch tauschen.

Welches sind nun die markantesten Anzeichen, dass jemand dieses erlebt hat? Es kann und soll hier nicht zu einer langen Aufzaehlung kommen, trotzdem koennen wir dieses Moment nicht ganz uebersehen. Eine Person, die zu Christus gekommen ist, wird drei geistliche Charakteristiken an den Tag legen: Gebet — das Sprechen mit dem Vater; Bibellesen — das Erforschen seines Wortes; Gemeindeleben — die Gemeinschaft mit Glaebigen.

Noch einmal muessen wir zum Grundlegenden zurueckkehren. Erstens, Gott wirkt in uns die Wiedergeburt. Zweitens, der Glaebige antwortet auf das Geschehen indem er das tut, was der Heiland will. Wir danken K.T. fuer die Frage und nehmen an, dass andere auch noch Fragen stellen. P D

Resultate, denn meist ist es viel schwieriger, den eigentlichen Grund der Depression zu behandeln und dem wahren Grund ins Gesicht zu gucken. Das ist bestimmt der Grund, warum es bei mir so lange dauerte, bis ich mich endlich zu Gott wendete. Durch diese Erlebnisse habe ich eine neue Einstellung zu meinen Perioden der Niedergeschlagenheit bekommen. Ich weiss, sie zeigen mir, dass ein Problem vorhanden ist; und dies hilft mir jetzt, dieses Problem zu meistern:

1. Ich bekaempfe nicht die Niedergeschlagenheit sondern nehme sie hin als einen normalen Teil meines Lebens.
2. Ich vertraue dem Herrn, dass er mich aus diesem Tal des Deprimiertseins herausfuehren wird.
3. Ich halte still und suche Gottes Hilfe und Staerke in seiner Naeh. Ich sage ihm, wie ich mich fuehle und das ich Angst habe, allein nicht mit diesem Problem fertig zu werden. Dann hoere ich hin auf Antwort und Weisheit.
4. Geduldig warte ich auf Kraft, in der Gewissheit, dass der Herr sie mir schenken wird.

O ja, ich danke auch dafuer das "Crazy Glue", der starke Alleskleber, meinen alten Esszimmerstuhl bis jetzt fest zusammengehalten hat. Schon viele Gaeste wurden seit dem Zusammenbrechen bei uns bewirtet. Ich danke Gott dafuer, dass ich Frieden und Freude habe in dem Bewusstsein, dass christliche Gemeinschaft nicht von schoenen Moebeln und feinen Einrichtungen abhaengt.

Terry Yntema ist Predigerfrau in Bloomington, IL.

Aus Gemeinde und Gemeinschaft

Aus unserer Gemeinschaft sind an besonderen Neuigkeiten die Ernennung von zwei Gebietssekretaren (Area Secretaries) durch das General Council zu berichten. Rev. Siegfried Schuster aus Edmonton wurde fuer das Gebiet Manitoba/Saskatchewan ernannt. Er begann am 1. Februar und wird seinen Wohnsitz in Winnipeg, MB haben. Rev. Edmond Hohn, aus Kelowna, BC wird mit dem 1. Juli 1981 seinen Dienst als British Columbia Gebietssekretaer antreten.

Der Praesident unseres Seminars in Sioux Falls, SD, Dr. David J. Draewell, und der Praesident unseres N.A.B. College in Edmonton, AB, Dr. Joseph Sonnenberg, haben ihren Ruecktritt eingereicht. Gedenkt in Fuerbitte der Komitees, die die Nachfolger fuer diese wichtigen Posten in unserer Gemeinschaft vorschlagen sollen.

25 JAHRE SCHWESTERNVEREIN IN DER HUMBERVALE PARK BAPTISTENKAPELLE

Der Sommer 1980 brachte fuer uns als Schwesternverein ein freudiges Ereignis, indem wir unser 25-jaehriges Bestehen im Rahmen einer Sonntagnachmittagsfeier mit der Gemeinde begehen konnten.

Dafuer uebten wir zwei neue Lieder als Frauenchor ein. Auch unser Musikchor half, neben vielen abwechselnden Darbietungen, unser Fest verschoenern.

Aus einem Bericht - von einer Schwester vorgelesen, welche bei der Gruendung dabei gewesen war - durften wir ersehen, wie der Herr den bescheidenen kleinen Anfang doch so reich gesegnet und uns all die Jahre hindurch nicht allein gelassen hat. Wir sind ihm zu viel Dank verpflichtet fuer seine Gnade, Bewahrung und Liebe, die er uns immer wieder so reichlich schenkt.

Gern denken wir auch an unsere lieben Gruendungsmitglieder zurueck, die bereits vom Herrn heimgeholt wurden. Durch ein Duett von zwei Schwestern gesungen wurde ihrer gedacht. Von den uebrigen Gruendungsmitgliedern sind etwa acht Schwestern noch in unserer Mitte, welche von der Leiterin, Schw. Hildegard Merke, mit einem Blumenstecker besonders geehrt wurden.

Die erste Praesidentin unseres Schwesternvereines war die Gattin unseres heimgegangenen Predigers Fuellbrandt, Vicepraesidentin war Schw. Milly Fiedler, unser aeltestes Mitglied (80 Jahre) Schw. Emma Fiedler sen. Alle drei Schwestern sind schon beim Herrn.

Den Ausklang unerer schoenen Jubilaeumsfeier brachte das gemuetliche Beisammensein bei Kaffee und Kuchen in den unteren Raumen unserer Kapelle. Gertrud Hauser (Schreiberin)

EINWEIHUNG DER RIDGEWOOD KIRCHE IN BROOKFIELD, WI

Als Mitglieder der Ridgewood Church haben wir am 2. November 1980 unser neues Kirchengebäude eingeweiht. Mit vereinten Arbeitskraeften, Geldspenden und Geschenken an Material von Mitgliedern und Freunden ist ein stattliches Gebaeude entstanden. Es ist ein Beweis dafuer, dass mit der Hilfe Gottes und Liebe zum Werk Grosses geschaffen werden kann.

Am vorhergehenden Freitagabend wurden nach einem gemeinsamen Essen fuer die Gemeindeglieder und geladenen Gaeste, vornehmlich fruhere Prediger mit ihren Frauen, ein Bildvortrag gezeigt, der den Anwesenden den Verlauf des Bauens in Erinnerung brachte. Erbaulich waren auch die zum Besten gegebenen Erinnerungen der ehemaligen Prediger aus ihrem hiesigen Gemeindedienst.

Am darauffolgenden Sonntag versammelte sich die Festgemeinde zum Vormittagsgottesdienst, bei dem zwei Prediger ihre Botschaften (deutsch und englisch) brachten.

Das eigentliche Einweihungsfest fand dann am Nachmittag statt, wobei ungef. 700 Teilnehmer zugegen waren. Alle hatten Gelegenheit, den Gruessen der Vertreter der Nachbargemeinden, den Gruessen und Botschaften der geladenen ehemaligen Prediger, wie Pred. H. Hiller, W. Quiring, J. Schacher (ehem. Bethany Church) J. Goetze und H. Poschwatta (ehem. Zions Gem.) zuzuhoren. Auch der Buergermeister und ein Vertreter der Baukomp. Ueberbrachten ihre glueckwuensche. Unser area secretary, Pred. W. Potratz, sowie Dr. J. Binder als Vertreter unserer N.A.B., Gemeinschaft waren zugegen und brachten ebenfalls ihre Botschaften. Wir wurden nicht nur zum Dank aufgefordert (unsere Herzen waren voll davon), sondern wir wurden auf unsere Gemeindeaufgaben hingewiesen. Wir haben auch besondere Aufgaben: zwei Gemeinden - die ehem. Bethany Church (englisch) und die Zions Gem. (deutsch), Milwaukee, WI - haben sich zusammengeschlossen, gemeinsam die

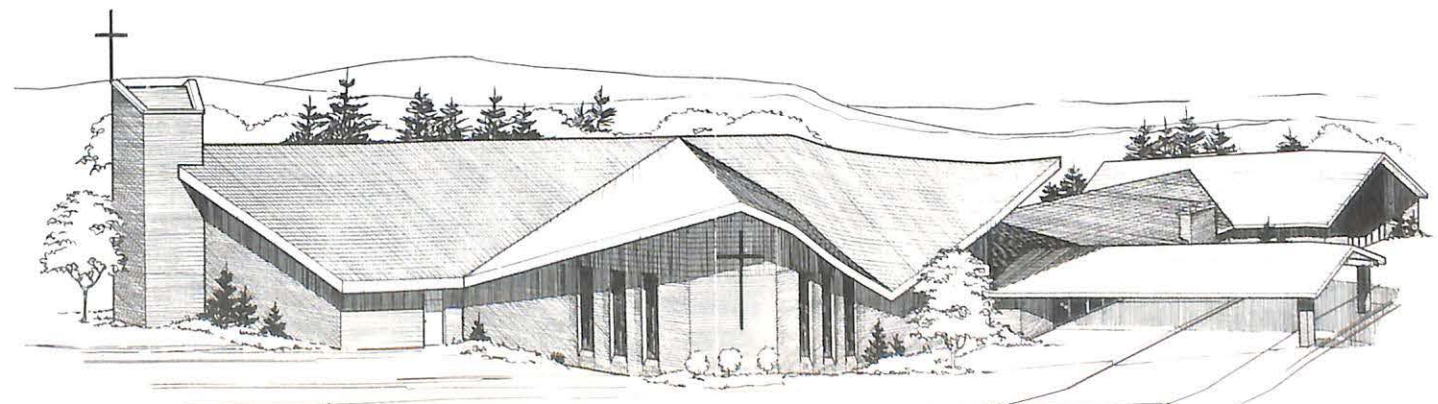
Kirche erbaut und wollen sich bemuehen, der Verkuendigung des Wortes Gottes in beiden Sprachen gerecht zu werden.

Aus diesem Grunde wurden gleich zwei Gottesdienste zu gleicher Zeit in beiden Sprachen abgehalten werden koennen. Ausserdem sind wir in eine neue Nachbarschaft gezogen, wodurch manche Missionsmoeglichkeiten entstehen. Nur durch Festhalten am wahren biblischen Glauben, durch Wachsamkeit, in Liebe zu unseren Mitmenschen, in der Kraft des Heiligen Geistes kann das Werk GOTTES weitergehen.

Besondere musikalische Darbietungen, darunter Lieder vom Maennerchor und den vereinten Gemischten Choeren, umrahmten das Fest.

Nach dem Fest hatten die Teilnehmer Gelegenheit, bei Kaffee und Kuchen ein frohes Beisammensein zu geniessen.

Die Brueder E. Babbel und K. Joujan sind die Prediger unserer Gemeinde. (Gertrud Treichel, Berichterst.)



**EINE HERZLICHE
EINLADUNG**
laesst die
**DEUTSCHE ZION BAPTISTEN
GEMEINDE**
9802 - 76 Avenue
Edmonton, Alberta
an alle ehemaligen Mitglieder
und Freunde der Gemeinde
ergehen,
mit uns das
25jaehrige JUBILAEUM
vom 6. bis 8. Maerz 1981
zu feiern.

Fortsetzung von Seite 5

Auf einer Frauen-Wochenend-Freizeit wurde die Frage gestellt: Wie hilft man jemandem aus einer Depression heraus? Aus eigener Erfahrung glaube ich, dass Fuerbitte das einzige ist, was wir fuer die Person tun koennen, und sie in jeder Hinsicht unterstuetzen statt zu kritisieren.

Weil die Depression ein so sehr einsamer Zustand ist, kann Gott ihn dazu gebrauchen, sein Kind naeher zu sich zu

fuehren.

Manchmal sitzen wir so wie der Psalmist da und sind bitter gegen Gott und verlangen eine Antwort. Doch die Antworten sind fuer uns da in seinem Wort. Denken wir nur an Jesus, als er vom Satan versucht war. Er gebrauchte das Wort als Waffe. (Matth. 4,1-11). Wir duerfen dasselbe tun in unseren Stunden der Niedergeschlagenheit und der Versuchung. Wir duerfen Jeremiah 1,8 lesen: "Fuerchte dich nicht vor ihnen; denn ich bin mit dir, dich zu erretten, spricht der Herr." Und wir duerfen die Worte in Jesaja 43,1-2 fuer uns in Anspruch nehmen.

In meinen Naechten der Depression denke ich immer an das Kreuz in unserer Kirche und somit daran, was Christus fuer mich in meinem Leben getan hat. Eine besondere Hilfe ist es fuer mich dann, an die Siege zu denken, die der Herr mir schon in Stunden der Niedergeschlagenheit geschenkt hat. Ich vertraue weiterhin darauf, dass ich ihm gehoere, und dass er bei mir ist auch im finsternen Tal der Depression. Wir duerfen Jesus hier als unser Beispiel nehmen und Gottes Wort in Zeiten der Depression als Schwert gebrauchen. □

Todesanzeigen

ZUBERT—Darius Zubert wurde am 1. Januar 1909 in Lisabode, Wolhynien, geboren. Als 12-jaehriger wurde er an Christus glaeubig und von Prediger Wirth in Jesu Tod getauft. 1930 verehelichte er sich mit Tania Hepler. Die Ehe wurde mit acht Kindern gesegnet, von denen eins im Kindheitsalter verstarb.

Im August 1948 wanderte er mit seiner Familie nach Kanada aus und liess sich in Minnionas, Manitoba, nieder. 1955 siedelte er nach Winnipeg ueber. Hier schloss er sich der Missionsgemeinde an. Er war ein fleissiger und treusorgender Vater fuer seine Familie. Nach einigen Wochen schweren Herzleidens, rief der Herr ihn am 8. Dezember 1980 in die himmlische Heimat.

Es gedenken seiner in Dankbarkeit: seine Gattin Tania; drei Toechter: Donna Sager mit Mann Rolf, Agathe Arndt mit Mann Waldemar, Alma Giese mit Mann Karl Heinz; vier Soehne: Arthur mit Frau Margaret, Edwin mit Frau Sylvia, Erwin mit Frau Laurie, Albert mit Frau Mary;

zwoelf Enkelkinder und ein Urenkel, sowie zwei Brueder und eine Schwester.

KONRAD—Melchior Konrad wurde am 12. April 1906 in Dombrowic, Polen, geboren. Am 20. Sept. 1928 verehelichte er sich mit Wanda Krebs und lebte fast 52 Jahre lang eine recht zufriedene und glueckliche Ehe. Gott segnete diese Ehe mit fuenf Kindern, zwei Soehnen und drei Toechtern, von denen ein Sohn im Alter von nur wenigen Wochen starb.

Durch Jesus Christus fand Br. Konrad Frieden mit Gott und wurde ein dankbares und ueberzeugtes Gotteskind. Zusammen mit seiner lieben Gattin wurde er zu Pfingsten 1937 von Pred. Alexander Hart getauft.

Im Jahre 1948 wanderte Familie Konrad nach Deutschland aus und liess sich in der Ostzone nieder. Da die Existenz dort bald schwer wurde, wagten sie die Flucht nach Westdeutschland. Vier Jahre spaeter durften sie nach Kanada auswandern und siedelten sich in Edmonton an. Auch in Kanada waren die ersten Jahre nicht leicht, doch der Herr segnete sie, es gab Verdienstmoeglichkeiten, und ein Heim durfte durch die Gnade Gottes neu gegruendet werden.

Sein ganzes Leben lang blieb Br. Konrad seinem Herrn treu. Er fand seine geistliche Heimat in der Immanuel Baptistengemeinde und der Deutschen Bethel Baptistengemeinde in Edmonton. Neben anderer Mitarbeit diente er treu als Diakon. Er beendete seine Pilgerreise am 1. Sept. 1980 im Alter von 74 Jahren. Die

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Der Sendbote

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Beigeordnete Schriftleiterin (Interim)
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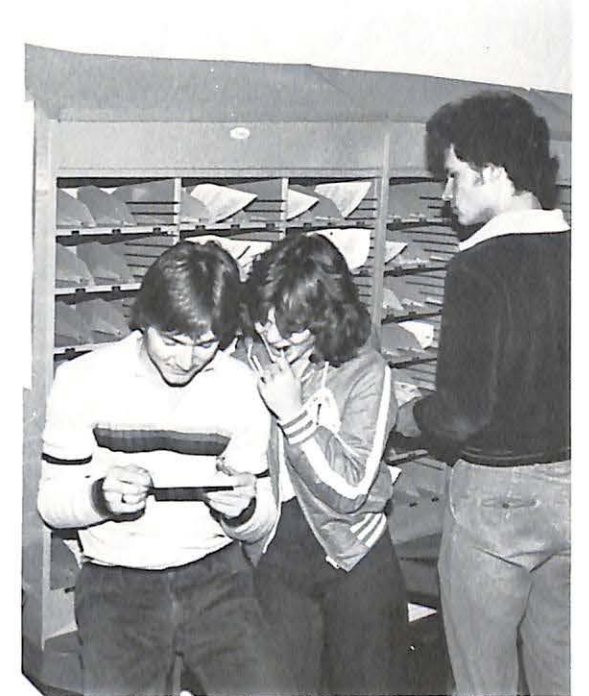
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Begraebnisfeier fand am 5. Sept. in der Bethel Baptistengemeinde statt.

Neben seiner lieben Gattin Wanda betrauern seinen Heimgang: ein Sohn, drei Toechter, eine Schwiebertochter, drei Schwiegersoehne und 9 Enkelkinder. An ihm ging das Wort aus Matthaeus 5,8 in Erfuellung: "Selig sind, die reines Herzens sind; denn sie werden Gott schauen."



The ministry of the College revolves around students as God works in their individual hearts, his own purpose. Faculty testify to the Holy Spirit's ministry in classroom situations, social interaction and a participation-oriented sports and recreation program.



One of the highlights of the 1980 year was the ministry of "Naphtali," a team which ministered in some Canadian churches for a week at a time. The Lord's hand of blessing was evident on Ingrid, Lynn, Sandy, Bill, Dale and Harry, as these young people were used to lead children, young people and adults to the Lord Jesus, who is mighty to save.

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



I have determined that the devil works on the same principle as the mosquito.

Sometimes a mosquito will blatantly land on you. You swat him away, and he comes back and either catches you unaware, or you kill him dead.

Sometimes you go so long without a mosquito bite that you think you are immune and quit using your repellent. And then you get stung.

But the worst thing is the mosquito who figures out where your most sensitive spots are and leaves a swelling bump before you even know he's there.

And then there is that ensuing itch. You want to scratch. You know you should put some ointment on it and leave it alone, and it will go away. But you scratch it and irritate it; it stays so long. Finally, you may end up with an ugly scar.

But what is the solution?

You can spray, spray, and spray and still not get rid of the mosquitoes. And as long as there is rain, there will be mosquitoes. Stagnant water is a good home for them, too.

No, the solution begins with you and bug repellent. There are many brands out on the market. When you find the one that really works, stick with it. All of the others are either watered down copies, or they really aren't what they advertise at all. Once you've got it, don't be afraid to use your repellent liberally. And don't be caught without it. When you consider the protection it gives, it's well worth the cost.

When you see a mosquito land on you, kill him. If you just swat him away, he'll keep coming back.

Whenever possible, avoid those places where you know mosquitoes to be in abundance. When you go where they are, you're bound to get stung—unless you use your repellent as a coat of armour.

If you get bitten, admit you didn't use enough spray or missed a spot or were in the wrong place—and then spray. The swelling goes away shortly. If you scratch it, it becomes inflamed and itches all the more.

Some people try to go without using repellent. But are they successful in the end? Mosquitoes carry many strange diseases, which, without proper treatment, have been known to kill people. If you're using a placebo repellent, you might as well not use one at all. Sometimes a person may carry a disease for years and not know that they have it, only because they've been sick for so long they don't know the difference between being sick and being well.

Don't let Satan sneak into your life and catch you unprepared. Use Christ as your protection. He never fails.

12 Myths About Careers

by John William Zehring

Myth No. 6: I Should Choose a Career With the Best Job Outlook

Right now the hottest thing on the job market is petroleum engineers. But what will they do in 20 years when the oil runs out? Remember the plight of aerospace engineers? One day they were on top of the world (of work). Then came the space cutbacks and thousands of highly trained technological wizards were out of work.

The job market changes too quickly

to plan ahead for decades. The careers in demand today can be tomorrow's surplus.

Obviously, don't plan a career without some attention to the job outlook. If you can't decide what to do, it could be unwise to enter elementary education. That's a glutted field with zillions of people who would love to be teachers if only they could find an opening. But... if you want to be a teacher more than anything else, it would be foolish to select a different career just because of the market.

The key to career planning is to have a clear second choice, a third choice, and a back-up plan if those don't work out. Don't avoid your favorite choice

just because of the job market, but don't be blind to the fact that you need to have alternatives at hand just in case.

(John Zehring is the editor 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.)

We judge others by their behaviors; we judge ourselves by our intentions.
—Alban Institute Newsletter

Whatever Happened to Good Old Bob?

Once an active Baptist Layman, Bob became a church dropout. He simply "dropped out" of participation in church services and activities. Is there a way to reach this once-active church member? What is the answer? The answer is almost too obvious. It is God and God's people.

Bob is back in the church now. Here is how it happened. One evening over dinner, Bob talked about his reentry into the formal life of the church. "I never really left the church," he said, "although many people in the congregation believed I had deserted them. I was a part of them, even though apart from them." Bob explained, "I dropped out

because I was being suffocated by an endless round of committee meetings and other church functions. I didn't know how to say 'no' when I should. I kept saying 'yes' to new responsibilities and saying 'no' to my own need for closer intimacy with God. I got too involved with the running of the church and forgot to stop for visits with my Creator. I was a good church member but a lousy Christian. So I ran away. I went alone into my own desert on a personal journey of faith."

Bob went on to tell how much he appreciated the affirmation of his church. Some members were critical but many kept in touch. Some friends who wanted to remain friends shared his long hours of personal struggle. They were willing to share in his faith journey without criticism or judgments.

"Finally," Bob said, "I knew I wanted to be back among those friends to share in their worship and community mission. I am different now and know how

to say 'no' where I should. More importantly, I know how to say 'yes' to those things I really want to do in ministry. I feel in touch with my faith."

If this story is to have a moral, it must be this—in order to find the core of his or her faith, every person must sometimes flee into the desert as Jesus did. During those times, the organized church can do nothing but affirm, support, and pray for the success of the journey. But the church cannot leave this person completely alone. He or she needs to know that the members of the church do care by offering visible support—a dinner invitation, telephone call, or other social and personal engagements that bring people together.

Above all, the church members must have a basic trust in the creative, energizing power of God reaching out to the person as he/she experiences a lonely personal journey of faith.

(from The Torch, American Baptist Churches in the U.S.A.)

Lord, I Want to Celebrate

by Richard W. Bimler

God had a great idea when he created people to live in families. For children, youth, and adults are meant to share, relate, and grow as individuals tied together by the common bond of love, forgiveness, and faith in the Lord Jesus. Believe it or not, little three-year-olds need teenagers, and grandmas need eighth-graders, and single adults need junior highers, and on and on. We need each other. And the family is still the place where most relationships happen between the generations.

Let's consider specific ways that teenagers and parents can celebrate the relationship they have together in the name of Jesus. Rather than stereotyping the teenage-parent years as turmoil-packed, stress-filled, and tension-teeming, let's look positively at the built-in ways God gives youth and adults to share, grow, and celebrate together. Try these on for size! One or two of them might even work for you.

1. **Talk to each other frequently.** Share not only information and advice, but also feelings and ideas.

2. **Listen to each other.** Assume that there is more than one way to say and do something. Listen for feelings and

frustrations as well as joys and surprises.

3. **Be sensitive to each other's needs each day.** Watch for the "good days" and the "bad days." Know what days are good to discuss a heavy issue and on which days loaded subjects should be avoided.

4. **Spend insignificant time together as well as significant time.** Watch for chances to just "be yourselves" when you are playing a game, driving somewhere, or just "messing around."

5. **Share your faith with one another.** This happens by worshipping together and by relating your faith in the Lord to daily life.

6. **Visit each other's "turfs"**—parents, stop by the high schools and get a "feel" of what's happening. Teenagers, spend time at the office or company or in the home just to better understand each other.

7. **Do specific things together regularly**—plan a trip together, jog, hike, play, read, go out for dinner together. Plan it systematically; otherwise, it's easy to pass over and skip.

8. **Spend individual time together**—one-on-one time. That's when a mom or dad has supper out with just one of their teenagers in order to zero in on each individual.

9. **Get to know each others' friends.** It will help in understanding the moods and views of your youngster or your parent.

10. **Expect some tension to exist between each other.** No two people can always agree on everything. Parents are still struggling with being good parents and teenagers are still struggling with understanding themselves and becoming more independent. By expecting some tensions and conflicts and accepting them as healthy and normal, both parents and teenagers can better relate to each other.

11. **Seek advice and council from others** when problems arise that are too big to handle alone. This is not a sign of weakness; rather, it is a sign of understanding and strength.

12. **Discuss current events and your views together regularly.** Watch a TV special (there really are some good TV shows yet), go to a movie together, read a book together. Some parents might be surprised and impressed at their youngsters' abilities and thoughts. And the teenagers might feel the same way about their parents!

13. **Plan a "stay at home" time, once a week,** where all members of the family are present. Do something together. We need time together in order to continue to grow together.

14. **You take the initiative.** Don't wait for your parent to suggest a plan. Don't assume that your daughter or son will come up with something. You,

(Continued on page 29)

Woman's World looks at CARING and at some of the special needs of older adults for this February issue. In "Up the Stairway," Dorene Walth gives us a way to show that we care, and the accompanying poem speaks of a need for this demonstration of love.

Caring... Choosing a Nursing Home

by Sylvia Auch,
Bismarck, ND

Why should the choice ever have to be made for one to enter a long-term care

Another concrete way to show our concern for older relatives and friends is to help them choose a comfortable and secure place to live. Sylvia Auch gives excellent practical advice on choosing a nursing home if it becomes necessary.

facility, a Nursing Home? Perhaps the same answer can be given to the question, "Why should the choice have to be made to enter a hospital?" The answer is that here there are personnel and facilities to give the proper care for a need that has developed in an individual.

Entering a Nursing Home does not indicate that life is over. Quite the contrary. For some who have lived in a long-term care facility, this has been

their HOME for over 20 years and they are still having an active and productive life to the extent of their abilities.

When and if the need should ever arise that the choice must be made to enter a long-term care facility, there are two important questions that should be answered in your mind: What does the facility provide; and will the facility be able to meet the particular need that has necessitated entry in the first place. Learn the facts about the facility. If the following questions can be answered in the affirmative, then chances are the needs of the individual can be met.

(1) Can I keep my own private physician and dentist?

(2) Is there a physician in charge of the medical staff? Are there regular doctor visits and proper medical records kept on each person?

(3) Are there qualified therapists that will meet specific problems such as physical and speech?

(4) Are there qualified nurses and nurses' aides to administer medications, observe, do treatments, and assist in activities of daily living?

(5) Is there whirlpool bath available?

(6) Is the food prepared and served under the supervision of a qualified dietitian?

(7) Is there a qualified Social Worker who will assist in counseling and give help in resolving adjustment problems?

(8) Are the services of a barber and beautician available?

(9) Can the rooms provide a "home-

like" atmosphere offering telephone services, privacy, cleanliness, security, and freedom from odor? Can I bring my own furniture, such as my favorite chair or my television set? Can I hang pictures on the walls? Will my personal laundering be done for me?

(10) Are family and friends welcome to visit during the daytime hours? Are there guest rooms available for those living far away?

(11) Are there shopping opportunities in or nearby the facility?

(12) Are interesting activities provided that are both stimulating and purposeful?

(13) Is there opportunity for the residents of the home to suggest programs, activities, or changes to their own liking?

(14) Is transportation available if I need to or want to go somewhere even if I cannot walk?

(15) Is there a Chaplain who will be interested in my spiritual needs regard-

less of denominational affiliation? Is there a Chapel for those who prefer not to worship elsewhere or who find it too difficult to leave the facility?

Having these questions answered may still not give a true picture of the facility. Visiting the Home is essential for complete satisfaction. If you feel this is the choice that is going to be inevitable and there are several facilities in your community, make inquiries at each place and compare. If you are making the choice for a dear friend or parent, consider being a volunteer helper, if possible, to learn about and feel the atmosphere of the facility. Also consider the distance it will be from your friends and family members who will want to make frequent visits. And then when the choice has been made, be grateful and thank God for available facilities and personnel who give

(Continued on page 29)

Caring . . . Minnie Remembers

God,
My hands are old.
I've never said that out loud before,
but they are.
I was so proud of them once.
They were soft
like the velvet smoothness
of a firm ripe peach.
Now the softness is
like worn-out sheets
or withered leaves.
When did these slender,
graceful hands
become gnarled, shrunken?
How long has it been
since someone touched me?
Twenty years?
Twenty years I've been a widow.
Respected.
Smiled at.
But never touched.
Never held so close and warm
that loneliness was blotted out.

I remember Hank and the babies.
As they grew, so did our love.

And, God, Hank didn't seem to care
if my body thickened
and faded a little.
He still loved it.
and touched it.
And we didn't mind
if we were no longer
"beautiful."

And the children hugged me a lot.
Oh, God, I'm lonely!
Why didn't we raise the kids to be
silly and affectionate
as well as dignified and proper?
You see, they do their duty.
They drive up in their fine cars.
They come to my room
to pay their respects.
They chatter brightly
and reminisce.
But they don't touch me.

They call me "Mom" or "Mother"
or "Grandma."
Never Minnie.
My mother called me Minnie.
And my friends.
Hank called me Minnie, too.
But they're gone.
And so is Minnie.
Only Grandma is here.
And, God! she's lonely!
—by Donna Swanson

Prayer Power

by LaVerna
Mehlhoff,
women's work
director



One of the most power-packed days of the year is coming soon. It's March 3rd, the World Day of Prayer. What will you be doing that day? Won't you plan to participate in this powerhouse of prayer? Remember, "the earnest prayer of a righteous man (woman) has great power and wonderful results" (James 5:16b, L.B.). Mrs. Pam Arends wrote the program material for this year's theme, "The Earth Is the Lord's."

The offering taken at the prayer service will go towards rental for living quarters in Japan. Send your offerings to the Oakbrook Terrace office designated for the WMF project.

Thank you for your faithful support of the financial projects the WMF has adopted. Our goal of \$675,000 needs to be reached by December 31, 1981. Pray that we will be able to reach the goal, giving cheerfully. God has blessed us abundantly, giving us so much. May we use what he has entrusted to us to honor and glorify God.

Up The Stairway

by Dorene Walth,
WMF president,
Citrus Heights, CA



"Reach out, reach out and touch someone." "Let's keep in touch." "I'll get in touch with you tomorrow."

Despite these current cliches, people are said to be suffering from a disease called "skin hunger." This may have something to do with present popularity of shower massages, games in encounter groups that require touching, and courses on massage techniques.

Babies are cuddled and handled. Young children climb into our laps and stroke our cheeks as we wrap our arms about them. At puberty, the youngster often becomes more discriminating and reserved in touching. And from then on, he fears misinterpreted innuendos if found exhibiting such shows of affection.

Jesus liked to touch people. His tender touch healed many in gospel scenes. We sing, "Only a Touch of Thy Hand," "He Touched Me," "The Touch of His Hand on Mine," and "Precious Lord, Take My Hand."

Jesus touched because he loved peo-

ple and he wanted them to feel his warmth and his identification with them. His touch was therapeutic, along with the look in his eye and the sound of his words.

He was not sentimental, but was sensitive to people's needs. Through touch, he felt the communication and the need of the desperate woman who touched the hem of his garment.

Appropriate timing is essential to meaningful touching. The gift of sensitivity helps the Christian to instinctively say or do the right thing at the right time. It usually requires risk taking and often deliberate practice.

The rewards are there, however. Nonverbal communication outspeaks verbal by volumes. Touching to help relieve the human need for love and acceptance takes on many forms—a touch on the arm, a warm handshake, or a big bear hug.

It silently says, "I really do care about you," or "I care about what's happened to you."

Think of the significance of a doctor's or nurse's caring touch compared to an impersonal prescription; or an encouraging squeeze on the shoulder from the teacher when the test paper says in red ink, "Failure!" Grasping the hand of a dying friend in the hospital can say without words, "I don't know what it's like, but I'm here to make these moments less lonely." One's

arms encompassing a tense widow or a deserted parent can convey, "Go ahead, let the tears flow. I'll listen while you tell me how you hurt."

Excitement and happiness can also be exchanged and shared through hugs and handshakes if our hangups don't inhibit us.

All of us crave touching even if some seem uncomfortable with it. Teenagers need it, but old people are perhaps the ones who suffer the most from skin hunger, for they are usually touched the least. The poem, "Minnie Remembers," brought this fact home to me very vividly.

The better my own self concept, the more liberated I am to be free to reach out, literally, and touch someone in a caring way. I must always be discreet and be aware that there are times when one would not touch another. The devil is not far away when the Spirit is at work, so I must always pray that my gestures will be received in the right attitude of love.

Dear Lord, thank you for the little "loves" I get from others. I feel your touch through them. Give me wisdom on my pilgrimage up the stairway to share your warmth through the sense of touch. I want to help relieve skin hunger!

"And whatever you do or say, let it be as a representative of the Lord Jesus . . . (Colossians 3:17a, LB).

Church Extension Project

Community Baptist Church of West Boca Raton, Florida

by John Hisel

By 1983 the area between Palm Beach and Miami, Florida, will be the fifth largest metropolitan area in the United States. Boca Raton, Florida, is right in the middle of this growth explosion! And, the newly formed Community Baptist Church of West Boca Raton is rising up to meet the challenge.

On August 6, 1980, my family and I arrived in Boca Raton. We started to meet a lot of people in the area. After a few weeks of contact work, we decided to set beginning worship services for October 5, 1980, at a nearby Holiday Inn. With no nucleus but our own family, we knocked on doors, made contacts wherever we were given an open opportunity, advertised in the newspapers and on posters and, in much prayer and anticipation, planned for Sunday, October 5. "Will anyone show up beside the four of us?", I thought time and again. Then came the day to begin. . . . PRAISE the LORD; 36 people attended. During October we averaged 32 in worship services. On November 16 we had 50 people attend our morning service.

"Pastor, I like that church because I feel I belong!"

"Pastor, your church is long overdue in West Boca. I'm coming because you believe and follow the Great Commission."

"Pastor, I've got a lot of problems, and you and your people are the first to listen . . . you seem to really care!"

Dr. John Hisel is pastor of Community Baptist Church.

"Pastor, our marriage needs this church. The fellowship here has already helped us!"

"Pastor, the new church has something for everybody . . . the young and old . . . the piano and the guitar . . . it's all right!"

"Pastor, the church came along just in time . . . I was going off the deep end in my life!"

A fast growing area can become a plastic center of careless living where church is nowhere close to the fun of being on the beach and having a good time. We are finding, however, that people still want and need Christ and what the church can bring to their homes and community. The allurements of the world is strong but leaves people empty and frustrated. Community Baptist Church is here to stay. "We've got a positive-eternal alternative!" We are happy to be able to offer the option! Your prayer and financial support are strategic to our continued ministry in reaching out to people. Your check is a "spiritual link" that will draw a harvest of lives for Christ. Join us in fulfilling the commission of our Lord: "GO YE . . . MAKE DISCIPLES!"

Thanks for your "link" with Community Baptist Church of West Boca Raton, Florida.

You may send contributions designated for Community Baptist Church of West Boca Raton, FL, to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □

Right On Schedule... by James Frey

I never cease to be amazed by how God helps us in even the smallest situations. Today, November 17, is the deadline for this article. I knew when I woke up this morning that part of my schedule was to write an article. But, for the life of me, I didn't exactly know what I would write about. The answer fortunately came to me as I read, MOMENTS WITH GOD, while eating breakfast. The Scripture verse was Psalm 139:13-16. Verse 16 in the LIVING BIBLE states, "You saw me before I was born and scheduled each day of my life before I began. Every day was recorded in your book." I thought about this for a while. It occurred to me that some of my days are so mixed up and unscheduled that it would be humanly impossible to plan it that way; yet God scheduled each day of my life before I was even born. His plan for my life is perfect in every respect. How often it is, however, that I try to throw a monkey wrench into his plan by not doing things his way. I am sure you have also felt the same way.

Do you ever wonder what God has scheduled for you today? I know I do. I guess that's human nature . . . even for a Christian. (After all we are human, aren't we?). Just to know our day has been prescheduled from before the time we were born is a staggering thought. But for a moment, let me ask you a specific question. "Is today the day that God has scheduled you to make your will?" Or if you already have one, "Is today the day God has scheduled you to revise your will?"

You may be saying to yourself, "Oh, it can wait." Or, "Who needs a will? God has everything planned, so he will take care of it!" Well, I'm not so sure that is exactly what he has in mind when he said he has scheduled each day of your life. We, as Christians, have certain duties. We are responsible for the management of the gifts God has given us. Scripture is replete with illustrations of our stewardship duties. One gift that we have is our material wealth and resources. Thus, we are responsible for its management.

There are bodies of law in Canada and the United States that are designed to determine the disposition of a person's estate if he should die without a will. In Romans 13:1, we are taught to "Obey state authorities because no authority exists without God's permission." The Bible also says that *we* are individually responsible for the disposition of our estate, *not* the government. The government only determines the disposition when there is not a valid will. The laws are like this, so that the confusion and pain of settling an estate where there is not a will are eliminated. The law books don't say you must have a will, but God does. Through God's many references to our stewardship responsibilities, he is, in effect, directing us to write a will. To be more precise: to be responsible stewards. One such way is to write a Christian will. "What is a

Christian will?", you ask. I would like to tell you about it here and now, but I don't have that much room in this article. But I do have a brochure that does a fine job explaining just what a Christian will is.

Is today the day God has scheduled you to write your will or revise it to be a Christian will? Or is it tomorrow? Or perhaps, the next day? Or . . .

Please send me information on a Christian will.

Name

Address

City State/Province Zip

Send to: Mr. James Frey, North American Baptist Conference, 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181.



An instrumental-vocal trio adds to the worship experience.



Pastor Hisel leading a worship service.



The congregation in worship through a song of praise to God.

WEDDING ANNIVERSARY

Mr. and Mrs. Fred Kranzler were honored on their fiftieth wedding anniversary at a reception held at Grace Baptist Church, Grand Forks, ND, Oct. 19, 1980. The affair was planned by their



daughters, Darlene Derman and Diana Norlund. Three of their original attendants and two of their flower girls attended and shared in the program that followed. (Mrs. Fred Kranzler, reporter.)

LORRAINE, KS. The Rev. Fred Ferris, Bible Conference speaker and former pastor of First Baptist Church, held nine meetings in First Baptist Church on prophecy Oct. 26-Nov. 2, 1980. In his speeches, he dealt with redeemed Christians through the Rapture, with the time after the Rapture through the Tribulation, and finally Christ's return.

Attendance was good, and enthusiasm was great. The church was greatly blessed by these meetings. Rev. Ferris' wife, Inez, was also present. The Rev. Herbert Vetter is pastor. (Mrs. Harold Wilkens, reporter.)

SACRAMENTO, CA. The Northern California Women's Missionary Fellowship held its annual Fall Festival on Oct. 24, 1980, at Willow Rancho Baptist Church. The program theme was "Ever Growing in Love, Spirit, Bearing Fruit, Maturity, Peace, Faith, Witnessing, Joy, Grace, and Knowledge."

Each participating church originated a portion of the program based on an assigned word. The result was a inspiring program with variety and interest, consisting of skits, readings, special music, and a slide presentation.

The event was well attended; an offering was taken to go toward the N.A.B. Conference Women's Missionary Fellowship financial goal for this triennium. (Martha G. Goodell, secretary-treasurer.)

ONOWAY, AB. On Oct. 19, 1980, over 200 people attended the Thanksgiving Dinner at Onoway Baptist Church. This was a record attendance for the church in many years. Professor Ron Mayforth, N.A.B. College, and Dr.

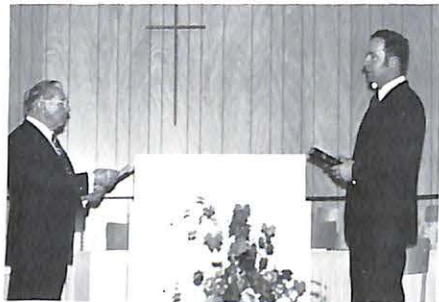
Laura Reddig, retired missionary, gave challenging messages.

In the afternoon service, each department presented a special number. Some N.A.B. College students, who attend this church, presented special music. Along with all of this, excellent music was heard from the Brass Band from German Zion Baptist Church, Edmonton.

The "New Day" group was enthusiastically received at another special occasion. Many young people who normally do not attend this church came to hear them. Two rallies at the high school were well received. The Rev. Wenzel Hanik is pastor of the church. (Sonia Turner, reporter.)

WINDSOR, ON. On Oct. 19, 1980, Bethel Baptist Church welcomed the Rev. Walter Foth, his wife, Gisela, and children, Miriam and Marvin, into our Church family.

On October 26, Rev. Foth (pictured right) was installed as pastor of Bethel Baptist Church. The Rev. Edmund Mittelstedt (pictured left), who served faithfully as interim pastor, gave the charge to the minister and the congregation. Pastor Foth's message challenged us.



In the afternoon, representatives from N.A.B. churches in Detroit, MI, welcomed Pastor Foth and brought greetings. The Rev. Willis Potratz, Great Lakes Area secretary, brought greetings from the Michigan Association and the N.A.B. Conference, and was guest speaker. Rev. Foth responded with thanks and praise to God. (Kurt Gramsch, moderator.)

ST. CATHARINES, ON. A warm welcome by the host church, Immanuel Baptist, St. Catharines, and its pastor, the Rev. Fritz Goliath, was extended to all attending the Ninth Annual Conference of the Eastern Association from Sept. 19-21, 1980. The guest speaker, the Rev. Connie Salios, dealt with different aspects of the weekend's theme: "Evangelism for Today's Church."

Two noteworthy items emerged from the business sessions led by moderator, Henry Goliath, Hamilton, ON. First, encouraged by results of preliminary surveys carried out in Mississauga, ON, by members of Pineland Baptist

Church, Burlington, the Association decided to start a new church extension project in the city lying on Toronto's western boundary. An active home Bible study group already meets there.

Secondly, one of three significant resolutions passed by the Association encourages churches to be more fervent in evangelism, first of all by strengthening the churches from within by a recommitment to Christ and his mission. The second resolution encourages every church and individual to think investment in CEIF and, in the area of budget considerations, to look to the work of our N.A.B. Conference and Eastern Association. The third resolution dealt with prayer for our governments' leaders and their decisions for our countries, particularly in regard to religious freedom.

The young people met at nearby Lakeshore Baptist Church, where Rev. Salios spoke about "God's Will."

At the evening banquet, the youth of Immanuel Baptist Church presented a musical, "Go Ye! Go Ye!" The new officers of the Association were installed. The Rev. Connie Salios presented his personal testimony.

The Rev. Fred Merke spoke during the German worship service on Sunday morning; while Rev. Salios spoke during the English service.

Immanuel's mixed choir and a combined men's choir from Hamilton and St. Catharines sang at the closing session; Rev. Salios was the speaker. (Isa G. Hauser, reporter.)

CRAWFORD, TX. A son, Charles Wesley Blanchard, was born on Oct. 15, 1980, to the Rev. and Mrs. Paul Blanchard, who serve Canaan Baptist Church. Mr. Blanchard, who began his ministry in July 1979 at Canaan, is attending Southwestern Baptist Theological Seminary, Ft. Worth, TX, with plans to graduate in May 1981.

MADISON, SD. Twenty-four juniors (pictured), between the ages of six and twelve, presented the musical, "God's Kids," by Rick and Sylvia Powell at West Center St. Church, Sunday evening, Nov. 16, 1980. Directed by Patty Bittle, who



was assisted by three adults, the young people did a splendid job to the delight of

the congregation. We pause to praise God for the blessing of youth and for able people willing to lead them. The Rev. Doug Bittle is pastor. (Catherine Jung, reporter.)

NEW CANEY, TX. The eleventh annual Southern Association W.M.F. retreat held at Peach Creek Assembly, Oct. 24-25, 1980, had as its theme "Christian Commitment." Mrs. Glenda Eitel, missionary to Cameroon, was guest speaker. She told us of the work in Cameroon and her commitment to Christ. Each society shared, through song, skit, or story what had happened in their society throughout the past year.

Mrs. W. H. Barsh, whose husband was former pastor of Immanuel Baptist, Kyle, TX, was surprised with a "This Is Your Life" skit, honoring her for her many years of service to the Lord, her church and to our Southern Association W.M.F.

A "Country Store" crafts sale, with handmade items donated by members of the local societies, was held with proceeds going to missions. The retreat was a time of warm fellowship and spiritual refreshment. (Lendal Lippert, reporter.)

PARMA, OH. The fall special evangelistic meetings at Redeemer Baptist Church were conducted by Dr. James Reidling of Grace Baptist Church, Upper Sandusky, OH. He ministers earnestly with a pastor's heart and a compassion for the lost. It was a privilege to have Mrs. Reidling with us, also. (Ruth Strauss, reporter.)

BROOKFIELD, WI. The Immanuel Baptist Church, which began as the First German Baptist Church of Milwaukee, celebrated its 125th anniversary, Nov. 9-16, 1980. Dr. Thorwald Bender, who served the church 1941-47; the Rev. Jack E. Jones, present pastor since 1976, and the Rev. George Zinz, Jr., pastor 1948-51 (pictured) were present at the celebration.



The theme of the celebration was "Immanuel—God with Us—125 Years—1855-1980." Dr. T. W. Bender preached at the morning service on November 9. That evening a community service was held in which the church received greetings from City offi-

Letters of congratulation were read from former pastors' wives and charter members unable to attend. Seven of the sixteen charter members were present. Former pastors' wives present were Mrs. Leland Friesen, Mrs. David Wipf, and Mrs. Charles Hiatt. All past presidents were recognized. The first president, Mrs. Art Edzards, served the group fourteen years.



Everyone present received a house plant with the theme, "Rooted, Grounded, and Growing in Christ," written on it. (J. F. Weber, reporter.)

ABERDEEN, SD. An ordination service was held Nov. 23, 1980, at Calvary Baptist Church for the Rev. Monte Michaelson. The service was conducted by Mr. Wayne Fischer. Mr. Williard Tesky read Scripture, and special music was provided by the church choir and by Mrs. Bev. Allbee. The ordination sermon was given by the Rev. Rohn Peterson, pastor, Trent, SD, Baptist Church, a senior student at North American Baptist Seminary, Sioux Falls, and a close personal friend of Pastor Michaelson. The Rev. Milton Falkenberg offered the ordination prayer. The charge to the candidate was given by the Rev. Allan Gerber and the charge to the church by the Rev. Walter Weber. The Rev. Randall Tschetter welcomed Pastor Michaelson into the ministry and into the fellowship of North American Baptist pastors.

Rev. Michaelson introduced members of his family and expressed words of thanks to the many people who loved and supported him during his years of training and preparation for ministry.

Pastor Michaelson was recommended for ordination by an Ordination Council composed of delegates from six North American Baptist churches, which met Nov. 14, 1980. Rev. Michaelson has been the pastor of Calvary Baptist Church, Aberdeen, since August 1980. (Rev. Randall C. Tschetter, clerk of ordination council.)

BANFF, AB. Fifty Canadian N.A.B. ministers attended the Annual Pastor's Conference, Nov. 10-13, 1980. Sharing fellowship and Conference lectures at Banff with 150 Canadian Baptist Western Union Convention ministers, the N.A.B. pastors also held denominational meet-

ings and representatives of its denominational and inter-church relationships. The Rev. Willis Potratz, Great Lakes Area secretary, and the Rev. Allan Kranz, moderator of the Wisconsin Association, brought greetings from N.A.B. Churches. The Rev. G. W. Zinz, Jr., spoke during the morning service, November 16. An "Evening of Music," featuring the church choir, was held that night.

A birthday banquet was held Saturday evening, November 15, with the Rev. C. W. Slaviero, who served the church 1970-75, as speaker. The youth of the church had an important part in the entire event, which was planned by the anniversary committee chaired by Fred Neubauer.

GRAND FORKS, ND. On Nov. 23, 1980, the congregation and friends of Grace Baptist Church held a farewell potluck dinner in honor of the Rev. and Mrs. Robert Penner, who ministered to this church for almost six years of fruitful service. They now serve Immanuel Baptist Church, Kankakee, IL.

Ben Hennessy, church moderator, presided at a program following the dinner. Appropriate remarks were made by representatives of various boards and organizations; gifts were presented as well as a love gift of money. Special music was provided by the senior choir, youth choir, and individuals. The Penners responded with expressions of thanks and love. (Mrs. Fred Kranzler, reporter.)

CHILLIWACK, BC. Realizing the need for larger and more modern facilities, the Victoria Avenue Baptist Church of Chilliwack searched for and successfully found such premises. The new building was occupied on Sunday, Sept. 21, 1980, and the church is now known as Evergreen Baptist Church.

The dedication service was held on Oct. 5, 1980, with area churches celebrating the occasion with us. The Rev. H. J. Wilcke, Western Area secretary, was guest speaker. We thank God for making the sale of the old church and parsonage, as well as the purchase of the new, possible. The new sense of excitement is reflected in the enthusiasm of our people and community outreach. The Rev. Len Strelau is pastor. (Monika Schulz, reporter.)

EMERY, SD. The fiftieth anniversary of the King's Daughters of First Baptist Church was observed with a salad supper on Oct. 14, 1980. The program included Scripture reading and prayer by Mrs. David Korb, pastor's wife, musical numbers, a humorous skit, a reading, and the singing of hymns sung at the first meeting, Oct. 22, 1930.

our conference in action

ings where newcomers were welcomed, and business matters discussed. Informal conversations allowed exchange of prayer requests and deepening of personal acquaintance among pastors, each of whom is sponsored for the Conference by the local church.

The Conference has a ten-year thematic lecture schedule covering all major pastoral subjects. Speakers this year were Dr. Jarold Zeman, president, Baptist Union of Canada, and Dr. Russell, Baylor University, U.S.A. Keynote speaker for 1981 is world-renowned Keswick teacher, Dr. G. B. Duncan of Great Britain. (Edward D. Hughes, reporter.)

CHEEKTOWAGA, NY. Another goal accomplished; another dream come true. Sunday, Nov. 16, 1980, after the church service, the Temple Baptist Church van was dedicated. The congregation sang as they filed out of the sanctuary to see the van proudly gleaming, blue and white, in the bright sunshine. Many men signed up as drivers. Everyone received a helium-filled balloon, and some were released.



Pastor Bernie Thole (pictured) handed the keys to Chairman George Hartman of the Trustee Board as Mel Walbesser, Deacon Board chairman, looked on. (Mrs. George Hartman, reporter.)

ABILENE, KS. The Ebenezer Baptist Church celebrated its one hundredth anniversary on Oct. 18 and 19, 1980. The theme was "Hitherto Hath the Lord Helped Us" (I Sam. 7:12). The theme song, "By Thy Help We've Come," was composed for the occasion by Helen Stover Guthals, the church organist.

The Saturday evening program on October 18 was informal with group singing, recognition of former members and friends, and special music by the church choir and a soloist. The pastor, the Rev. W. D. Dachtler, sang a solo in German. A time of reminiscing was enjoyed by members and former members. The Rev. Dan Wiens, a former pastor, was guest speaker.

On Sunday morning, October 19, during the morning worship service, a ladies trio and the church choir presented special music. The Rev. Fred Folkerts,

N.A.B.C. general missions secretary, was the guest speaker.

An organ-piano concert opened the afternoon service. Special numbers were sung by a ladies' sextette and by the Dachtler quartette. Letters from former pastors and sister churches were read.

Rev. Folkerts, as speaker, called the church's attention to the cloud of witnesses, mentioned in Hebrews 12, who would encourage us to push forward with faith to accomplish much for the Lord.

A centennial tea followed the afternoon service.

Visitors came from as far as New Jersey and New Mexico, and the sanctuary was filled for all the services.

We, as a church, are grateful to the Lord for his leading. As we enter our second one hundred years, we pray for God's guidance. (Mrs. Carl Pschigoda, reporter.)

LA CROSSE, WI. A "New Life Crusade" evangelistic meeting was held in November 1980 with Marjorie and Ron Dalzell (pictured) of Jamestown, ND, who presented a program of timely personalized messages from God's Word. Their personal testimonies, dedicated voices and instrumental music provided an inspirational time for all who at-



tended. The Rev. William Heisler, Jr., pastor of Bible Baptist Church, with the evangelist, made many visits. Twenty decisions were made to accept Christ or for rededication. A Harvest-Festival Dinner was held at the church on the closing Sunday of the crusade. (La Verne Samb, reporter; photo by Ruth M. Tichenor.)

REGINA, SK. An ordination council composed of thirteen churches of the Saskatchewan Association met Nov. 15, 1980, to examine Paul Clerc for ordination into the Christian ministry. The Rev. Richard Quiring was elected moderator and Herb Bachler clerk. Following a presentation by Mr. Clerc, and questioning by the Council, it was recommended that he be ordained.

On Nov. 16, 1980, Paul Clerc, associate pastor of Faith Baptist Church, Regina, SK, was ordained into the Chris-

tian ministry by Faith Baptist Church. (Herb Bachler, clerk.)

MADISON, SD. A baptismal service was held Sunday morning, Nov. 9, 1980, at West Center Street Baptist Church. Three adults and three juniors publicly confessed Christ and followed him in baptism. Three other adults were received into the membership on confession of faith. The service included special music, congregational singing, a message by Pastor Doug Bittle, the hand of fellowship extended to new members, and the Lord's Supper. (Catherine Jung, reporter.)



SALEM, OR. The Oregon-Idaho Association, called to order by the Rev. George Breitzkreuz, met at Riviera Baptist Church, Nov. 7, 1980.

The agenda revolved around the Association's commitment to and involvement in three church extension projects. Hollyview Baptist Church, a 1973 project, moved from the roll call of extension churches and now is able to help others. Eagle Rock Baptist Church continues to develop and plans its first unit for construction in April 1981. About one-third (\$55,000) of the needed funds has been raised through the Church Extension Investors Fund. We all praised God for allowing us to be partners with him in the ministry of reconciliation. A spirit of optimism came at the confirmation of a third project beginning in the Vancouver area under the capable leadership of Pastor and Mrs. Don Ganstrom.

The theme, "Rooted, Built-up and Growing" (Col. 2:6-7), was ably brought to us by Dr. Sidney Page, associate professor of New Testament, N.A.B. College.

The Rev. Keith Eitel, missionary to Cameroon, shared about the international ministry of N.A.B. Conference, especially at the Cameroon Baptist Theological College, as a result of our giving, working and praying.

A surprise and wonderful blessing was experienced at the final session when the choir sang compositions by Mr. Rich Mussler of the Riviera Baptist Church. (Robert G. Lennick, reporter.)

In Memoriam

HELMUT NEUMANN, 56, of Ridgewood, NY, was born Feb. 23, 1924, in East-Prussia, Germany, and died after a lengthy illness on Oct. 7, 1980. He married Hedwig Sterling in 1955 and immigrated to the United States in 1961. He was a veteran of World War II. For 13 years he was custodian of Immanuel Baptist Church, Woodside, NY. He accepted Christ as Savior in his early youth, joined the Baptist Church in Goldap, Insterburg, East-Prussia, and later, the Immanuel Baptist Church, Woodside. He is survived by his beloved wife, Hedwig; two sons, Siegfried and Ronald, and one daughter, Doris. The Rev. Herman A. Pohl officiated at the funeral service.

WILHELM LEMKE of Edmonton, AB, was born in 1906 of German parents in Poland and died Oct. 21, 1980, in Kelowna. He lost his father at age four and his home at age eight. At fifteen, he became a Christian and served the church since then with the gifts God gave him. His courage, enthusiasm, generosity, and love of life was an encouragement to many. He loved the Lord Jesus, his family, and the church of Christ. In 1952 he came to Canada with Ella, his wife, and Sigrid, Dieter, Berndt, Rainer and Karin, their children. His 43-year career as a successful businessman came to an end in 1974, when he retired in Kelowna, BC. His wife, five children, and seventeen grandchildren survive.

RUDOLPH SCHWEITZER was born March 12, 1891, in Russia and died Oct. 20, 1980, at 89 years of age. He came to Detroit in 1909, and was self-employed as an interior decorator. His marriage with Violet Schultz, on Sept. 1, 1926, was blessed with two children, Lois and Paul Rudolph. He accepted Christ as Savior and, in 1928 was baptized, and joined Burns Avenue (Grosse Pointe) Baptist Church. He was active as usher, treasurer, choir member, and deacon and remained honorary deacon to the very end. He was a loving husband, good father and faithful witness for Christ and was appreciated everywhere. Survivors include his beloved wife, Violet; one daughter, Mrs. Lois Spaeth; one son, Paul Rudolph; five grandchildren, and three sisters. The Rev. Herbert Hiller, Grosse Pointe Baptist Church, ministered at the funeral.

MARILYN RITA FECHNER (19) was born April 22, 1961, in Edmonton, AB. She met sudden death in a car accident while returning home from a youth retreat, Sept. 1, 1980. She accepted the Lord as her Savior at a church camp, was baptized on June 2, 1974, and joined Capilano Baptist Church.

Marilyn is survived by her parents, Karl and Annie; one brother, Arthur; two sisters, Mrs. Karen Palichuk and Anita, Edmonton; a brother-in-law, Allan Palichuk, Edmonton; maternal grandparents, Arvid and Adeline Brust, Swan River, MB; her paternal grandparent, Edward Fechner, Germany, and a host of relatives and many friends. The Rev. Bruno Voss conducted the funeral service assisted by the uncle of the deceased, Rev. Lischner.

MRS. MATHILDA K. GRENZ, 76, Bismarck, ND, died on Oct. 4, 1980. She was born Nov. 14, 1903, in Scotland, SD, to George and Caroline Horning Hirsch. She married Julius Grenz in 1925 and farmed near Napoleon, ND, until 1946 when they moved to Bismarck. Julius died in July 1976. She is survived by one son, Eugene, Bismarck; three grandchildren; five great-grandchildren; one brother, Herbert, and one sister, Clara Hirsch, Bismarck. The Rev. George Neubert was the officiating minister at the funeral.

ERICH H. F. ARNOLD, 81, of Waco, TX, was born in Germany and died March 18, 1980. He came to the United States in 1914 and to Waco in 1942. On Oct. 24, 1920, he married Selma Deiss. Erich was a member of Central Baptist Church where he served the Lord faithfully until his death. He was involved in the initial growth of the Southern Association. He is survived by his wife; four daughters: Mrs. Raymond (Ruth) Grossmann, Lorena, TX, Mrs. Ralph (Pearl) Sherrod, Hewitt, TX, Mrs. W. W. (Adina) Cox, Cedar Hill, TX, and Mrs. Wilbert (Irmgard) Althof, Roscoe, TX; two sons: Erich R. Arnold, Gorman, TX, and Glenwood Arnold, McGregor, TX; 15 grandchildren, and nine great-grandchildren. The Rev. Joe D. Cook officiated at the funeral service.

Memorial services for **ARDELE JOYCE STROH**, 49, who died of cancer Sept. 1, 1980, at La Mesa, CA, were held Sept. 7, 1980, at Fountain Valley Baptist Church, CA. Ardele was born Feb. 10, 1931, at Crystal, ND, to James and Martha Montgomery. She was preceded in death by her father. She and the Rev. Eugene K. Stroh were married at Grand Forks, ND, on June 22, 1952. To this union two daughters and one son were born. With her husband, Ardele served churches in West Sioux Falls, SD; Erie, PA; Troy, MI, and Fountain Valley, CA. She faithfully served her Lord and Savior as organist and pianist, in women's ministries, and as a teacher in the educational programs of the church. She excelled in the composition of poetry and oil paintings. She carried on effective one-to-one



ministries, which were capped off by her doctor coming to the Lord one day before her death. Services were conducted by the Rev. Frank Unruh, assisted by the Rev. Hans Wilcke, The Rev. James Lam, and the Rev. Mike Wenger. A Conn Organ has been purchased for Fountain Valley Baptist Church in memory of Ardele. Left to mourn her passing are her husband; her son, Nathan, Westminster, CA; two daughters: Rebecca, Anaheim, and Jennifer, Westminster; her mother, Martha Montgomery, Grand Forks, ND; her brother Allan Montgomery, Laramie, WY, and a host of relatives and friends around the world. The family expresses gratitude to the many friends across our denomination who paid tribute to Ardele via cards and gifts.

ELMER JOHN THIELENHAUS, 69, was born Dec. 5, 1910, at Kansas City, KS, and died July 9, 1980. He married Olinda Lena Neidenthal, Aug. 1, 1936. Elmer taught school for twelve years in Otis and Partridge, KS. In 1943, he, with his family, moved to a farm near Bison. In 1962 they moved into Bison. At the age of 16, he received Christ as his personal Savior. He remained a faithful member, serving as Sunday school superintendent, teacher, trustee and head deacon for many years, as well as member of the President's Council of North American Baptist Seminary. Survivors include his wife, Lena; two sons: Dr. John Thielenhaus, minister, Parma Heights Baptist Church, OH, and Dr. Arlyn Thielenhaus, minister in Pasadena, CA; three brothers; two sisters, and four grandchildren. Partaking in the funeral service were his two sons, John and Arlyn; Pastor Bob Cornwell, and a former pastor, the Rev. O. K. Ringer. A living Memorial Fund was established in his memory for Seminary Scholarships.

LEO RICHERT, 41, of Valleyview, AB, was born Feb. 4, 1939, in Werchey, Poland, to Eugenie and Theofil Reichert. In 1948 the family immigrated to Valleyview, AB, Canada. The family was very active in the work of Emmanuel Baptist Church. In 1952 Leo committed his life to Christ and was baptized on Aug. 17, 1952. On Nov. 10, 1962, Leo married Bertha Derman of Calgary, AB. From 1970 on, he suffered much ill health but always took his lot with much joy and a great faith in the Lord's will for his life. From August 1979, Leo spent most of the rest of his life in the hospital. He stayed faithful to his Lord and had a real God-given peace. He died July 13, 1980. He was predeceased by his sister, Ruth, 1949; sister, Ella, 1970, and mother, 1970. Survivors include his wife, Bertha; children: Corrine and Brian; his parents; two sisters, and two brothers. The Rev. Ben Strohschein officiated at the funeral service.

The Hmong of Sheboygan: Free Men at Last

by Darrell McKay

Sheboygan, Wisconsin, is a long way from the refugee camps of Thailand, the mountains of Laos, or the southern section of China, but finally some Hmong (pronounced "mong") are free. The Hmong are a persecuted people; yet without a doubt, the friendliest people you could ever meet. Some of those who escape the communist effort to exterminate them find their way into refugee camps in Thailand where they "exist" in squalid conditions until either death overtakes them, or a sponsor gives them life.

Of those finding sponsors in the United States, several hundred have settled in Sheboygan, and there will be more arriving as more sponsors are found. We, at Bethel Baptist Church, first became aware of the Hmong in our midst and their needs when several came to our church in early October. We soon learned of one family of ten who were living in a house without

Darrell McKay is pastor of Bethel Baptist Church, Sheboygan, WI.

(For details concerning persecution of the Hmong people, see "Gas Warfare in Laos: Communism's Drive to Annihilate a People," Readers Digest, October 1980; "Thailand: Refuge from Terror," National Geographic, May 1980; and "The Hmong of Laos: No Place to Run," National Geographic, January 1974.)

FAMILY COUNCIL

(Continued from page 7)

that we couldn't even pout anymore. We had made up our own game. I guess we could have called it "Living Together in Love."

Living a life of love

As Christians, we know that we are to live a life of love. Yet the difficult question is "How do we make love real in our own families?" I believe that love is something that we can either learn or not learn in our homes. The primary task of the Christian family is to teach Christian love. Yet if love is to be learned, it will not be learned simply by hearing about it, but rather by actually experiencing it. We learn of love by liv-

beds, blankets, warm clothing, and heat. That morning, the Lord touched the hearts of our people, and two pickup trucks were kept busy that afternoon delivering donated items.

In the weeks that followed, we learned more about the Hmong community here. The Hmong (the name means "free men") have a very deep respect for family ties. The extended family is very important, and though some come to this country through sponsors in other states, they soon leave their sponsor to reunite with their family, wherever that may be. For several hundred of them, it was Sheboygan.

For 34 families (158 persons), Bethel Baptist Church became their church home. Though lack of transportation has prevented all of them from attending church at the same time, our people have been able to share rides. One Sunday in October, 65 Hmong attended our Sunday school. Bethel has contracted to purchase a used church bus. With its arrival, the transportation problem should be eased somewhat. A few of the Hmong speak English, while others are just beginning a study of the language. In early November, we began a Sunday school class for those with no knowledge of English with Pastor Darrell McKay teaching and a Christian Hmong, Soua Dao Yang, as interpreter.

We, at Bethel, are rejoicing that God

is in love. The major task of young parents, then, is creating a climate of Christian love in which their children can grow to become God's children.

Please don't misunderstand what I have said. We still have problems at our house! Christian families do have problems just like everyone else. No one at our house can walk on water, except when we go ice skating! Sometimes we do not get along very well. Sometimes we forget to have family council. Sometimes we forget to do our jobs. Sometimes we forget and start to nag each other. But one thing we try to remember. We have found a good way to deal with our problems. We are learning to keep the family dialogue going. We are learning to talk, to listen, to reason, to

has brought a foreign mission field right inside our doors. It has brought to our church an awakening, which is a joy to behold. The "field" will grow larger, because at a congregational meeting on



November 16, we agreed to a request to sponsor three families totaling fifteen persons currently in a refugee camp in Thailand. By the time you read this, they may already be with us.

Please pray for us, as we try to meet the material and spiritual needs of these souls for whom Christ died. The challenge is very great. Also, please praise God with us that for some Hmong, they are at last, "free men." Finally, pray that all of these Hmong will experience the true freedom that comes in Christ Jesus, for "If the Son shall make you free, you shall be free indeed." □

decide, and to solve our problems more adequately. I think our family council has helped in all of these areas. What do you think? Is it time for your family council? I encourage you to try it. □

PLANNING COMMITTEE

(Continued from page 15)

the executive committee, in addition to Dr. Fehr, Dr. Miller and Dr. Binder, are Mr. Milton Hildebrandt, Mr. Richard Russell, (Mr. William Sutter acted as proxy for Mr. Russell), Dr. Kenneth Fischer and Mr. Delmar Wesseler.

Also in attendance at the meeting were the N.A.B. Conference Department heads and Steven Pace, coordinator.

What's Happening

■ The Rev. Norman Dreger resigned as pastor of Temple Baptist Church, Medicine Hat, AB, effective Jan. 31, 1981, for health reasons. He has been pastor there since 1977.

■ Miss Deanne Barker accepted a staff position at Bethany Baptist Church, Lethbridge, AB, where the Rev. Erwin Kelbert is pastor. Miss Barker has served as short-term missionary in Japan for the past several years.

■ The Rev. David Ewing accepted the call to be pastor of Century Baptist Church, Bismarck, ND, effective March 1, 1981. He has served as pastor of Whispering Oaks Baptist Church, Kansas City, MO, since its beginning in 1974.

■ The Rev. Terry Tareila is the new pastor at Victor Baptist Church, Victor, IA. He formerly served a non-N.A.B. church in Scranton, PA.

■ The Rev. Keith Eitel has accepted the pastorate of Immanuel Baptist Church, Kyle, TX, effective Jan. 1, 1981. The Eitels, missionaries in Cameroon, are on leave of absence for study, and he will be working on his doctorate at a nearby university.

■ The Rev. Bill Keple has accepted the pastorate of Martin Baptist Church, Martin, ND, effective June 1981. Keple has been in the educational field for the past years. The Rev. A. W. Bibelheimer is serving as interim pastor of the Martin church.

■ Steven Davis is the new director of youth and Christian education at First Baptist Church, Lodi, CA, as of Oct. 1, 1980.

■ At the 1979 N.A.B. Triennial Conference in Bismarck, ND, the ministers' wives participated in a survey concerning their frustrations and joys. The N.A.B. Seminary has made available copies of the report based on the questionnaire. To obtain your copy, send \$2.00 to cover printing and mailing costs along with your request for the booklet: *The Role of the Minister's Wife: Changing Attitudes*, by Gladys Peterson and Ardice Powell, to N.A.B. Seminary,

1321 W. 22nd St., Sioux Falls, SD 57105. Future issues of the BAPTIST HERALD will carry articles on this subject.

■ The North American Baptist Ministers' Conference will be held at the North American Baptist College/Divinity School, Edmonton, AB, August 4-7, 1981. Individuals, as well as families, attending the Conference will be housed in the College dormitories. Meals will be served in the College cafeteria. There will be a limited program for children. Registration brochures will be mailed to all pastors. The chairman of the planning committee is the Rev. Fred Jantz of Stockton, CA, who is also the president of the N.A.B. Ministers' Fellowship. Further information will appear in future issues of the BAPTIST HERALD.

■ Paul Clerc, associate pastor of Faith Baptist Church, Regina, SK, was ordained Nov. 16, 1980.

■ Rev. Herbert W. Haut is administrator of the Gold Age Apartments and Salem Manor Nursing Home, Leduc, AB.

■ The Rev. Aaron Buhler accepted the pastorate of Harbor Trinity Baptist Church, Costa Mesa, CA, effective January 1981. He has served as pastor of Bernal Road Baptist Church, San Jose, CA, since its beginning in 1974.

■ Ron Stiger is director of church ministries at Colonial Village Baptist Church, Lansing, MI, since Sept. 1, 1980.

■ Hart Highway area church extension project in Prince George, BC, is now known as Hartland Baptist Church. The Rev. Willis Carrico is pastor.

■ The Rev. Greg Odell is the new pastor of First Baptist Church, Plevna, MT, effective Dec. 1, 1980.

■ Neil Effa is director of youth at Springside Baptist Church, Saskatchewan.

■ David Collins is the pastor of Melville Baptist Church, Saskatchewan, since May 1, 1980.

■ Russell Hofferd resigned as pastor of First Baptist Church, Warburg, AB, effective November 1980.

■ Eagle Rock Baptist Church, Idaho Falls, ID, was recognized as a church on Sept. 17, 1980, and accepted into the Oregon-Idaho Association. The Rev. Robert Lennick is pastor.

■ Mr. Pat Colley accepted the pastorate of First Baptist Church, Medina, ND, on Oct. 19, 1980. He serves the church on a part-time basis, as he has other full-time employment.

■ The Rev. Paul Brannon became pastor of First Baptist Church, McIntosh, SD, on Aug. 17, 1980.

■ Mr. Herbert Lattin has been appointed Estate Planning Counselor for the Northern California Association as of Nov. 1, 1980. He and his wife, Grace, live in Lockeford, CA, and attend the Temple Baptist Church in Lodi where Herb also serves in a visitation ministry. He is available for individual confidential estate and financial planning consultation. Address: 11645 E. Highway #12, Lockeford, CA 95237 (209) 368-5017.

■ The 1981 N.A.B. Directory is available to members of N.A.B. Conference churches from the Communications Department, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 at \$3.50 a copy.

WOMAN'S WORLD

(Continued from page 21)

proper love and care to those who dearly deserve dignity and respect. (Sylvia Auch is a registered nurse and wife of Clemence Auch, administrator of the Baptist Home in Bismarck, ND.)

GROWING EDGE

(Continued from page 19)

whether you are a youth or a parent, need to take the responsibility of making relationships and communications grow.

15. And forgive one another, as Christ has forgiven you! Family relationships are based on forgiveness. Continue to say and share forgiveness with each other. It works! (from the Concordia Publishing House Commentator, Winter 1980)

Editorial Viewpoint

Goal Reached!

Thank you and praise the Lord. I am overwhelmed by your generous giving in 1980.

The North American Baptist Conference Mission and Ministries goal for 1980 was \$3,380,000, and it included \$100,000 for the Challenge Fund (debt reduction). Contributions received for the budget amounted to \$3,494,302.22. Your giving exceeded the budget goal by \$114,302.

A specific goal of \$990,000 was set for December in order to reach the \$3,380,000 annual goal. You exceeded that goal by \$17,695. That is why we went over the top again in our annual budget in 1980. This is the first time in history that our giving reached one million dollars in one month and even

Guest Editorial by the Rev. Connie Salios, secretary of stewardship and communications

went over. I think you can see why I'm overwhelmed with gratitude and praise both to the Lord and to you.

Paul must have felt as I do when he told the Corinthians about the generous giving of the Macedonians as recorded in II Corinthians.

First, he emphasized God's grace at work in their lives. All of our giving is to be motivated because of what God has done for us. Love prompted God to give. God's love and grace should be the supreme motivating factor in all of our giving.

Next, he told of the difficulties the Macedonians faced, but they were generous in spite of their trials. We have all faced problems in 1980. Inflation has hurt everyone, and it continues to hurt us. But you, too, have been generous in spite of the difficulties you have faced.

Jesus made us rich by giving his life to provide eternal life for us. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his

poverty might be rich" (II Cor. 8:9).

You have made many people rich through your giving. People in Africa, Japan, and Brazil have come to know Christ, been baptized, joined the church, and are continually growing in Christ. Spanish Americans are being witnessed to and responding to Christ in Colorado and Texas. Scores of people are coming to Christ through Church Extension churches in Canada and the United States. Students are being trained. Relief needs are being met. Established churches are being assisted through the ministry of area secretaries as well as God's Volunteers.

Yes, you have made so many people rich. You have proven your commitment and generosity once again.

On behalf of all of our missionaries, Church Extension pastors, College and Seminary faculty and administration personnel, area secretaries, and N.A.B. International Office staff members, we express our sincere thanks for your bountiful and abundant giving as well as your faithful prayer ministry. We pledge our continuing faithfulness in serving Christ.

Schreiber Concludes 27 Years at Conference Office



The Rev. Bruno C. Schreiber, who has served for 27 years with the N.A.B. Conference International Office, Oakbrook Terrace, IL, brought his semi-retirement ministry to a close officially with the Office on Dec. 31, 1981.

Schreiber has served in various capacities at the Office since 1953. In 1960 he was appointed communications assistant and served in this position until 1976 when he retired. Since then, he has continued as editor of *Moments with God*, the N.A.B. quarterly daily devotional booklet, book review columnist for *Baptist Herald*, and editor of the 1979 N.A.B. Association Reports and 39th Triennial Conference Minutes. He also edited the book, *Heritage and Ministry of the N.A.B. Conference* by Dr. Frank H. Woyke.

Schreiber's articles in the *Baptist Herald* and his devotional messages on

Every Sunday Bulletin backs and in *Moments with God* have been meaningful to many readers as well as his humor in "Chuckles with Bruno." Comments made recently to me about Schreiber's work are "I always look through the *Baptist Herald* first to see if there is anything written by Bruno." "Bruno is the best 'bulletin-back' writer you have; be sure you ask him to write more." A man from Canada recently wrote to Schreiber: "This morning I read your article, 'What Hath God Wrought,' in the December *Baptist Herald*. What a rich blessing came to me by reading your article. Thank you very much. I am going to read your blessed meditation to my Bible study group."

Schreiber is appreciated for his cooperative spirit and his willingness to do any task assigned to him. This probably is best summed up in his own words about his 27 years in the communications department: "I always enjoyed what I was doing. I never thought of it as work. I feel it's what God wanted me

to do, so I enjoyed it."

In a citation of appreciation presented to Schreiber in 1973 at the Triennial Conference in Wichita, KS, reference is made to "his stimulating ideas, probing questions, subtle humor, resourceful memory, keen insight into current issues, creative writings, deep devotion to Christ, the N.A.B. Conference and the kingdom of God."

Readers will see his name as editor of *Moments with God* in 1981, because this work was accomplished in 1980. Thank you, Bruno, for all you have done. —Barbara J. Binder

Open Dialogue

Dear Editor:

Profound disappointment is an understatement of my reaction to your superficial and shallow treatment of the Christian alternative education question in the September 1980, issue of *Baptist Herald* ("Woman's World").

The editorial footnote which

says, "...We're not debating or defending, just presenting some points of view," is typical of the type of indecisive "Christian leadership" that we as laymen are getting on this important and urgent subject.

God's will for our children's education is not a moot point to be debated. In light of the many passages in the Bible that tell us clearly that our children need constant exposure to God's Word, in the home, the church and the school (eg: Deut. 6:6 & 7), surely all Christian institutions, including your magazine, should have a clear positive position for Christian education.

There is a humanistic attitude

Due to continued expansion CHRISTIAN HAVEN HOMES has this staff position available.

We are seeking CHILD CARE COUPLES willing to accept a challenging missionary outreach to needy youth in a "cross culture" environment. Couples with children accepted. Presently a choice in cottage and age level youth is available.

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219/956-3125

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

prevalent among Christians today, that says: "When we want to determine what God's Will is for us... we should write up a list of pros and a list of cons." God's Will cannot be determined by human logistics. Spiritual decisions arrived at in this manner will always be wrong as Proverbs 14:12 teaches.

...Only through knowing God's Word can His Will be determined. Only through obedience to His Word can God's perfect Will for our lives be realized;...

...In the government schools of today, not only has the Bible been, in effect, banned from the classroom, but it

has been replaced by the teaching of materialism, humanism and Darwinism...

...people are looking toward your publication for information and leadership, from a Christian point of view. In my opinion, all you have managed to do is to disappoint, confuse, and (worst of all), some people, after reading your article, have gone away once again secure with the idea that if the government school was good enough for them, it is good enough for their children.

Sincerely in Christ,

Paul Bowering, Spruce Grove, AB

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For only \$3.50 per copy, you can learn about the North American Baptist Conference

1979 Statistics

North American Baptist

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Committee on Constitutional Changes

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Investment Committee

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North American Baptist Ministers'

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School

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Homes for the Aging

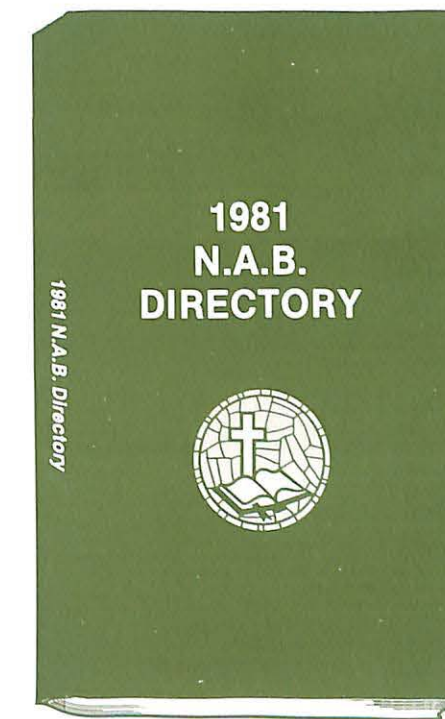
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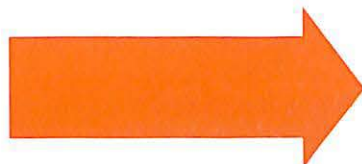
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