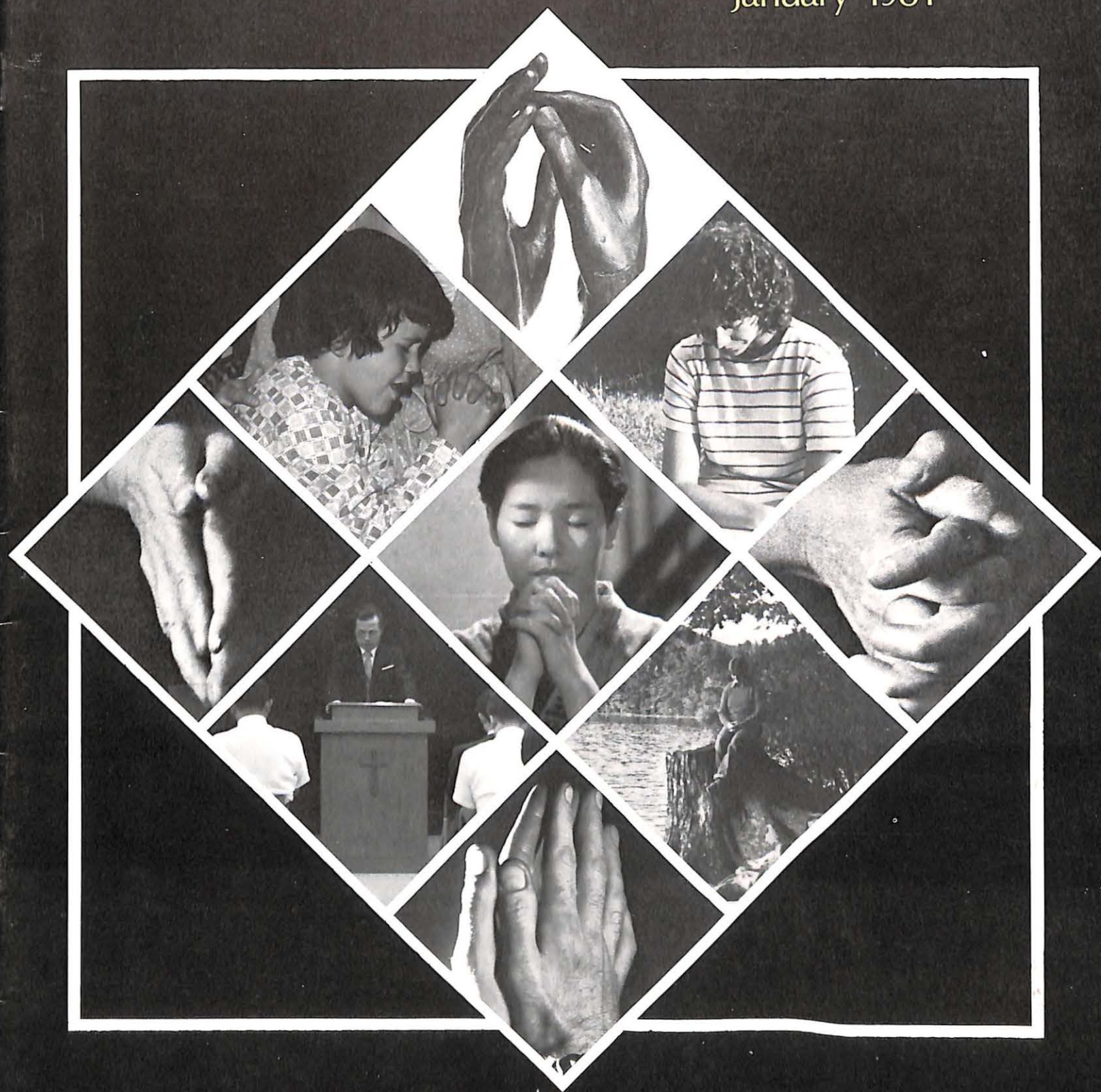


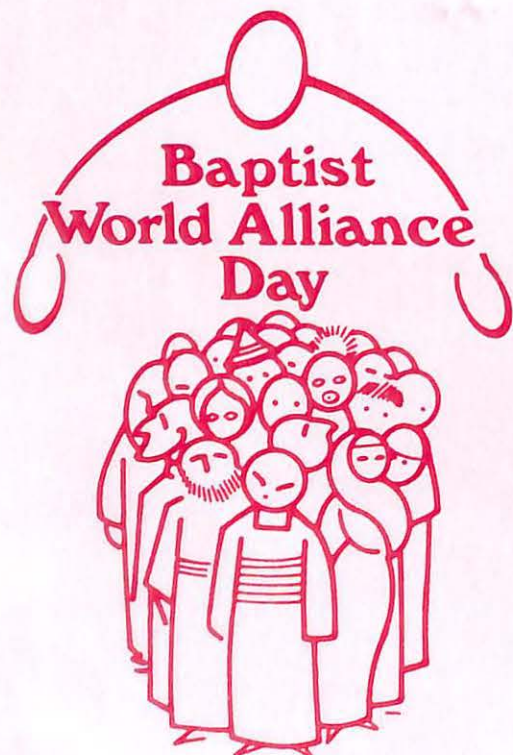
Baptist Herald

January 1981



**Get
acquainted
with
your
family!**

February 1, 1981



president's message

Baptists have always emphasized the importance of the individual. We have insisted that each individual must determine his own relationship to the God and Father of our Lord Jesus Christ. There is no redeeming faith by proxy. There is no possibility that others, by acts of sacrifice, may substitute for our personal commitment to Christ. We have insisted upon the priesthood of each believer that he or she may approach God directly without the intervention of any third party. "So each of us shall give an account of himself to God." *Romans 14:12*

The Baptist, however, who rejoices in his individual freedom and responsibility to the point that he ignores the collective principle in the gospel is all the poorer. The God who created the heavens and the earth set the stars in families and called us into fellowship not only with himself, but also with each other. Each Christian is called to be a part of the family of God, a part of the body of Christ which is the church.

Nowhere is the possibility and power of the principle of relationships between Christians expressed more clearly than in Jesus' promise "that if two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them of my Father which is in heaven."

What if all of the Baptists of the world were to agree to ask for peace? What if all of the Baptists of the world were to agree to ask for justice? What if all of the Baptists of the world were to ask for freedom? What if all of the Baptists of the world were to agree to ask for provisions for the hungry?

The Baptist World Alliance is the vehicle through which Baptists around the world have agreed to be concerned about such things. Our common convictions as Baptists bind us together and call us to be joined in prayer. Not two or three of us, but 30 million of us should agree to pray for one another and with one another for our world. Baptists in 140,000 different churches can be linked through the Baptist World Alliance in a fellowship of prayer to the end that our unity will become the channel of God's power to change the world. Then we may rejoice, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and forever." *Revelation 11:15*

Duke K. McCall
President, Baptist World Alliance

Baptist Herald

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Authentic Christian Prayer

The one viewpoint, which encompasses and balances all the fragments of truth about prayer, which are peppered throughout the New Testament, is precisely this: Prayer is a Father-child relationship.

by Herbert Dickerson

"Can the devil pray?" This question came to me as a seminary student from a small, elderly man known to the students as "Pop." He had been a fixture on campus for years, and his great joy in life was to spring upon unsuspecting theology students all sorts of unfathomable questions. I started to answer him with a quick, "No, of course not!" Then I realized that he would immediately follow up with, "Why not?" In some mysterious way, the question intensified my own struggle: "Why couldn't I pray very well?" What was prayer anyway? Can anyone pray? Does God hear the prayers of Jews, Muslims, or Hindu priests? If not, why not?

I wrestled with such questions for some months and still find myself pondering them in the search for the meaning of prayer. I have come to believe that there are possibly two types of prayer to which God responds. One can be called incipient prayer. This is the cry for help, justice, or relief, which naturally rises to the Creator from the heart of the creature in distress. The other is authentic Christian prayer as defined by the explicit teaching of Jesus Christ. In this

article, I will focus on the latter. I believe that knowing what authentic Christian prayer is holds the key to both how we should pray as well as why we should pray.

When I moved seriously into the world of religion, I quite naturally carried into it all the bits and pieces of theology I had picked up from Sunday school, high school, television, movies, books, and significant persons. It wasn't long before I became painfully aware of how inadequate these bits and pieces of truth were when charged with the task of interpreting what God was doing in my life. This was especially true concerning my efforts at prayer. As a result, I began to read books on prayer to try to find out why prayer didn't seem to work as I had expected.

One book stressed the fact that success in prayer depends on a positive attitude. If one really believed without a doubt that God could do what was asked, and if what were asked was agreeable to God, then God would do it. So I tried to accomplish the art of positive prayer. The results were not much better. As often as not, I felt like the kid in the pumpkin patch wondering if I were sincere enough to merit a visit from the great pumpkin.

Another book seemed to indicate that prayer breaks down due to lack of effort. The author described prayer as a way of "fine-tuning" oneself in order to receive the

blessings, which God constantly sends. Those who are properly tuned in can receive their share of God's blessings, which fall indiscriminately on the earth like showers of rain. Furthermore, fine-tuning oneself demanded the hard work of diligent prayer, that is, concentrating on God, shutting out distractions, and opening up one's inner sanctuary to receive spiritual blessings. This concept of prayer placed the responsibility squarely on my doorstep. It suggested that unanswered prayer stemmed from my weak efforts and not God's inscrutable will. I was relieved of the nagging doubt that God might sometimes intentionally withhold his blessings from me.

The day came when I was forced to rethink this hard-earned place of safety in my prayer life. I was assigned a research paper entitled "Prayer in the 'Epistle of James'" by a seminary New Testament professor. In the course of this assignment, I discovered that prayer in the "Epistle of James" is primarily asking for and receiving from God specific answers or things. It seems that God is not sending his blessings continuously, but anxiously waiting to hear me verbalize my needs and desires. Furthermore, prayer must be an exercise of faith, that is, the outgrowth of a commitment to belong to Christ. Authentic prayer demands these two conditions for which we are responsible: personal initiative and a vital faith/relationship to Jesus Christ.

This notion of prayer reopened

for me the question of unanswered prayer. Why does God apparently ignore my heart-felt requests, even when they are so clearly agreeable to his will? What do I have to do to pray so that my prayer will be like Elijah's, when his prayers were instrumental in sealing and opening the rains of heaven?

Mercifully, God has subsequently led me to more satisfying understanding of the meaning of prayer. The one viewpoint which encompasses and balances all the fragments of truth about prayer, which are peppered throughout the *New Testament*, is precisely this: *Prayer is a Father-child relationship.* When Jesus' disciples realized the great significance of his prayerlife, they wanted to be able to pray as he

did. His instruction to them is the key to authentic Christian prayer. The basic thing in this instruction is the way in which the very first phrase of the prayer, "Our Father," controls all that follows. The same is true of the entire range of *New Testament* instruction regarding the meaning of prayer. "Our Father" is the key to it all.

The Father-child relationship between God and Christian believers is certainly not just like its earthly counterpart. God is Father in heaven, and we are children on earth. When we keep in mind that he is the Sovereign God whose rule over the earth is absolute and add to it the fact that in Christ we are his adopted children, then we are ready to pray. As "Our Father," he is one to whom we may come confidently expecting him to be eager to

enter into our concerns. As "Our Father" he is wiser than we, knowing how and when to give and to withhold, knowing how and when to say yes or no. As "Our Father," he is more concerned with our total well-being than our immediate gratification. His response to our prayers will always reflect such concern.

This concept provides a basic understanding for the problem of unanswered prayer. Just as children become wild-eyed with desire over the Christmas catalog, so our prayers often become filled with wants instead of legitimate needs. "Our Father" is quite able to distinguish wants from needs. Sometimes our children ask for what they really need but cannot yet handle. An earthly father knows better than to give a three-year-old his/her own personal telephone.

There will always be a mysterious, ineffable something about prayer, which really cannot be rationally explained. God is the Father in heaven. Only he knows why he sometimes denies his children when they ask for something they legitimately need. We all know sincere Christian people who suffer from disabling illnesses or determined Christian parents who pray earnestly for wayward children. God's response to such people is a mystery, which only he understands.

It is precisely at this point that the Father-child understanding of prayer is most helpful. Indeed, persons with any other view of prayer would probably cease praying altogether if suddenly plunged into such a situation as described above. The one who is able to say "Our Father" is also the one who will be able to hear the disappointing "NO" to a desperate need. For this person is the one who knows that a loving Father will only ask his child to suffer, because he has something better in mind. □



Dr. Herbert Dickerson is associate professor of homiletics, North American Baptist Seminary, Sioux Falls, SD.

The Presence of God in Prayer

by Art Helwig

While unpacking my library in preparation for ministry at North American Baptist Seminary, my attention was drawn to several diaries I maintained for the past three or four years. While paging through them, one recurring comment seemed to leap from the script. It focused on our recognition of God's hand in the daily routine of our lives.

While paging through these diaries and reading various notations, many precious and meaningful experiences surfaced concerning our years of missionary service in Cameroon. Glancing at these entries sparked a number of reflective thoughts concerning the role and meaning of prayer in my life with particular emphasis on the past two years. The most dramatic entry appeared on July 26, 1979: "After reaching my office early today, I noticed that something was drastically wrong with my right eye. Everything is distorted, out of focus—dim—curved! I am not sure what this will mean—I just pray for God's will to be done and strength to accept and adjust to whatever will ultimately result from this problem." Recalling events that created havoc in our missionary career expectations and plans is not easy.

The events responsible for the abrupt halt to our overseas service called into play the best resources at our disposal. For us, personal prayer and the knowledge that many others were lifting us up daily before the Lord provided the key resource for strength to persevere through the storms of life that we encountered. Many of the moments that I have spent in prayer and

meditation during these trying days are very precious and simply beyond my ability to adequately share.

Prayer played a very important and strategic part in our missionary ministry. We are keenly aware of the fact that prayer is vitally important in our personal Christian lives, in our spiritual ministries, and in the support ministries that make overseas outreach possible. Lest a false impression is projected, I want to honestly point out that my prayer life would not serve as an ideal model; that is, if the standard, well-regimented, Daniel-like time and place precision is applied as a measuring stick. In a course on devotional life at Seminary, the concept of developing a prayer attitude appealed to me. I made an attempt to develop and maintain this approach to prayer over the years. Structured prayer schedules remain important opportunities, but, regrettably, they are not always kept. I have found that practicing the presence of God in my attitudes and thoughts allows for constant communion with the Father.

I recall numerous occasions, during our missionary career, when a simple cry to God for his protective intervention when danger hovered near or a spontaneous plea for his help brought an immediate response that avoided certain tragedy. On more than one occasion, I felt God's warm presence all around, as he guided and directed us through trying circumstances. During difficult decision-making moments, through meditation upon God's Word and simply concentrating on what God would have me to do in a particular situation, answers would often be revealed. Solutions were realized in ways I never imagined.

God works in marvelous ways—wondrous ways, his miracles to perform! The truth of this comes to light as we recognize God's calming and strengthening presence about us on a moment by moment

basis. In this form of intimate fellowship with God, I have experienced the power of prayer in dramatic and meaningful ways.

As our immediate family, many



of our supporting churches, our Cameroonian friends, co-workers, Conference leaders, N.A.B. churches throughout the Conference, and other concerned non-N.A.B. congregations have undergirded us in prayer concerning the difficulties that arose with my vision, we have seen God's response to prayer in a mighty way. We are most grateful for the prayer ministries of each person and group. This is a real testimony to the truth of James when he said, "The effectual, fervent prayers of a righteous man availeth much" (James 5:16). There is no doubt in our minds that without this loving and concerned prayer concentration on the part of so many concerned individuals the final reports may have been different.

Just four months ago, I was able to walk away from an ophthalmologist's office with a report that my eye difficulty has been stabilized. There is no further need for examinations for the period of one year, unless unexpected problems developed.

We will always be grateful for

(Continued on next page)

How Prayer Strengthens Our Church

by Elenor Kern

Elenor Kern explains the prayer ministry at her church in Fair Oaks, CA.

I understand you have a prayer chain in your church. What is it?

The prayer chain is composed of a group of women who commit themselves to pray at any time of the day or night for an emergency or very special need.

How does one become involved?

In our church, you sign up to participate in this prayer ministry.

Why do you call it a prayer chain?

When a need is telephoned to the prayer chairwoman, she then states the request concisely, records, and dates the request, and then she telephones three co-chairwomen who call the women they are responsible to notify. Therefore, they pass the prayer request on from one to another like a chain. *How does the request ever get through all those women? Remember the old game, gossip! The sentence is always so much different after it has gone through a line of people. How do you prevent that from happening to the prayer request?*

As in anything we do, the Lord desires order and not confusion, so the following prayer chain

Elenor Kern is the senior pastor's wife, Sunrise Baptist Church, Fair Oaks, CA 95628.

guidelines are mailed to each woman involved in this ministry.

a) Prayer requests are confidential.

b) Please pray with the same urgency you would wish extended for your request. Remember, this is our family for whom we are praying.

c) Please write down the request so nothing passed will be in error. Please pray immediately for the request when you receive it and pass it on as soon as you have prayed about it. If for some reason you cannot pass it on immediately, please ask the caller to go on to the next person on the list. A prayer request may come through about which you have added information, please do not add anything to the request.

d) If you cannot reach the person you are supposed to call, please pass the request to the next person on your list, in order that the chain will not be broken.

Why do you feel this is such an important area of ministry?

First of all, many times urgent needs come up during the week, and the church body is scattered throughout the area, so it is important that we have a way to let them know when someone in the body has a need and wants prayer. In our body, about 58 women will be praying for a request

in approximately thirty minutes.

Also, we believe there is power in united, multiple prayers. Furthermore, many people may not be able to serve the Lord in any other way, but they can be a vital part of this ministry right in their own homes.

It also has a binding effect in your church body when you know that when an emergency arises in your life, other women care enough about you to stop whatever they are doing long enough to pray for your need. It's really comforting to know I have a church family who loves and cares about me.

That does sound reassuring. What are some of the requests that have been put on the prayer chain?

They really vary: Surgery, sickness, job loss, travel safety, death in a family, and many, many more.

Have you had results?

There have been many, many answers to prayer. Fevers have been lowered, heart surgery patients experienced speedy recovery, people found employment as well as peace and calmness during real times of stress. We have seen God work in miraculous ways.

If you need further help, read the chapter on prayer chains in the book, *What Happens When Women Pray?*, by Evelyn Christenson Set one up and then expect great answers from God! □

those who responded to our needs upon our arrival from Cameroon. The feeling of encouragement and hope that welled up within us, as telephone calls, cards, and letters came our way confirmed the true value of Christian community, corporate and individual prayer fellowship and genuine Christian love. This really served as the prescription that soothed the

moments of deep disappointment, helpless despair and other potentially unnerving emotional invasions commonly associated with illness, uncertainty and transition. We are grateful for God's presence. We are grateful for those who have prayed on our behalf. We are grateful for opportunities of service, and our only response can be a

more dedicated and determined effort toward faithfulness in service as the years go by.

Jeremy Taylor once wrote that prayer "is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the sea of our meditation in the rest of our cares, the calm of our tempest." I believe that my experience over the past several years would be a clear confirmation of that truth. □

The Rev. Arthur G. Helwig is director of ministry recruitment and public relations at North American Baptist Seminary, Sioux Falls, SD.

How One Church Prays... by Inez Rhone

Small prayer groups (huddles) are scattered throughout First Baptist Church, Minot, ND. Like a football team girding for action, these huddles of twos, threes and fours are also preparing for and expecting victory in the game of life. They know there is power in prayer.

As in the game of football, there are many more in the grandstands than on the field where the action is; yet the players (pray-ers) are the key to success. These practice sessions meet on Sunday and Wednesday evenings, and on Thursday and Saturday mornings. The faithful intercessors know the value of never missing a practice, or the line of defense against the opponent, Satan's Stranglers, will be weakened.

Coaches Ralph Cooke and Keith Heyn, pastors, encourage the entire church family to become a part of the First Baptist Church team by registering each Sunday on a card provided in the church pew holders. The card serves a multi-purpose . . . attendance, information and prayer

Inez Rhone is a member of First Baptist Church, Minot, ND.

requests. These cards are collected with the offerings.

The quarterbacks (deacons) take turns sorting these cards to separate those having prayer requests. All players, even rookies, are urged to assemble for an important huddle a half-hour prior to the Sunday evening game (service). The deacon-in-charge for the month distributes the request, gives a Scripture of prayer encouragement (a locker room pep talk), and the players divide into small groups for prayer. After the prayer-time, the cards are returned to the church office.

On Wednesday Elaine Breckel, church secretary, compiles all the prayer requests into a single list, which is duplicated for distribution to the church family that evening. Likewise, as we see our team's needs on paper, we have a keener insight and incentive for prayer as groups again assemble in the midweek family gatherings. Each request is remembered in each prayer group as well as sharing of personal concerns.

After the cheerleader's meeting on Thursday morning (Women's Bible Study), prayer groups again assemble, and the prayer lists are used another time and again supplemented by individual needs. A single request will be voiced many times during a week, as it is

also remembered by individuals in private. (Team players know from experience that perseverance pays.)

The Board of Deaconesses oversees a Prayer Chain Ministry. Two teams of women volunteer to receive emergency requests and by telephone share the prayer need immediately.

Early in the fall of 1980, a group of men became burdened to support the pastors and the Lord's work in a prayer ministry. Scrimmage time is Saturday at 7 a.m. when these men meet to tackle, through prayer, a wide range of world, national, Conference and local needs. This group provides super offense.

Pastor Ralph Cooke has been burdened to lead the Minot church, in 1981, in a special emphasis on prayer. Plans for 1981 include a seminar on prayer, a deeper life conference with emphasis on personal and group prayer, a consideration of the deeper dimensions of fasting, prayer, and its vital place in a life of purity and godliness.

With only a few minutes remaining in the game, our dedicated coaches, capable quarterbacks and the entire loyal team recognize that our eternal victories in this game of life are won through prayer directed to our true owner, our Almighty Heavenly Father. □

Tuning Up Your Marriage by Richard F. Houts

Tuning up a car enables it to run more smoothly, efficiently, and with less breakdown. Why not the same for marriages? Imagine a marriage which has drifted into a treacherous dullness. The couple are born-again Christians, not "cheating" on each other nor ignorant of sex techniques. He is the traditional major income earner, and she the domestic engineer with a few paid hours working elsewhere weekly.

This marriage might well be in its second or twenty-second year! The spouses are living what James Dodson calls "the straight life;" paying bills, maintaining a home, raising kids, regularly attending and serving at a church, keeping the law, voting, etc. What is missing are the ingredients present when they married, including romance, togetherness, and communication. Careers, children, and getting ahead have taken their place. Also missing are ingredients perhaps never present, such as deeper levels of love and communication.

Let me suggest a tune-up of three steps: identification, communication, and intention.

IDENTIFICATION

Jesus told us to "seek first the Kingdom of God and his righteousness" (Matthew 6), asserting the importance of knowing what is important. This spiritual priority is to be identified and affirmed in an evangelical marriage. Also to be identified is the priority of *partnership over parenthood*. J. Allan Petersen states it well in his *ReAct* brochure under "mistaken priorities:"

Partnership must precede parenthood. A man is husband first, father second, businessman third. A woman is a wife first, mother second, career woman third. A strong marriage precedes

a strong family. Marriage is permanent and central. Parenthood is temporary and secondary.

Partnership suggests two major principles for tuning a marriage: *intimacy* and *complementation*.

Intimacy is deeply unveiling myself to my spouse in beliefs, values, goals and dreams, or feelings. Thus, it is not only a genital matter! Sex problems are usually a barometer of conflict otherwise. Missing intimacy reflects differences causing conflict and distance between spouses. We may believe differently. If values, what is important is different. If commitment, one spouse more dedicated desires a different lifestyle. If intellectual, opportunities for one spouse often contributes to a growing distance. If aesthetic, beauty is appreciated differently. These differences are "incompatibility" if couples are significantly mismatched culturally, educationally, economically, or religiously: black with white, college with eighth grade, affluent background with poverty, a Catholic with a Protestant.

Most marriages are "unequally yoked" or "opposites" in matters of temperament or personality: night with day person, perfectionist with easy-going, reserved with out-going, practical with sentimental. John Dresher in his superb little book, *When Opposites Attract* (Abbey), explains that "we are in a search for completeness. God made us this way so that marriage partners complement one another."

Compatibility has been stressed so much in wanting commonality in companionship, that *complementation* as the acceptance and appreciation of differences is overlooked. Complementation can be identified as a personal expression of the Body of Christ, where members ideally are members one of another, *interdependent* with

differing strengths. Like any team person, a spouse in this mini-body of Christ (marriage) is then cooperative and not competitive. Differing strengths minister to the relative weaknesses in the other partner.

COMMUNICATION

Communication is to marriage what blood is to the body, vitally necessary! It is also a "matrix" activity, involved in almost any and every experience of a growing, improving marriage. It is defined as a meeting of meaning or mutual understanding.

Communication begins with *listening* so that marital conversations are not "dialogues of the deaf." To listen is to compassionately and temporarily "die" to self so as to really understand the other. Communication is how the message "lands" as being understood and accepted. Tones of voice, credibility, and facial expressions must invite the recipient to "live" and not "die." Recently in a class, I invited a student to "die" with statements and tone of voice definitely "putting-him-down."

A more significant level of communication moves beyond cliches, reports, opinions, and even problem-solving. This deeper level is the intimacy level of affirmation and sharing of inner states—feelings, hopes, aspirations, struggles and other happenings inside of us! Growing frustrations or convictions! Letting my spouse really know me by significant self-disclosure! Caution is suggested, however. The depth and extent of disclosure should be no more than my spouse is able to receive and handle at a given time.

Affirmation is to reinforce by words or the non-verbal what you like or desire in your spouse's expressed behavior. It builds rather than finding fault and includes the

(Continued on next page)



A prayer huddle



Registration cards placed in offering plate also contain prayer requests from individuals



Church secretary compiling master prayer list for midweek prayer opportunities and private use

Richard F. Houts is professor of church administration and director of field education at North American Baptist Seminary, Sioux Falls, SD.

many ways of saying, "I love you." The warm embrace, the note of affection, words of support, little acts of caring, a private joke, are but a few.

One personal experience of affirming my wife always prompts wishful responses from wives in audiences where I have spoken. When shaving one morning, I took my soap and in Greek wrote, "I love you." Understanding this term expressed to her verbally and often, Janice responded before I left with the following words under my own, "You have made my day!"

Not least in communication is the principle of *troth* (Ezekiel 16:8), including trust, reliability and especially *positive fidelity*. Fidelity or faithfulness is not simply exclusive rights to each other's genital privacy! Positive fidelity is an attitude toward and commitment to companionship, communication and the genuine good of the other. So, *troth*, as fidelity, thrives on the uniqueness and growth of the other. By example, I trust my wife as she enriches her musical avocation.

INTENTION

A husband or wife may identify the inadequacies of their marriage, yet never correct the situation. Their responses to each other may be primarily reactive and negative rather than jointly proactive and positive. Here are three suggestions.

- 1) Have a periodic husband-wife retreat. Intentionally plan a second or seventeenth honeymoon. Though located nearby, interruptions are left behind to zero in on each other with undivided attention. Take one book with you if no other helps, John Dresher's *Talking It Over* (Herald). Each spouse shares this small book of incomplete sentences with the other in honesty and love.

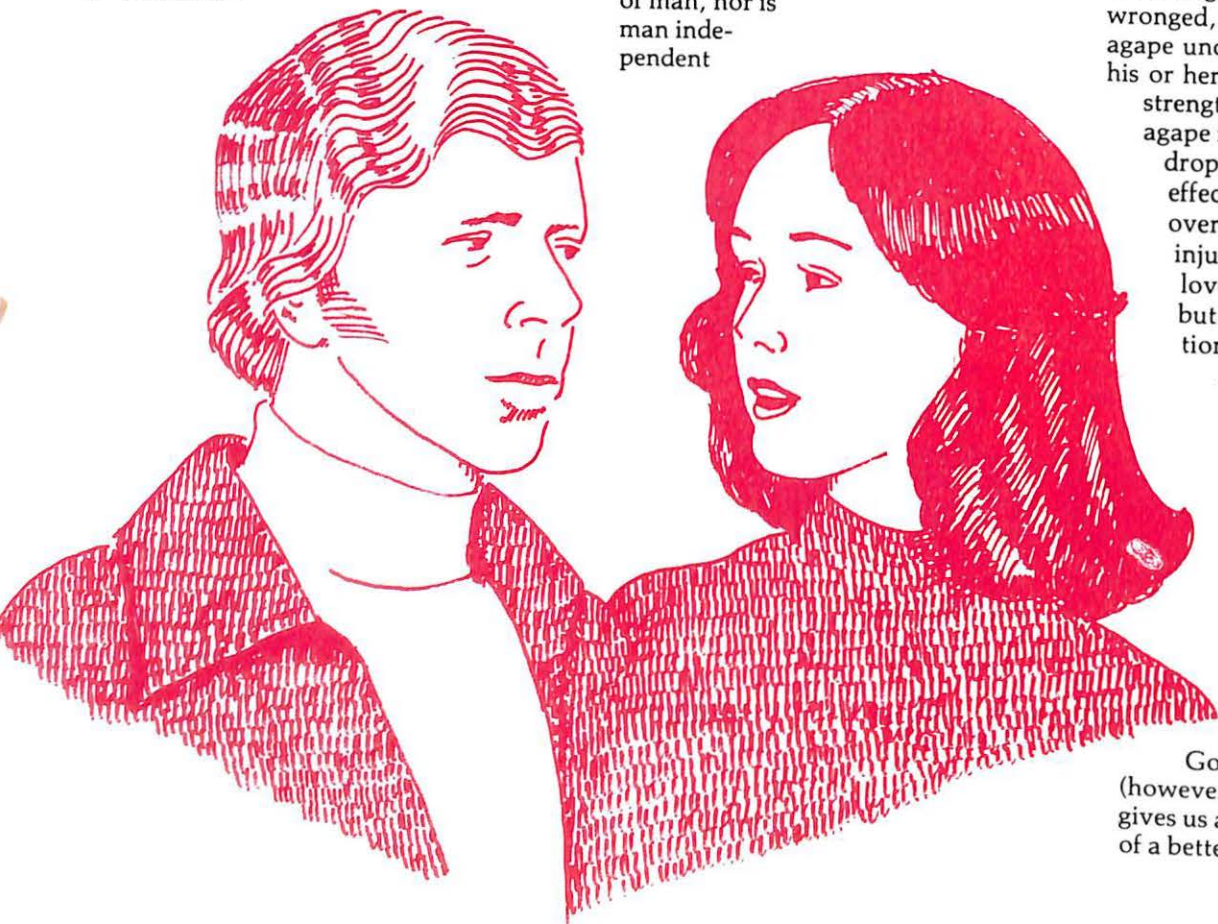
You also might check out your marriage biblically with the *paraphrase method*, rewriting selected verses in everyday current language. Verses such as I Peter 3:7 ("You are joint heirs together of the grace of life . . ."), I Cor. 11:11 ("Neither is woman independent of man, nor is man inde-
pendent

of woman . . ."), I Cor. 7:33, 34, or Matthew 19:6.

- 2) Take advantage of Marriage Encounters in your area. Both Protestant and Catholic versions are excellent, with the same format. In a weekend retreat with other couples, a series of brief input sessions to all is given on various aspects of marriage relationships. Each input is followed by paper and pencil exercises independently between themselves in their own room. There are no *structured* times of discussion with other couples or the whole group, keeping the process relatively non-threatening.
- 3) Above all, learn the meaning of *agape love* and practice it! This is the love Christ speaks of, saying, "Love one another as I have loved you" (John 13:34). This is loving when your spouse is unloving, bitter, or "worse" than you took him/her for. It is love when not returned, or when positive regard or feeling is lacking or missing. If wronged, the one expressing *agape* unconditionally gives up his or her rights to save or strengthen the marriage. This *agape* is forgiving love dropping charges and is in effect saying, "Let's start over." Like treating an injured arm or leg, *agape* love does not cut it off, but cares for its restoration.

Agape is expressed when a spouse is a "dragee," a less willing partner to a retreat or companionship activities not especially liked. *Agape* is becoming intentional in marital growth though scared and uncertain.

Because this love is of God in Christ, our faith (however little) in a great God gives us assurance and hope of a better marriage to come. □



Missions for the 80's by Florence Miller

In view of the recent merger of the North American Baptist Mission in Japan with the Japan Baptist Conference and the election of a new N.A.B. General Missions Secretary, it seemed advisable to the Japan Baptist Conference leaders and missionaries to invite the Rev. Fred Folkerts, general missions secretary, to Japan to observe the work and to share the goals of the North American Baptist Mission for the next decade.

As a result, Folkerts visited Japan September 6-20. The first week he toured the nine churches to become personally acquainted with the pastors and missionaries and to observe the churches directly. The second week he attended a series of special meetings, beginning with the dedication of the newly acquired Japan Baptist Conference Christian Education Center in Tsu City, Mie Prefecture. Over one hundred representatives from all the J.B.C. churches, plus many guests from other churches and institutions in Tsu, attended.

The dedication service was followed by a Leadership Conference, a Workers' Conference, and a Missionary Fellowship. The Leadership Conference for JBC pastors, deacons and other leaders, and missionaries was informally opened by Pastor Hisashi Murakami. Leaders shared information concerning their families, their jobs and their responsibilities at their churches. Inevitably, they shared some of the problems they faced as church leaders, such as: How to find time to carry out their responsibilities at work and at church; how to bridge the gap between the youth and older members of the church; how to get

people who attend special meetings at the church to also attend the regular church services, etc. A trip to the public bath and a self-service breakfast provided a good opportunity for getting better acquainted.

Mr. Folkerts gave two messages to these leaders. In the first he introduced himself and his family, sharing his Christian testimony and experiences as a father, helping the Japanese to feel that, in spite of cultural differences, human nature and needs are basically the same everywhere. One point, which he stressed, was that young people need to be involved in the life of the church if we expect them to be active later on.

This emphasis prompted some concerns about youth activities and problems voiced during the discussion period which followed. Some questions asked by lay leaders were

- 1) How can the church help find Christian mates for its young people?
- 2) How can the church get young people to attend church and get them involved in church life after they become Christians?
- 3) How can the youth program of the church be made more appealing to youth?
- 4) How can English Bible Classes be used to interest youth in the church?
- 5) How can we prevent sudden drop-outs of youth when they face problems or crises?

A pertinent question directed to the lay leaders by Mr. Folkerts was "How can Christian laymen use their work opportunities to influence young people around them?" Many felt that there were not many opportunities to witness on the job, but they were encouraged to consider their daily life and work as a witness, not only their words.

Our church suggested the formation of a Christian Experts Group, with members who could speak with authority on that area of life. One science professor has developed a lecture on the subject of "The Origin of Life" from a Christian perspective. Another church has a pediatrician who has spoken to mothers on child-rearing. Churches could exchange such lay speakers, in addition to having evangelists come to speak.

Following the Leadership Conference, pastors and missionaries remained for a two-day Worker's Conference. The theme was "Missions for the 80s." This was an expansion of the JBC Deeper Life Conference theme, "A Vision for the 80s." It opened the way for Mr. Folkerts to speak on two related subjects: "International Issues of the Christian Church" and "Directions in the Next Decade." This conference opened with a relaxing evening at a hot spring, with a hot bath and supper, followed by some informal sharing.

(Continued on next page)

Miss Florence Miller is an N.A.B. missionary living in Ikeda Shi, Osaka Fu, Japan.

Mr. Folkerts shared his goals for N.A.B. missions with the group. He introduced these goals by saying that the 1980s are said to be the decade of religion and of the heart, meaning that people are open and searching for that which speaks to the needs of the heart. He enumerated the following goals:

- 1) Rededicate ourselves to the task of reaching the three billion unreached people of our generation.
- 2) Review efforts to reach adherents of other major non-Christian religions.
- 3) Build a strong moral and spiritual base against materialism and atheism.
- 4) Encourage the national conventions with whom we serve to send out their own missionaries.
- 5) Help to develop authentic faith and practice within the national cultures where we serve.
- 6) Concentrate on theological education by extension as well as institutional pastoral training.
- 7) Concentrate on training a new generation of leaders overseas.
- 8) Seek evangelical unity for isolated and fragmented national conventions.
- 9) Set conference mission goals in consultation and partnership with national conventions.
- 10) Involve more lay persons in missions.
- 11) Incorporate youth in missions to a greater extent.

- 12) Develop innovative ways to communicate missions in our conference churches.
- 13) Focus on the local church as the seed-bed for awakening interest, educating and training for missions.
- 14) Study alternatives to sending western missionaries in our era of nationalism and inflation.
- 15) Make a greater effort to help the poor and needy.
- 16) Train and equip missionaries to better meet the challenge of the 1980s.

Mr. Folkerts closed his remarks by saying that, until the 70s we thought that we could keep sending out more and more missionaries. But this led to overexpansion, necessitating cut-backs. The great growth in missions of the 60s and 70s will be tested in the 80s.

Pastor Akasaka closed the Workers' Conference with a challenge to positive faith, such as that of Caleb and Joshua, who believed that God is greater than our problems and is able to bring us into great blessing, if he delights in us. As chairman of the J.B.C., Pastor Akasaka expressed appreciation to Mr. Folkerts for his ministry.

One day was spent with the Japan Baptist Conference Executive Committee, listening to their needs and goals and drawing up a list of ways that the N.A.B. Conference can assist them in carrying out those goals.

The closing day was spent with the missionaries, discussing matters relating especially to them and our N.A.B. churches in the U.S. and Canada. The short-termers joined the regular missionaries for a fellowship supper. Words of appreciation were expressed by Wilfred Weick, Japan field secretary, for the coming of Mr. Folkerts. A lovely Japanese vase was presented to him from our mission in Japan. □



Pastor Akasaka expressing thanks to Rev. Fred Folkerts with missionary Wilfred Weick looking on



Some of the participants in the JBC Leadership Conference in September, 1980



Pastor Akasaka at the Executive Committee

An Answered Call Gives Joy

Introducing James and Henrietta Waynee

by Harold Lang

After many years of active involvement in the Bay City area of Michigan, James and Henrietta Waynee find themselves as short-term missionaries at Hillcrest School in Jos, Nigeria. Hillcrest School is where children of our missionaries in Cameroon and Nigeria receive their education from grades 4-12.

James worked for nearly thirty years at the Dow Corning Corporation of Bay City, MI. Henrietta served over thirty years, first as teacher, then as social worker, in the schools of the Bay City area. For almost 25 years, they worshipped and served in leadership roles at the First Baptist Church of Auburn, MI. Their four children have grown now, and they are proud of their three grandchildren.

How is it that James and Henrietta, after years of faithful service in their home community and church, are now at Hillcrest School?

"My wife and I had talked at length with Dr. Richard Schilke, former general missions secretary, one afternoon at our church a few years back," James recalls, "and had shared with him our desire to enter some phase of full-time Christian service in the very near future. We had both planned early retirement from our jobs with that thought in mind and were seeking God's will in that direction. The Lord had blessed us, and we wanted to do more for him."

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

God led, step-by-step, opening and closing doors, until this past summer, James and Henrietta found themselves aboard a jet headed for Nigeria.

At Hillcrest School they are deeply involved in their new roles. James is serving as acting business manager/treasurer of the School with a diversity of responsibilities. Henrietta is busily involved with students and others in her role as the school's guidance counsellor.

As Henrietta thinks of the events leading up to their being in Africa, she puts it in terms of *call*, *cost*, *confirmation* and *crowning joy*.

"A *call* to the mission service came one year ago. A call for which the Lord has long been preparing me.

"The *cost* came when we planned an early retirement and made plans to serve in our country. The Lord closed the door twice to places we planned to serve. Then the call came to come to Nigeria. Could we do this? Could we leave our family, our children and grandchildren? Obviously, we paid that cost.

"Our *confirmation* came in the very positive way that this was the Lord's will; in that every barrier to our coming always seemed to disappear. The peace that has come

since saying, "Yes, we will go," has been the greatest we have known.

"*Crowning joy* comes with knowing you are doing the thing the Lord intends you to do.



"We have heard the *call*, counted the *cost*, seen the *confirmation* and now know the *joy*."

Have you? Pray for the Waynees as they serve at Hillcrest School in Jos, Nigeria.

Stewardship Is Not Giving... It's Taking!

by James Frey

Mention the word "stewardship" in most North American Baptist churches, and right away people become defensive. They think stewardship just means giving. This is not so. I guess you can say this is my opinion, but I say stewardship is taking. Taking care of . . . taking charge of. We can give only what we ourselves own, but we take care of that which others have given to us. We are in effect managers. Now, if you do not believe that God himself has given you everything you own, then you really shouldn't read any further, because this article does not apply to you.

Those of you who are still reading must then believe that God supplies us with everything. This is an important premise in understanding why stewardship is taking and not giving. Since God has given us everything we have, he has in fact entrusted us to take good care of that which he has given. Most of us readily realize this and understand that our children are gifts from God and that we are responsible for taking care of them. Teaching, training, loving and caring. Do we "own" our children? No, they are God's. Most of us take care of ourselves. We do so for a number of reasons, but the most important is that God has given us life, and we are responsible for taking care of it. In

may areas of our lives, this is the case.

However, one part of most Christians' lives that is not viewed wholly as a stewardship responsibility is that of financial matters. I know what you are thinking, "Oh, here comes the pitch for me to give more money!" If so, you are mistaken. Remember, I said stewardship is taking not giving. I want you to take better Christian care of your finances. You can't give to God that which is already his. All you do is either poorly or properly manage that which he has given to you. If we as Christians view our financial matters in this way, then we are on the right track regarding financial stewardship.

We have many obstacles which hammer at us and do not permit us to be the stewards that we should be. It is not easy for anyone in these days of inflation and credit to make ends meet. How many will be *paying* for Christmas presents well into 1981?

I believe, without a shadow of doubt, that we as Christians have a financial textbook that will enable us to live day by day in a state of financial stability. That textbook is the Bible. Why do you think there are over 600 references in the Bible regarding money? Could it be that our Lord has a plan for finance? I believe so. The Bible is our guidebook for *all* matters; yet how often do we yield to the financial pressures of our society regarding what we buy and how we buy it.

Recently, I have been trying to learn as much as possible about Christian finances. I have read books

and listened to tapes. I am convinced that there is a tremendous need to share this with you. We have been guided by society's philosophy regarding money instead of God's explicit directions as detailed in the Bible. Are you ready for a change? Do you want to know more about this matter? I ask you to kindly let me know. We have material on Christian financial planning. We are planning to conduct seminars throughout the United States and Canada. If you would like to know more about how to be a better steward of your finances, please write to me. Remember, stewardship of your financial matters does not mean *giving*, but rather it means *taking*—Taking care of that which God Almighty has entrusted to you.

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

Dear Jim:
I would be interested in knowing
more about Christian financial
stewardship.

Name _____

Address _____

Comments:

Church Extension Project

A New Church Begins in Lacey, Washington

by June Goodman

On the first Sunday in October, between Sunday school and church, fourteen new people poured through the door. This made a record high of 36. The nursery was ready, but we scrambled for chairs. Hymnbooks were shared. God was at work in our new Timberline Baptist Church of Lacey, Washington.

The three cities of Lacey, Olympia, and Tumwater make up the capital area for the state of Washington. The *Timber line* in Lacey has given way to many new homes. Now the beautiful tall trees and the many lakes make the climate most desirable. New people move in every day making the area one of the fastest growing areas in the United States.

Timberline Baptist Church is in the heart of this expanding residential area. Now we meet in the Lakes Elementary School. The traffic pattern funnels most everyone onto Mullen Road and past our four and one-half acre building site. The sign boldly states, "Future site of TIMBERLINE BAPTIST CHURCH." God is working. God has prepared the way. Our question is, "When will we see the building God has for us?"

In the meantime, we are busy reaching out to the people.

June Goodman is the wife of the pastor, Ken Goodman, of Timberline Baptist Church.

The Sunday school plans to expand. Now we only have five classes. In the homes, we have Bible study Tuesday and Thursday evenings. A daytime group is in the planning stage. The women meet monthly. For Sunday evening worship, songs fill the air as we meet in the home of Pastor Ken and June Goodman. Ken and June Goodman completed thirty years of missionary service in the Cameroon and Nigeria. Now they are busy with Timberline Baptist Church.

Enthusiasm is great. We are ready for our first baptism. Daily God answers our prayers. Sometimes the answer is on the way before we ask. We stated that a P.A. System was one of our needs during Sunday school time. In walked Joe Walker from Olympic View Baptist Church twenty minutes later and set up the P.A. System for us.

Would you like to have a part in this new church? Perhaps God is speaking to you about an investment. (See Matthew 19:29 for the return on your investment.) Think about these things: Investment? Direct gift? Pledge? Service? Daily prayer? Serious concern? Let us be in your thoughts as you consider your part in TIMBERLINE BAPTIST CHURCH of Lacey, Washington. Send contributions designated for Timberline Baptist to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □



Congregation in worship



Rev. Kenneth Goodman



Sunday school class



Izumi Akasaka (right) distributes tracts on Mie University campus



Japan Baptist Conference Christian Education Center, Tsu, before remodeling



Ron Stoller and Tanaka prepare tracts for distribution to university students



Bible study activities are planned by Kazuhisa Tanaka and Izumi Akasaka

A New Christian Education Center in Tsu, Japan

photos by Ron Stoller

We've moved! For several years we searched for open land on which to build a new Christian Education Center. Our former building—one room, 12 × 18 feet—was inadequate! While we searched for land, a building, which we could see from our old center, was being constructed. We never believed that one day this beautiful, large building would be ours. The former owner could not make the payments, so we were able to purchase the 36 × 72 foot, reinforced concrete building at an unbelievably low price. We thank God for this building as well as for teaching us patience. Our former 12 × 18' room is now multiplied many times in this three-story building.

Room! Room! Room! There is a quiet room to read books that, as one student states, "Our university library doesn't even have" (books from the former Osaka Biblical Seminary). There are rooms in which to teach English classes, rooms in which to teach university students the Bible, a room in which to relax and play Ping-Pong, and a room for church gatherings and conferences as well as for university students to view Christian movies. (The room seats 60 to 80 people.) The center is located within an eight minute walking distance from the heart of Mie University.

Ron Stoller is director of the Christian Education Center, Tsu, Japan

Now we have a centralized meeting place for our mission in Japan. It can be reached from our churches in about two hours by car or train. The Japan Baptist Conference headquarters is located on one-half of the second floor. Nationals and missionaries meet here for their monthly business meetings. There is no need to rent hotel rooms.

One-half of the second floor has been remodeled and designed as living quarters for Mr. and Mrs. Ron Stoller and their two children. Ron is the director of the Center. The Stollers being easily accessible to the students, are able to meet their needs.

Six to eight male Mie University students rent the regular 9 × 12 foot straw mat floor rooms on the third floor. Occasionally, overnight guests of the Mission, and those attending conferences or seminars stay here, also.

At this time, the first floor is rented to a prep school, which has classes in science, mathematics, and English grammar.

On September 14, 1980, over 100 people attended the dedication of the new Center. During the following week, many meetings took place with the Rev. Fred Folkerts, general missions secretary, present.

Stoller says, "The possibilities are numerous (with this new building), and now we need wisdom to know what is best for the future of this gift from God."

It's Christmas... students from Mie University and Mie Junior College eat sukiyaki...



Kazuhisa Tanaka holds a poster advertising the film ministry at the Center



Pastors and missionaries take continuing education courses at the Center



Floats made by Mie University for their culture festival in parade...



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



Lord—
Just help me to live minute-by-minute.
Not to worry my life away,
but to live according to Your Will.
Not to put up imaginary barriers,
but to put my trust in You.
Your time is not our time,
and Your ways are not ours.
Yet You love us so.
Help me
to know You will carry things out
as best for me.
And Lord . . .
Thank you.
I divided a sheet of paper into two

columns: the things I want to do and achieve this year vs. my responsibilities. Those responsibilities were not nearly as long as the other side of the list, but they seemed so heavy and impenetrable. And most of them were even things that I enjoy doing.

By seeing my responsibilities as obstacles, they become chores in my eyes. Right away I start feeling penned in and a little depressed. And then I rebelliously try to figure out how I can beat the system. Somehow I end up losing before beginning.

It's so easy to see the worst in situations . . . to create problems in one's head . . . to feel that everything depends on me and how can I possibly achieve it.

How easy it is to forget that God is in charge of everything—if we allow him to be . . . to forget that God does not require us to do those things, which we cannot do through him . . . that we aren't on our own.

"Set your mind on the things above, not on the things that are on earth" (Colossians 3:2). Somehow when we seek after God, everything

else begins to fall into place.

Indeed, God has promised us the wings of eagles and the feet of the hind that we may accomplish that which is set before us.

The Lord looks for those who are willing to do what he bids without reservation. But he doesn't expect us to do it on our own. We must hold tight to the confidence we have in him.

God doesn't expect us to be superhumans. He says (Micah 6:8): "What does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God."

Lord, I just ask you that when things look rough ahead that you keep my eyes fixed on you and that you grant me wisdom, patience, and faith and that somehow you are able to use me through it all.

"I have held many things in my hands, and lost them all; but whatever I have placed in God's, that I still possess."—Martin Luther

they can be replayed as vividly now as when they occurred . . . explaining why we sometimes over-react to situations.

In a nutshell, stress is the result of any demand made upon the body. Thus, some stress is normal and important to healthful living. It keeps the mind alive and circulatory system functioning. It allows us to dwell on exams, to compete in athletic events, to love, cry, experience joy and use our intellect. It's when stress turns into distress that the problems begin.

Stress may be acute as from a sudden, unpleasant event, the loss of a job, an injury or shocking news. Or it may be chronic from ongoing events like illness, poverty, prejudice or uncertain living

circumstances. Stress may originate internally as a result of faulty relationships or patterns of destructive behavior. Or stress may stem from some uncontrollable force or event.

A key question is, "What can be done about it?" Is the source identifiable so that a course of action is clear? Or is the source hidden and diffused with no obvious solutions?

In children as well as adults, reactions to stress takes many forms. Withdrawal, depression, a drop in verbal expression, or unusually aggressive behavior are some. Physiological responses might include diarrhea, itching, skin problems, sleep disturbance (nightmares) and hearing voices. Our

bodies respond to a psychological disturbance in the same manner as they do a physical illness.

As with most aspects of effective parenting, what you model to your children in handling stress is the primary way they will learn to successfully cope. Model and help them learn approaches such as these:

Talk about it. One of the worst responses to stress is to hold it in—to feel that one is alone in facing the event or problem. With small children, create opportunities for them to talk and express emotions. Hand puppets and drawing pictures are great. Youngsters respond well to action. As children grow older, they are more able to identify, analyze and talk out their frustrations. The most important thing is to deal with stress and not hold it in.

Visualize various solutions. Help your child identify specific actions he or she can take to resolve a stressful situation. If he is getting behind in school, talk about how he can better schedule

his time, use your help, or obtain more help from his teacher. A little creative brainstorming can go a long way. And often, because of worry, a very simple solution has been overlooked.

When an interpersonal relationship in your child's life is involved, help him assess where responsibility for the problem lies. He may be wrongly taking responsibility for another's actions over which he has no control.

Check out God's Word on the problem. One of the tremendous privileges of a Christian's relationship with Jesus Christ is that we can cast our cares upon him and receive genuine peace and rest in return (Romans 8:26-27). Honest prayer relieves stress. Pray with your child. Simple obedience is another answer if we find we are violating one of God's principles for living.

Live one day at a time. Most of the things children, as well as adults, are anxious about never happen. A focus on the here-and-now establishes a

healthy frame of mind. We can enjoy this moment and postpone dealing with the source of the stress to a better time. Suggest to your child that he or she not worry about a problem until they can see you or talk about it at dinner or bedtime.

Get adequate sleep and exercise. For young children, this isn't a problem. They naturally find ways to vent their frustrations. As we get older, we learn to hold back. Exercise lets the tension out in a constructive way and frees your older child's mind and body to grow and prosper.

No matter what the future holds for you, your children, and your family, you can build healthy patterns for coping with stress. Stress is killing many adults in our society and robbing children of their creative potential and joy. As your kids approach adulthood, make sure they know how to cope. (from *Dads Only*, Julian, CA. Dads and Publishers are Paul Lewis and Ray Bruce.)

12 Myths About Careers

by John William Zehring

Myth No. 5: I Will Only Make It by Getting Top Grades

There is very little relationship between grades and success in the workplace, with a few exceptions. Poor grades, to be sure, won't help. But there is something which, to employers, is even more important than grades: **experience!** The second question an employer will ask you, after your name, is, "What

have you done?"

The very best career preparation you can achieve is to participate in jobs, volunteer activities, extra-curricular activities, community service, and church work. It doesn't have to be paid experience to be valuable. But it should give you opportunities to take on responsibility, to develop good working habits and attitudes, to gain leadership skills, and to understand how organizations work. A good rule of thumb is to participate in a minimum of two experiences at any one time. By the way, studies show the experiences don't hurt grades, they improve them. Active students usually achieve more academically.

Grades can be important, but not at the expense of a variety of experiences. Go for both.

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

"The error of youth is to believe that intelligence is a substitute for experience, while the error of age is to believe that experience is a substitute for intelligence."—Lyman Bryson

Can Your Child Handle Stress?

Stress. Anyone alive in this shaky, competitive and fast-paced world of ours experiences a good deal of it, including our children. Studies increasingly show a high correlation between stress and health problems like high blood pressure, heart disease, and cancer, to name only a few. It's important that children develop good patterns for dealing with stress. Studies indicate that specific memories and emotions become recorded and stored during childhood. When aroused by current-days' stress,

New Year's Resolutions—Just for Today

I will live one day at a time. I will not try to solve all my problems at once nor will I borrow more problems by dwelling on everything that *could* happen.

Today I will face reality—that which is. I will try to change those things I can change and accept those things I cannot change.

Today I will try to improve my mind. I will not be mentally lazy. I will read something that requires thought and concentration. Nor will I neglect God's Word today.

Today I will do a good deed for someone—without letting them know about it.

Today I will laugh . . . with a friend, perhaps at myself. I will laugh with the joy of living life with the Lord.

Today, before I speak about someone, I will ask myself, "Is it true?" "Is it kind?" And if either answer is no, I won't say it.

Today I will try to be agreeable. I will look as good as I can, talk softly, act courteously, and not interrupt when someone else is talking. Today I'll not try to improve anyone but myself.

Today I will have a quiet time—just me and the Lord. Together we will reflect on my behavior, and I will try to get a better perspective on my life. I will seek his guidance.

Today I won't be afraid. I will gather the courage to do what is right and take the responsibility for my own actions. I will realize that in giving, I will receive—Adapted.

WOMAN'S WORLD

Women's Ministries: Grounded, Growing

by Elenor Kern,
Fair Oaks, CA

When we began our ladies work about six years ago, we started with the traditional style. However, after some time, we were challenged from God's Word and the Holy Spirit to look for alternative ways of helping our women develop into happy, fulfilled women. Therefore, we began a time of prayer and evaluation. As a result, we have reorganized our women's work under the name, "Women's Ministries." We wanted to develop within our church family the concept that every woman, whether teaching Sunday school, singing in the choir, or leading a Bible study, was a vital part of the church ministry, and that we were not an organization just for a few who wanted to join. This has been a very wholesome approach, as each woman can serve God where she feels God has called her; yet she is free to attend the special meetings planned to meet her needs.

God has chosen each of us as women to be his very special women and to use our gifts and abilities to bring glory unto him. We have attempted some great things for God in an effort to meet the needs of the women in our church and to unite the women into a fellowship that will help them grow in Christ. We also endeavor to help them cultivate a missionary spirit. Here is a bird's eye view of some of the activities the women in our church family are attempting with God's help.

Prayer Chain

Any emergency or special need from our church body is called to our prayer chairman. She then calls each of several group leaders, so in a very few minutes, many women are activated in petition-

ing God for someone's particular need.

Bible Studies

We have three studies offered for women. One meets every Tuesday morning; another meets Wednesday evening during our regular family night activities. We have just formed a new class called the 3D Class (Diet, Discipline and Discipleship), the Christian's answer to Weight Watchers. The girls in these classes, however, feel that the discipline



Women's Ministries Board of Sunrise Baptist Church

in other areas of their lives is the most positive aspect of this unique program.

H.O.M.E. (Help Others Meet Emergencies)

When a member of the church body is in physical or emotional pain, we want him or her to know of our love and support. This is a ministry of love in action. Meals are provided primarily when the wife/mother is ill, but an exception may be made in the case of a very sick husband when there are small children in the home. A chairman gives leadership in this area.

Special Sisters

The goal of this ministry is to create the opportunity to establish a special friendship for the purpose of spiritually uplifting one another. The women who wish to be in this ministry are paired up with another woman for one year. We attempt to pair up the older women with the younger women, as we are encouraged to have the older women teach the younger women in Titus. We suggest to them that they share over a cup of coffee, go to the park, go to a craft show, go window shopping or meet for lunch.

Babysitting Seminar

We planned a seminar for the junior high and senior school girls in our church. The reasons were: We wanted our Christian girls to be the best babysitters available, because they represent Jesus Christ, and secondly, we had many mothers who were in need of good sitters. We made up a study booklet and ran the seminar on Saturday morning. We charged the girls two dollars, which covered the cost of paper and supplies. The girls who completed the course had their names and phone numbers published in our weekly church paper. This helped both the mothers who needed sitters and the girls who needed jobs.

Women's Meetings

We have an average of one meeting a month where we get together and have great times. We usually have a guest speaker, special feature, special music, and a mission emphasis. It is an excellent opportunity to bring along unsaved neighbors and friends. These meetings have been stimulating and exciting and have helped us become better acquainted with our sisters in the Lord.

Service

We have many, many women who are serving God in meaningful ways throughout our entire church family. We have some who faithfully sing in the choir; direct our children's choir; accompany the music; teach Sunday school, children's church, Wednesday Bible Clubs, or children's membership classes; serve on the youth staff; provide secretarial assistance such as folding bulletins or recording attendance; others take care of the communion table, baptismal robes, keep our bulletin boards updated, or work in our nursery. We really couldn't do the work of God without them.

We believe that it is important that each woman find an area of service within the body. We cannot just be RECEIVERS; God also wants us to be GIVERS. Please pray that God will lead you to that area of service he has for you, and then be FAITHFUL. It is so exciting and fulfilling to work with our sisters in the Lord to bring glory to God.

□



Eleven women from the United States and Canada met Sept. 18-20, 1980, for three days of planning and evaluation for the Women's Missionary Fellowship at the North American Baptist International Office. Left to right: Dorene Walth, Sylvia Auch, Maria Rogalski; Jane Thielenhaus and Elenor Kern, guest leaders; Gwen Dickau, van driver; Donna McFall, Iona Quiring and Sara Pasiciel. Not pictured are Eva Helwing and LaVerna Mehlhaff.

Up The Stairway

by Iona Quiring,
WMF vice
president,
Rogers, MN



(Editor's note: This is the first of several guest editorials written by members of the National WMF executive committee.)

My Grandma Bleeker was a very special lady. She was gentle and kind, and she laughed a lot. Her faith in God was unshakable and contagious. We learned a lot from Grandma: Never to call anyone stupid; to rinse clothes without getting our hands caught in the wringer or our legs burned on the exhaust hose of the gasoline-powered washing machine; to love people and to think the best of them; to sing while we worked; to shoo flies out of the farm kitchen by waving a big dish towel in each hand (I never quite mastered that).

Grandma liked to grow things—hollyhocks and geraniums outside, and ferns and coleus inside. She planted the seeds or slips in good "ground," never "soil" or "dirt." It always sounded funny to me when she used the word "ground" that way. Today "ground" can refer to electricity, or disciplinary action, or divorce, or coffee. But I like what it meant to Grandma—something to plant in.

Jesus told a story about four kinds of "ground." A farmer was sowing his seed. Some seed fell on hard dry ground (a path), some on rocky

ground, some on thorny ground, and some on good ground. The seed that fell on the hard dry ground didn't even take root, because the birds snatched it away before it could penetrate the surface. The seed that fell on the rocky soil sprouted quickly, but the roots were shallow, so the plants soon withered and died. The seed that fell on thorny ground fared better, for awhile at least. It developed roots and grew; however, this ground was full of weed seeds which also took root and grew, drawing nourishment from the ground until the good plant was choked to death. But the seed that fell on good ground flourished. It was soon rooted, grounded, and growing, and in time it produced a bountiful harvest.

We know, because Jesus said so, that the seed is the Word of God. He also said that we—people—are the ground. God has sowed his seed generously. Why then isn't the world overgrown with the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control? Obviously, the trouble isn't with the seed. The trouble is with the ground!

It's interesting to notice that there's nothing wrong with the three kinds of bad ground that couldn't be corrected by a gardener. Hard dry ground (the path) can be broken up, watered, and fertilized, so it can receive the seed. Rocks can be removed from the ground and disposed of, so the ground can be worked and made ready for planting. Weeds and thistles can be pulled and burned, making room for good plants. Even good ground needs to be tended, or it can again become unproductive.

Did you know . . . that plans are already well under way for the 1982 Triennial Conference in Niagara Falls? Pray for the women of our Eastern Conference as they prepare for the women's activities of that Conference. □

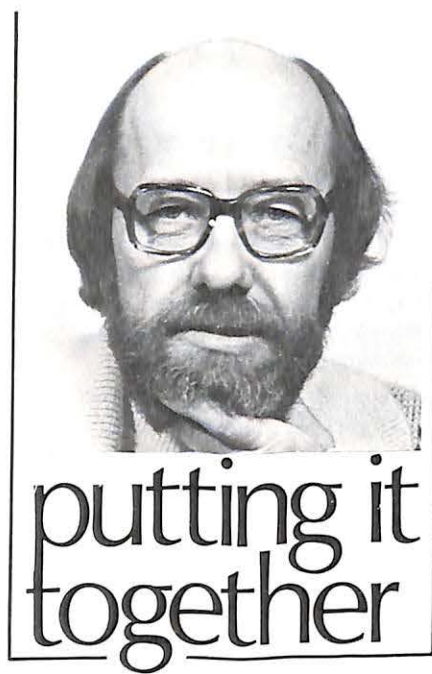
What can we learn from these "ground rules?" Several things, I think. First, when we notice that we're feeling hard and dry, just sitting in church or just reading words in the Bible without really hearing God, let's ask God for a change of heart. He promised, "I will give you a new heart and a new mind. I will take away your stubborn heart of stone and give you an obedient heart. I will put my spirit in you. . . ." (Ezekiel 36:26, 27a).

Secondly, when the rocks of family problems or financial reverses or intellectual doubts or failures of "model Christians" threaten to wreck our faith, let's remember that ". . . we have complete victory through him who loved us! For I am certain that nothing can separate us from his love . . . nothing in all creation . . . will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord" (Romans 8:37,39).

Thirdly, when the thorns start growing, and we feel that God's Spirit in us is getting choked by the "more and better and bigger" syndrome, let's read Matthew 6:32-33: "(These are the things the pagans are always concerned about.) . . . instead, be concerned about everything else with the Kingdom of God, and with what he requires of you, and he will provide you with all these other things."

Fourthly, when God's Spirit is producing his fruit in our lives, or when we desire it to be more evident, let's listen to Peter's reminder: ". . . do your best to add goodness . . . brotherly affection . . . love . . . they will keep you from being either useless or barren" (2 Peter 1:5-8).

What kind of ground are you? □



by Ernie Zimbelman

Many Christians are deeply concerned about the influence of television in their homes. This concern is quite appropriate, but just how destructive is the TV influence on your family? The answer to this question is very unclear according to scientific research. If you ask various individuals their opinions, you often get very clear-cut but conflicting statements.

Television is a fact of American life. Ninety-nine percent of American homes have at least one TV set. Most have two or more.

This strange box with a phosphorescent screen and a few knobs touches us. If you are an average American (I'm not), you spend six and one-half hours a day passively sitting in front of this box, while it feeds you a stream of drama, news, and commercials. A child reared in and living through the TV age may spend an incredible amount of his life at this odd activity—as much as nine years of his/her life.

TV is the most important information medium in history. Its influence is likely to increase as more and better, bigger and smaller, TV sets are developed.

It is also true that the material put out by TV is not related very much to the real world. The programs brought directly into our living space are a mixture of fantasy, adventure, sex, violence, religion, politics, news and commercials. Does it really influence our thinking, or does it just stop us from thinking?

Before the age of fifteen, an average child will have witnessed between 11,000 to 13,000 acts of violence, including assaults, rapes, murders, robberies and other assorted mayhem in every conceivable variety using every conceivable weapon. Does this mean that children who normally watch this either become more violence prone or actually live more

aggressively? Most of the books and articles written on the subject would argue that people are so influenced.

I will not commit myself either way about the overall influence of TV watching. My own TV watching falls into three categories: that which enriches me, that which entertains me, and that which bores me. I feel this is the response of most adults.

In regard to children, a fourth category needs to be added—that which molds their attitudes negatively.

Although the overall destructive effect of TV on individuals is not known, I know the stress that TV policies have on family life. I'm referring to the many angry meal-times, because children want to watch and eat. I know of the many angry bedtimes, because children would rather watch than sleep. I know of the many family fights, because the children are watching programs to which the parents object. I know of the dead family communication, because one or several family members are paying attention to the "idiot box" instead of each other.

My own opinion is that the destructiveness of TV is not so much in what is on the tube, as it is in the competitiveness it causes in our overall family relationships.

Take the next week and observe your family interactions as related to TV in your home.

word and song. A highlight for the team, while in Winnipeg, was the opportunity of making a friend. Just like Nicodemus, he also asked, "How can a man be born when he is old?" (John 3:4). Words can never express the joy and excitement when this friend became a member of the family of God through faith in the Lord Jesus Christ.

The beginning of July led the team back to Edmonton, Alberta, to the North American Baptist College Bible Conference. Here the team ministered to the children and sang in the evenings.

The team moved on to the Crowsnest Pass community where

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Naphtali

"Naphtali"

by Lynn Axt

"What does Naphtali mean?" was asked by many as the North American Baptist College Summer Team traveled through the N.A.B. churches in Canada. The name was taken from Genesis 49:21, where Naphtali is described as a doe set free: he gives beautiful words.

On Naphtali's two and one half month summer 1980 tour, the team members told how they had been set free by Jesus' blood. They excitedly shared the beautiful words of Jesus.

The first stop was Ebenezer Baptist Church, Saskatchewan, and

Ochre River Baptist Church, Manitoba. On June 2, the destination was Winnipeg, Manitoba, where the team spent the rest of the month. The days were spent in survey work or door-to-door evangelism. In the evenings opportunity was given to minister in

Salem Manor Opens Nursing Home

by Neil G. Strohschein

"Today we are concerned about those burdens, which are of a social nature. We are concerned for those who, because of advancing years and the pressures of inflation, are no longer able to provide for all of their needs. For this reason, the Salem Manor Society has constructed this nursing home to help these people bear their burdens."

With these words, Dr. Joseph Sonnenberg, president of North American Baptist College-Divinity School, added his words of support to those already heard at the dedication of the Salem Manor Nursing Home. Approximately 650 people attended this service, held on Sunday, Sept. 7, 1980, and toured the facility following the service. At the time of dedication, 69 of the 100 beds were already filled. Dr. E. P. Wahl, whose vision and foresight culminated in the building of this home, lead in the dedicatory prayer.

To mark the official opening of the home, the Hon. Dallas Schmidt, Minister of Agriculture for the Province of Alberta, and MLA for the constituency of Wetaskiwin-Leduc, unveiled the dedication plaque.

The Salem Manor Society was officially organized on June 22,

Neil Strohschein is pastor of Wiesenthal Baptist Church, Millet, AB, and is part-time pastoral care coordinator for the Salem Manor Nursing Home.

1971, to provide care and accommodation for those who are no longer able to adequately care for themselves in their own homes. A three-stage project is envisioned.

The first stage (1975) known as the Gold Age Apartments, contains 40 self-contained, single bedroom apartments, specially suited for those who can no longer manage upkeep of their own dwelling, but who would function well in a smaller unit.

Stage three, the Nursing Home, contains 100 beds in single, double, and quadruple rooms. It is designed for those who require regular nursing care but do not need the constant care offered by an auxiliary hospital. Here, necessary care by a qualified nursing staff is provided. Medication is dispensed in accordance with the doctor's prescription, and qualified dietitians prepare special meals for those on diabetic or other low calorie diets.

A second stage, to be constructed at some future time, is a Lodge, with individual rooms for those who can manage personal hygienic care but who require someone to prepare meals and do housecleaning and laundry for them.

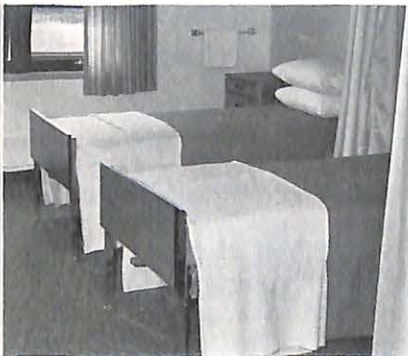
Under the leadership of Dr. E. P. Wahl, the Society purchased a substantial tract of land in the South Park Subdivision of Leduc. Both complexes are on this plot of ground. It is a credit to the persistence and leadership of Dr. Wahl that these facilities have been

built. As a permanent tribute to him, the Nursing Home Chapel was dedicated to his honor.

Today, under the leadership of the Rev. Herbert W. Haut, administrator of the home, a dedicated staff seeks to minister to the "whole patient." An activities director, working with volunteers from area churches, involves patients in activities designed to maintain and strengthen their social life and relationships. An active senior citizens program in the Town of Leduc provides many opportunities for patient involvement outside the home. Spiritual needs are cared for by area clergy of all faiths who work under the guidance of a coordinator of pastoral care. The home itself conducts Wednesday chapel and Sunday worship services for the residents.

In all facets of patient care, we seek to obey the biblical injunction; "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:11). The Salem Manor Society believes that by providing a home of this calibre, with this standard of care, it can help to honor those who, through their efforts and sacrifice, have helped to build the church that we worship in today. We are grateful to the Edmonton area churches, the Alberta Baptist Association, and the

(Continued on page 31)



A room in the nursing home waiting for occupants



The Rev. H. W. Haut, administrator of Salem Nursing Home



Dr. E. P. Wahl leads in the dedicatory prayer



The Hon. Dallas Schmidt unveils dedication plaque at the opening home

Schilke Concludes 30 Years Missions Ministry

by Fred Folkerts

Dr. Richard Schilke concluded thirty years of ministry in the N.A.B. Conference department of missions at the end of December 1980. For all but one of those years, he was the general secretary for missions. His leadership and dedication to service have been respected and admired throughout our Conference.

The number of overseas missionaries grew from forty-five to ninety-nine during the period of his administration from 1951-1979. Three overseas mission fields were opened in Japan, Nigeria and Brazil while he was general secretary.

Prior to his missions service, Dr. Schilke pastored churches in Minot, ND, Edmonton, AB, and Anaheim, CA. He was awarded the honorary degree of Doctor of Divinity by the North American Baptist Seminary in 1960.

A former missionary, Dr. Norman Haupt, recently sent a letter of thanks to Dr. Schilke. The following excerpts from that letter express for us all the appreciation we feel for him:

"I must confess that I was quite

The Rev. Fred Folkerts is general missions secretary, North American Baptist Conference.

touched by the closing two sentences of your letter of September 22 in which you so kindly sent us ex-missionaries the information that keeps us in touch with what is happening on the field where we have given some of our talents and time in times in the past. When you say that this is most likely your last letter to us, I cannot help but think of receiving letters from you over the fifteen-year period that we were missionaries with N.A.B. and remember how faithful you have been as an administrator to look after the welfare of the missionaries under your charge. You have brought unique gifts of stability, insight, understanding and administrative skill to the Lord's work and those of us who went out certainly have benefited by that. We always knew that, though we were 10,000 miles from home, we had, in a sense, a safe base in 'Papa Schilke's' office. Bless your heart for that.

"It seems almost a bit trite or common place to say thank you for all of your years of service and dedication, but I say it with deep feeling and meaning because your

feelings, as many are just that—feelings—but very good ones. To realize that the same God, who created the delicate flower also created the awesome mountains, causes one to stop and think, 'What is man, that thou art mindful of him.' His love and majesty are truly infinite."

The last month of the tour was spent in beautiful Kelowna, British Columbia. The team spent two weeks in the vacation Bible school work and two weeks in backyard Bible clubs. One of the weekends was spent with the youth discussing the theme, "How to Be a Christian and Yet a Real Person." By being

faithful service made our opportunity to serve in Cameroon a safe and secure experience and saved us needless expense both in money, time, health and spirit. Thank you



for all that you have given, both to the Cameroon Church and to us personally. I pray the Lord's rich blessings as you face a new phase in your life. Thank you for always being 'Yours in His service' as you always signed your letters." □

closer to God, you become more of a real person, enabling you to relate better to people.

This summer was one of really getting to know God, as he taught each team member many different things. The team's goal was "Let the word of Christ richly dwell within you, with all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God our Father" (Col. 3:16, 17).

WEDDING ANNIVERSARIES

Family and friends honored Mr. and Mrs. Robert Werger on the occasion of their golden wedding anniversary at a service and reception at Grace Baptist Church on Aug.



23, 1980. Officiating at the festivities was the Rev. G. Poschwatta. In attendance were the couple's five children: Erwin, Wilfred, Nelson, Anita and Roger as well as ten of the fourteen grandchildren.

Mr. and Mrs. William Moser of Mobridge, SD, were honored by their ten children and their families at an open house in celebration



of their sixtieth wedding anniversary on June 22, 1980. The Mosers (pictured) have been faithful members of the First Baptist Church of Mobridge.

MARION, KS. The annual Harvest-Mission Festival at Strassburg Baptist Church was held Sunday, October 19. The church has observed this special day since 1912.

The Rev. George W. Lang, North American Baptist Seminary, spoke at the Sunday morning and evening services. He also taught the children's Sunday school classes while Mrs. Lang taught the adult classes. The Langs related their experiences while missionaries in Cameroon from 1955 until 1971.

Members of the Marion Emmanuel Baptist Church and many other guests were present for the services as well as a basket dinner served at noon.

The offering of more than \$4,300 was received for mission purposes. James Brygger is the pastor of the church. (Janet Meisinger, reporter.)

GEORGE, IA. Mission Emphasis Weekend was held October 11 and 12 at First Baptist

Church. It began with a catered banquet at 6:30 p.m.

Following the banquet, the Rev. Tomokuni Aoki, a national pastor from one of our Japanese churches, showed slides of Japan. The Rev. Milton Zeeb, area secretary, introduced Rev. Aoki. The Rev. and Mrs. Reuben Grueneich and Dan Grueneich presented special music.

Rev. Aoki is studying at N.A.B. Seminary, Sioux Falls, SD, this year.

On Sunday, October 12, Rev. Zeeb brought the message in the morning service, and Rev. Aoki spoke during the evening service. The Rev. Helmut Strauss is pastor. (Mrs. Harold Schneiderman, reporter.)

AVON, SD. "Great Is Thy Faithfulness" was the theme for the 90th anniversary and the annual mission festival of First Baptist Church, Oct. 11 and 12, 1980.

A fellowship hour honoring the senior members and friends of the church was held on October 11. The former pastors and wives reminisced about their pastorates at the church. The church members and friends gathered for a banquet that evening. The Rev. Harry Haas, Gillette, WY, was guest speaker. At the Sunday school hour on October 12, Mrs. Walter Sukut gave her testimony.

The Rev. Walter Sukut, Eldridge, IA, was the guest speaker at the morning worship service, and the Rev. James De Loach of Houston, TX, was the guest speaker at the afternoon service. Greetings were expressed by guests and representatives from other churches.

The church was organized in 1890 with 24 charter members. Student pastors and interim pastors, in addition to fourteen regular pastors, have served the church since 1890. The Rev. Henry Lang is the present pastor serving since 1972.

A pictorial family directory was a project of the church. (Estie Betz, reporter.)

BILLINGS, MT. Calvary Baptist Church witnessed the ordination of Dale Fuchs on Sept. 6, 1980. The Rev. Ralph Cooke, Minot, ND, father-in-law of Mr. Fuchs, gave the ordination message and prayer. The charge to the church was given by the Rev. Brian Hayes, pastor of Calvary Baptist, and the Rev. Clarence Walth, Fair Oaks, CA, gave the charge to the candidate. Ray Kappie presented the ordination certificate.



our conference in action

The Ordination Council composed of representatives from seven churches, met September 5 and unanimously recommended that Mr. Fuchs be ordained. Pastor Brian Hayes served as moderator of the council and Beverly Henckle as clerk.

Rev. Fuchs presently serves as assistant pastor for youth and Christian education at Ridgemont Baptist Church, East Detroit, MI. (Verna Kappie, reporter.)

GEORGE, IA. Family night was held September 9 at First Baptist Church. The Christian Hour Circle Ladies were in charge of the program. Special speakers for the evening were Mr. and Mrs. Bernie Bone, Sheldon, IA. They presented musical selections followed by an inspirational message by Mr. Boone. A time of fellowship followed. (Mrs. Harold Schneiderman, reporter.)

MARION, KS. On September 28, members of the Strassburg Baptist Church, witnessed the baptism of two persons by Pastor James Brygger at the Marion Reservoir. (Janet Meisinger, reporter.)

WEST FARGO, ND. The Grace Baptist Church celebrated its twenty-fifth anniversary on Aug. 3, 1980. Festivities began with a banquet on Saturday evening. The Sunday morning message was delivered by the Rev. Bernard Fritzke, Salem, OR, the first full-time pastor. On Sunday afternoon there was a time of nostalgic sharing, climaxed with an impressive bond-burning ceremony with the Rev. Leon Bill in charge.



Unique in itself was that all former full-time pastors were present to participate in this event: the Rev. and Mrs. Bernard Fritzke, Salem, OR; the Rev. and Mrs. Leon Bill, Sioux Falls, SD; the Rev. and Mrs. Raymond Dickau, Norridge, IL, and Rev. LeRoy Moser, Red Deer, AB. The Rev. Lester Buening is pastor of Grace Baptist Church. (Frances Abrahamson, reporter.)

WINNIPEG, MB. At the end of August 1980, Viola Ulrich left the Rowandale Baptist Church to begin her training and ministry in the New Day team. This event was marked by a prayer of dedication on behalf of the church during the morning service.

On Thanksgiving Day, the church "celebrated" another prayer of dedication to a two-year term of missionary service in

"NAPHTALI"
(Continued from page 22)

new and exciting experiences awaited. A variety of things happened during these ten days as the team conducted backyard Bible clubs in the morning, lunch box concerts at noon, and sang and fellowshiped with church members in the evenings. One afternoon the team climbed Turtle Mountain, Blairmore, AB. Each team member enjoyed and felt the closeness of God through his creation. After this great day's adventure, Dale Renz said, "It's hard to express all one's

our conference in action

Cameroon of John and Karen Macloski. The Macloskis are assigned to teaching positions in Ndu, and Karen is station nurse. The Macloskis are the first missionary couple, and Viola is the first New Day member sent from this church.

Three young people from non-member families were baptized Oct. 19, 1980.

One of the most recent "miracles" of God's love among us is a young Jewish Christian requesting the hand of fellowship in a church with a German background. Dr. Stanley Grenz is pastor. (H. Kahler, reporter.)

MARION, KS. The Women's Missionary Society of Strassburg Baptist Church sponsored a concert of spiritual music for their annual missionary program. Bennie Holtzclaw, popular recording artist from Cedar Point, KS, gave his testimony and presented an evening of fine religious music. An offering of \$816 was received for missions. James Brygger is the pastor. (Janet Meisinger, reporter.)

MARTIN, ND. On Sunday evening, September 7, at Martin Baptist Church, Eunice Kern, missionary to Cameroon, shared her experiences while on the mission field. On Wednesday evening, September 10, Miss Kern met with the ladies for an informal time of fellowship.

The Rev. Ralph Cooke, of Minot, ND, and chairman of the Board of Missions, North American Baptist Conference, spoke at the Harvest-Mission Service on Sunday afternoon, Oct. 12, 1980. He challenged us to be faithful in reaching all for Christ.

The Rev. Bill Keple was the interim pastor at the time. (Lorraine Seibel, reporter.)

VENTURIA, ND. "Holding Forth the Word of Life" was the theme of the Ventura Baptist Women's Missionary Fellowship (pictured) as they celebrated their sixtieth anniversary on Oct. 5, 1980. Members of Grace Baptist Church of Gackle and Ebenezer Baptist Church of Lehr were guests as well as others from neighboring towns.



Mrs. Ruth Knoll, secretary, reported on W.M.F. events, which occurred during the past sixty years. A German report of the ladies' first program sixty years ago was read by Mrs. Ernestine Haas. Special music was furnished by the ladies of the W.M.F. and the ladies from the Gackle Church.

Mrs. Milton Falkenberg, Gackle, gave a very inspirational message to the group.

A special offering, which was designated for White Cross materials for Cameroon, was received. (Mrs. Alice Bertsch, reporter.)

GLADWIN, MI. The Harvest-Mission Festival at Round Lake Baptist Church was celebrated on Oct. 4 and 5, 1980. On Saturday, a Workers Appreciation Banquet was held. The Rev. Fred Folkerts, N.A.B. general secretary of missions, was the guest speaker and brought words of encouragement to all.

On Sunday, Mr. Folkerts spoke in the morning service about "Outfitting Our Missionaries," and in the evening service, he showed pictures of his recent trip to Japan. It was a day to give thanks and praise to the Lord for his goodness and many blessings. The Rev. Robert Brown is pastor. (Jean Kleiss, reporter.)

WEST FARGO, ND. The Rev. Art Helwig, former missionary to Cameroon and presently director of ministry recruitment and public relations, North American Baptist Seminary, was guest speaker at the Harvest-Mission Festival at Grace Baptist Church. The theme was "Bringing in the Sheaves."

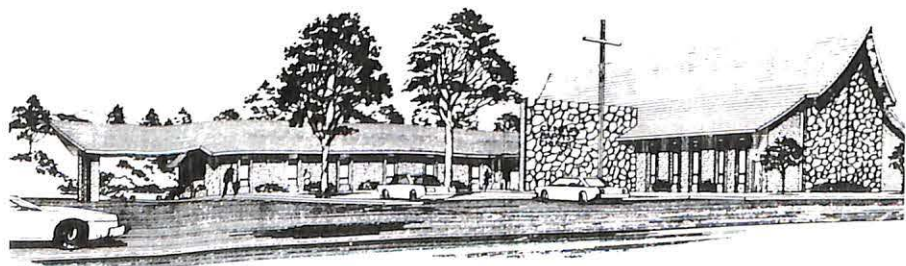
Rev. Helwig shared much information about the Cameroonian people, their backgrounds and beliefs. He provided an interesting display of pictures and brochures.

BISMARCK, ND. Dedication festivities for Century Baptist Church began with a recognition buffet banquet on Friday evening, Sept. 5, 1980. A program of special music and the recognition of all who had a part in the building program including the various contractors followed the banquet. Mr. Alvin Haas was master of ceremonies. Letters of greeting from churches and pastors were read.

Saturday afternoon from 2:00 to 5:00 p.m. was open house at the church.

The Sunday worship hour was led by Pastor Don Ganstrom. All six deacons of Century Baptist Church participated in the service. The Rev. John Ziegler, secretary of church extension, brought the message.

The dedication service in the afternoon, attended by more than 400 people, was led by the Rev. Donald Ganstrom, pastor. The Rev. Orville Meth, moderator of Bismarck Baptist Church, the mother church, read scripture. Rev. Ziegler brought the dedica-



A wonderful fellowship around a bountiful harvest dinner followed. The Rev. Lester Buenning is pastor. (Frances Abrahamson, reporter.)

WEST FARGO, ND. Approximately sixty young people from McDermot Avenue Baptist Church, Winnipeg, MB, and several other area churches in Manitoba attended a concert, presented by the "Second Chapter of Acts," in Fargo, ND, on October 4. The youth used the facilities of Grace Baptist Church, West Fargo, on Saturday evening. The Women's Missionary Fellowship served them a lasagne supper.

On Sunday, October 5, the youth participated in Grace Baptist's worship service presenting musical numbers and testimonies. A setting for the communion service was provided in song as all participated in the Lord's Supper. This was followed by a potluck dinner. (Frances Abrahamson, reporter.)

GEORGE, IA. Jewel Olmann's life has been consecrated to the Lord for 98 years. Jewel came to George, IA, with her mother and stepfather in the early 1890s. Following graduation from high school in 1900, she went to Rock Rapids, IA, where she attended a summer teacher's institute. Jewel taught in

tion message. The Act of Dedication was lead by the Rev. R. H. Zepik, and the Dedication prayer was offered by the Rev. Clemence Auch. There were fraternal greetings by city pastors, the local ministerial fellowship and by Mr. Art Bender, moderator of the Central Dakota-Montana Association. After the benediction by the Rev. George Neubert, visitation pastor of the mother church, there was a time of fellowship bringing the festive occasion to a close. The offering of the day amounted to more than \$3,300.

We express our thanks to Pastor Don and Verna Ganstrom for their untiring effort in bringing Century Baptist Church to this point. Church membership has reached the 100 mark and Sunday attendance 164. The new building is planned for a 250 membership congregation. Begun as a Church Extension project, it received recognition and acceptance into the Central Dakota-Montana Association in 1978. (Rev. R. H. Zepik, reporter.)

rural schools and then worked for many years in the Farmer's Savings Bank of George.



Jewel is a charter member of Central Baptist Church, George, and for most of her 98 years, has been very active. She taught all classes in Sunday school, was B.Y.P.U. leader, choir director, soloist for special services, and mission treasurer. She continued as mission treasurer until she was 80 years of age. Even though she was voted in again, she refused.

In 1980, while on her way to church, Jewel fell and broke her hip. She had to be confined to a wheelchair. Since she lived alone, she entered the Good Samaritan Home in George. She was not in the wheelchair very long. Soon she was back in Central Baptist every Sunday and at prayer meeting every Thursday evening, praising the Lord and giv-

In Memoriam

On July 25, 1980, Hans Gerd Wienss and Carl D. Maier were on their way to Baraboo, WI, for a combined youth camping weekend when our Lord suddenly called them home through an automobile accident. With it starting to rain and becoming foggy that night, the roads became slippery and visibility limited, Carl lost control of the car, which swerved off the road and hit a tree. Hans was found dead by his sister, Marliiss, who was following them. Carl died within minutes of the crash.



Carl D. Maier



Hans G. Wienss

HANS GERD WIENSS (19) was born Oct. 20, 1961, in Edmonton AB, to Dieter

ing her testimony.

Jewel has been a testimony not only to the people of Central Baptist and the Good Samaritan Home but also to the town of George as well as to everyone with whom she comes in contact. Her remarkable sense of humor makes it a joy to visit with her. (Helen Sudenga, reporter.)

PLEVNA, MT. The Plevna Baptist Church hosted "New Day" from Oct. 8-12, 1980. The nine young people in the group presented five nights of inspiring messages in song, testimony, puppets, and film centered around the theme of love. It was truly a blessing.

On Sunday, October 12, the Rev. and Mrs. Richard Lawrenz and family were honored at a potluck dinner and farewell service. Lawrenz accepted the call to pastor Mountain View Baptist Church, Spearfish SD. They served Plevna Baptist more than ten years. During that time Rev. Lawrenz has faithfully proclaimed the Gospel. His family has been very active in the musical ministry of our church. (Mrs. Alberta Couch, reporter.)

RAPID CITY, SD. On Sunday, Oct. 12, 1980, the South Canyon Baptist Church dedicated the recently completed building addition. Cost of this project was \$338,000. Seating capacity in the main sanctuary has been increased to 436, and the Sunday school rooms can accommodate approximately 325. The fellowship hall has also

and Ingrid Wienss. He was baptized in 1976 at Center Baptist Church, Milwaukee, and became a very active member in the church. He graduated in June 1980; thereafter he worked as an apprentice in a tool and die shop. He is survived by his parents, one brother, two sisters, one grandmother, Mrs. Marie Lemke, and other relatives.

CARL D. MAIER (22) was born March 24, 1958, in Buenos Aires, Argentina, to Adolf and Adolina Maier. He was baptized in 1972 at the former German Zion Church, now Ridgewood Baptist Church. He was a senior "A" student at the Marquette Dental School and was about to enter his internship. He is survived by his parents, two brothers, two sisters and other relatives.

The funeral service was held for both boys at the Central Church. The Rev. Erwin Babbel and Pastors Dan Edzards and Klaus Joujan officiated at the service.

MRS. ELIZABETH ENGELKES, (87), formerly of Aplington, IA, was born to John and Jessie Kruger Janssen near Ashton, IA, and died Oct. 7, 1980, in Worthington, MN. She received Jesus Christ as her personal Savior in early youth, was baptized, and joined First Baptist Church, George, IA. On July 17, 1912, Elizabeth married George

our conference in action

been expanded with a banquet seating capacity of 250. Dr. John Binder, executive secretary, N.A.B. Conference, was the main speaker for the dedication service.

South Canyon Baptist Church held the first service Dec. 6, 1953, in the John Kwyzla home. In August 1954, a chapel was built, and the present building was completed in 1965. Pastors are the Rev. Elmo Tahrn and the Rev. Walter Hoffman. (Maxine Bettenhausen, reporter.)

ANAMOOSE, ND. On Sunday, Oct. 5, 1980, the new parsonage was dedicated at Anamoose Baptist Church. This was followed by open house at the parsonage and a time of fellowship and refreshments in the church basement. The Rev. Byron Brodehl is pastor. (Mrs. Lorraine Frank, reporter.)

TACOMA, WA. Calvary Baptist Church called Paul Eklund of Seattle, WA, to serve as minister of family life. He began his ministry Oct. 1, 1980.

Paul is a 1980 graduate of Western Conservative Baptist Seminary with an M.A. in counseling. He has previously been employed in management positions with United Airlines and as a psychologist in Christian counseling ministries. Paul is the son of a minister. He has served as a church youth director and on the high school staff of Youth for Christ.

The Eklunds have two children: Bruce and Benjamin.

Engelkes. They lived in George and Aplington, IA. Mrs. Engelkes was an active member of Aplington Baptist Church, since 1972, when she transferred her membership from First Baptist Church of George. Survivors include her daughter, Mrs. Vernon (Jessie) Johnson, Bigelow, MN; fifteen grandchildren; nineteen great-grandchildren, and two sisters: Mrs. Herman (Tillie) Duin and Mrs. Helko (Helen) Stirler. The Rev. Donald Patet officiated at the funeral service.

MRS. LYDIA ROSENTERTER, (92), born March 15, 1888, in Lutsik, Wolyina, USSR, to Karl and Emily Fritzsche, died June 8, 1980. Lydia and her parents moved to Hubbard, SK, in 1903. She married Adolf Rosentreter Feb. 8, 1922. After farming near Fenwood, SK, and in Manitoba, they retired to Swan River in 1950. At 11 years of age, Lydia accepted Christ as Savior, was baptized and joined the church in Lutsik. In 1947 she became a charter member of Temple Baptist Church, Swan River, MB. Lydia served the Lord faithfully all her life. Survivors include one brother, Gustav Fritzsche; two sisters: Bertha Hait and Martha Schmuland; three daughters: Mary Aslin, Swan River, Helen Kaiser, Olds, AB, and Lillian Graber, Maidstone, SK; 12 grandchildren and 17

(Continued on next page)

great-grandchildren. The Rev. Leland Bertsch officiated at the funeral service.

MRS. FREDA ROTH FORSCH was born March 28, 1914, in Burstall, SK, to Michael and Catherine Roth, and died Sept. 22, 1980, in Sacramento, CA. She came to California in 1942 and married Herbert Forsch on April 8, 1942. Two sons were born to this union. Freda was converted as a girl in Canada. After moving to California, she was baptized. She joined First Baptist Church of Elk Grove where she remained a faithful member until her death. Survivors include her husband, Herbert; two sons: Ken, Missouri City, TX, and Bob, Creve Coeur, MO; a sister: Rose Ehnisz, Elk Grove; two brothers: Gottlieb and Edward and three grandchildren. The Rev. Merle Brenner officiated at the memorial service.

VERA HOFFMAN, (72), Parkersburg, IA, was born to Lammert and Lena de Weerd Hoffman on Sept. 24, 1908, in Grundy County, near Buck Grove, and died Oct. 4, 1980. She lived most of her life at the Hoffman farm, until moving to Parkersburg, IA, in 1972. Vera confessed Jesus Christ as her

personal Savior, was baptized July 13, 1930, and became a member of Aplington Baptist Church. She was a member of the Benevolent Society and regularly attended the services of worship. Survivors include two brothers: John of Aplington and Carl of Parkersburg; two sisters: Mrs. Ethel Avery and Miss Leona Hoffman, both of Parkersburg; five nieces, and one nephew. The Rev. Donald Patet officiated at the funeral service.

NAOMI WUTTKE NEHER was born to Rev. and Mrs. J. A. Wuttke on April 4, 1898, at Hanover, ON, Canada, and died Oct. 4, 1980. She lived in several communities in Canada and the United States including Tacoma, WA, where she was converted and baptized by her father in 1909. She moved to Sacramento in 1935. She was very active in Sunday school and church activities serving as Sunday school superintendent, church treasurer and organist for many years. She married Edward Neher in 1948. He preceded her in death in 1974. Survivors include three stepchildren: Mabel Veninga and Walter Neher of Elk Grove and Edna Derheim of Sacramento; an aunt; Mrs. Mary

Dressler of San Diego; seven stepgrandchildren, and fifteen stepgreat-grandchildren. The Rev. Merle Brenner was the officiating pastor.

ALBERTINE ZIEMER, nee Schalm, 84, was born July 1, 1896, in Sychow, Poland, and died Sept. 14, 1980. In 1920, she married Gustav Ziemer. To them were born eight children, two of whom died in infancy. She accepted the Lord and became a very active church member. In 1928 the family immigrated to Canada and farmed for 21 years in Serath, SK. They moved to Vernon, BC, where they became charter members of Faith Baptist Church. She was president of the Women's Missionary Society and the Canadian Red Cross. Survivors include her husband, Gustav; two sons: Bernard and Ernest; four daughters: Elizabeth, Margaret, Hulda and Edith; 30 grandchildren; 30 great-grandchildren; three brothers: Gustav Schalm, Adolf Schalm, and Wilhelm Schalm; two sisters: Pauline Kern and Maria D'Oefinger. She was predeceased by one sister, Dorothea Gellert, and one brother, Gottfried Reich. The funeral service was conducted by the Rev. Henry Schumacher.

News & Views

SUPREME COURT ACTION LEAVES CHRISTMAS PROGRAMS IN PLACE

WASHINGTON (BPA) Public schools may continue to observe religious holidays, including Christmas, after the Supreme Court declined to review whether the practice violates the Constitution in a widely publicized South Dakota case.

By refusing to review the complaint of a group of Sioux Falls, SD, parents, the high court put to rest a controversy that began more than two years ago and threatened to result in a landmark legal test of the traditional practice of observing religious holidays in schools.

The Sioux Falls parents who brought suit against the local school board for permitting the observances argued throughout the lengthy appeals process that presentation of religious music, drama, literature and symbols violates the no establishment of religion clause of the First Amendment.

They argued further that the school board guidelines favored religion over non-religion and favored Christianity over other religions.

Holidays specified as acceptable for public school observance by the guidelines were Christmas, Easter, Passover, Hannukah, St. Valentine's Day, St. Patrick's Day, Thanksgiving and Halloween. These may be observed, the guidelines stated "if presented in a prudent and objective manner and as a traditional part of the cultural and religious heritage of the particular holiday."

Attorneys for the school board argued that the designated holidays are being observed in Sioux Falls in a manner that respects the neutrality toward religion prescribed by the Constitution. "It was never the purpose or intent of the school district to authorize or promote a program with religious effect," the board argued in a written legal brief submitted to the high court.

Further, to eliminate observance of all holidays with religious content "would lead public schools to assume a position of hostility toward religion," a position also held unconstitutional in previous court decisions, the school board maintained.

The parents first objected to the practice of observing Christmas in public schools in 1977. In response, the superintendent of schools named a special citizens' committee to study the issue and bring a set of guidelines to the school board. The committee consisted of the school district's director of music;

clergy from the Jewish, Catholic and Protestant faiths; an attorney and a member of the local chapter of the American Civil Liberties Union.

When the panel proposed the new guidelines allowing for the continuation of the observances, the objecting parents took the school board to court. But both the U.S. District Court for South Dakota and the Eighth Circuit Court of Appeals ruled for the school board and its guidelines.

By declining to review the lower decisions, the Supreme Court technically stopped short of announcing its approval of the practice. At the same time, however, by turning down the case the high court left standing the lower rulings.

JAMES DUNN CHOSEN TO LEAD BAPTIST JOINT COMMITTEE

WASHINGTON (BP) James M. Dunn, for the past 12 years director of the Christian Life Commission of the Baptist General Convention of Texas, was elected unanimously as executive director of the Baptist Joint Committee on Public Affairs, effective Jan. 1, 1981.

Dunn succeeds James E. Wood Jr., who left the Washington position June 1, 1980, to return to the faculty of Baylor University, Waco, Texas.

What's Happening

■ *The Rev. Terrence Jarosch*, pastor of First Baptist Church, Appleton, MN, since 1974, resigned effective Dec. 28, 1980. He is the new pastor of Bethel First Baptist, Prince Rupert, BC.

■ *The Rev. Robert Penner* has accepted the call to become senior pastor at Immanuel Baptist Church, Kankakee, IL, effective December 1980. He was pastor of Grace Baptist Church, Grand Forks, ND, since 1974.

■ On Oct. 8, 1980, *Mr. Timothy Rieck* began his ministry as minister of youth and Christian education at McDermot Avenue Baptist Church, Winnipeg, MB.

■ *Mr. D. Walter Schroeder* was ordained into the Christian ministry, Nov. 23, 1980, at German Baptist Mission Church, Winnipeg, MB. He has been youth pastor at the church since 1979.

■ *Dr. Stanley Grenz* resigned as pastor of the Rowandale Baptist Church, Winnipeg, MB, effective summer 1981. He has been pastor there since 1979. Grenz has been appointed associate professor of theology, North American Baptist Seminary, Sioux Falls, SD, effective Sept. 1, 1980.



Pace Appointed Associate for Development

Steven Pace received appointment as associate secretary for development in the Stewardship and Communications Department for a three-year term beginning Nov. 1, 1980. He assumes a position, which was vacated by the Rev. Connie Salios, when he became secretary of stewardship and communications in 1979.

Pace's responsibilities include

■ *The Rev. Donald Prill* resigned as pastor of Sherwood Park Baptist Church, Greeley, CO, effective Nov. 24, 1980. He was pastor there since 1979. He has accepted the pastorate of a non-N.A.B. church.

■ *Calvary Baptist Church of Pittsburgh, PA, and Holiday Baptist Church* voted to merge on Oct. 12, 1980, under the name of *Holiday Park Baptist Church*—meeting in that location. The pastor of the merged church is *Mr. William Malick*.

■ *The Rev. Heinz Rossol*, pastor, Dorchester Drive Baptist Church, Erie, PA, since 1974, resigned and became pastor of Immanuel Baptist Church, Woodside, NY, on Jan. 1, 1981.

■ *Dr. Samuel J. Mikolaski* assumed office as the president of Atlantic Baptist College, Moncton, New Brunswick, on Aug. 1, 1980. Prior to this position, he was scholar in residence at the North American Baptist Seminary, Sioux Falls, SD.

■ New pastors and church staff attended an orientation meeting at N.A.B. International Office on Nov. 17-18, 1980. Those attending were *Howard Andersen*, Ebenezer, Vancouver, BC; *Edward Bacon*, Ridgewood, NY; *Robert Barlow*,

Jansen, SK; *Steve Berg*, Westland, Edmonton, AB; *Paul Brannan*, McIntosh, SD; *Larry Cavin*, Evans City, PA; *Robert Coombe*, Maple Grove, MN; *Dale Cundall*, Shingle Springs, CA; *Kenneth Goodman*, Lacey, WA; *Elmo Herman*, Kankakee, IL; *Ronald and Erika Kelway*, Minitonas, MB; *Herman Kesterke*, Blairmore, AB; *Fred Pugh*, Parma Heights, OH; *Leonard Pye*, Trochu, AB; *James Shriver*, Cowlesville, NY; *Bill Van Gerpen*, Valley City, ND; *Bob Walther*, Carrollton, TX; *Henry Wilk*, Middle Island, NY, and *Woodie Wood*, Junction City, KS.

■ *The Rev. R. I. Thompson*, pastor of Lakeshore Baptist Church, Stevensville, MI, since 1975, resigned effective Jan. 6, 1981. He is waiting the Lord's guidance as to future ministry.

■ *Mr. Steve Davis* began as director of youth and Christian education on Oct. 12, 1980, at First Baptist Church, Lodi, CA.

■ *The Rev. Jacob Ehman*, pastor of Ripley Blvd. Baptist Church, Alpena, MI, underwent major surgery on Nov. 4, 1980, and is making a fine recovery.

■ *Dr. George A. Lang*, Sioux Falls, SD, died on Nov. 9, 1980. He was a former professor (1944-68) and president (1944-59) of North American Baptist Seminary as well as N.A.B. Conference moderator (1944-52).

from Wheaton College Graduate School in 1976 and an M.B.A. from Stuart School of Management and Finance, Illinois Institute of Technology in December 1980. Pace was a research assistant in the Communications Department, Wheaton College, and an instructor of computer science there also from 1973-1977. He was Data Processing Manager for North American Baptist Conference from 1976-1980.

Pace and his wife Jane have two children: a son (4) and a daughter (2). They live in Carol Stream, IL. Mr. and Mrs. Pace are members of Village Green Baptist Church, Glen Ellyn, IL.

Editorial Viewpoint

A New Sense of Vitality And Direction

Various persons involved in the Long Range Planning Committee as well as the Baptist Beliefs Committee have stated that they have felt excitement—a new sense of vitality and direction for our N.A.B. Conference.

Many people were apprehensive that this process of developing a new statement of beliefs could become very divisive. This did not happen at the first meeting of the Baptist Beliefs Committee. In fact, the members felt undergirded by the prayers of those people throughout our Conference who were praying for this crucial meeting in the life of the Conference. Dr. John Binder, executive secretary, stated to the committee that "Others were very fearful of having such a group as this ever meet. The fact is that we have taken courage and taken the potential risk to have this kind of meeting and through it discover that we aren't that far apart; even though there are definite differences as we get into details. We are discovering that we can talk about them openly and freely and arrive at a good consensus."

The committee members experienced

a marvelous sense of unity and expressed a great optimism about the development of a statement of beliefs, which they felt could revitalize our N.A.B. Conference. One pastor stated, "I came here with a totally open heart and mind before the Lord and before you people, but realizing that this meeting for me as a rather newcomer to the Conference would be a real watershed to find out in a real way where the total fellowship really stood. I'm leaving today totally positive."

Another pastor on the committee stated, "From 1976 to 1979, after the time we had in discussion on the floor of the Portland Conference, there has been a real mellowing that has taken place. The marvellous spiritual unity that prevailed at Bismarck, I think, has really launched us into a totally new era of togetherness and unity in our Conference. I'm very optimistic that God is going to lead us in great revival blessings in days to come and that this Committee is going to be a vital part of that ongoing work."

Coupled with the optimism expressed by the members of the Baptist Beliefs Committee is the grueling work of the Long-Range Planning Committee. As a beginning point, the Committee wrestled with values. "Why do we exist as an N.A.B. Conference?" "To whom do we minister, and why?" One member stated that our commitment to missions and

the sense of community in the N.A.B. Conference combined with our conservative theological beliefs make N.A.B. a very unique organization (Conference).

The Long-Range Planning Committee is going through a process of planning with the end result to be a ten-year long-range plan to be presented to the General Council in 1981. The committee members initially identified values and then proceeded to structure goals and set objectives. At times the committee was divided into four subgroups. One member stated, "You know, it's the most amazing thing. We meet in four groups in different parts of the building. When we come together in the large group, we find that we have come up with many of the same values and goals."

In order to move the planning process forward, the department heads meet monthly to develop goals and objectives, keeping in touch with other committee members by mail.

A person who is a member of the Baptists Beliefs Committee as well as the Long-Range Planning Committee stated, "I feel a new sense of vitality and direction in our Conference. I am excited. I believe great things are going to happen."

Let us remember these committee members in prayer that all that is done may be for the honor and glory of God and for the growth of his kingdom through the mission and ministries that he has entrusted to our Conference. BJB

enrolled in this program.

A multi-purpose building, an apartment building, and a library were built during Sonnenberg's administration.

Sonnenberg has not made a decision concerning his future plans as yet.

You are cordially invited to attend the
Dedication of the
New Church Facilities
of
BETHEL BAPTIST CHURCH
HARVEY, NORTH DAKOTA
on
January 25, 1981
Rev. Eric Coulon, pastor

Sonnenberg Resigns as NABC/DS President



Dr. Joseph Sonnenberg presented his resignation as president of North American Baptist College/Divinity School to the Board of Trustees of the schools at their fall session in October 1980. His resignation takes effect Aug. 31, 1981.

Sonnenberg has served as president since Sept. 1, 1970. During his administration, the student body has grown from 117 students in 1970 to 300 in 1980. When Sonnenberg became president of N.A.B. College, the educational program included a year of education comparable to twelfth grade in high school, which

was later dropped, plus a Bible school program offering Bachelor of Religious Education and Bachelor of Theology degrees. Now the education programs have been upgraded to include a Bachelor of Arts in Religion and a Bachelor of Arts in Sacred Music degrees. The College received accreditation by the American Association of Bible Colleges.

The Divinity School began in 1980 offering a Master of Divinity degree. Twenty-three students are

Baptist Beliefs Committee Meets

The Baptist Beliefs Committee met at the International Office of the N.A.B. Conference, Oakbrook Terrace, IL, on Nov. 10 and 11, 1980, with Dr. Peter Fehr, chairman, and Dr. John Binder, executive secretary.

This committee resulted from a recommendation adopted at the 1979 Triennial Conference in Bismarck, ND. The purpose of the committee is to review the preamble and other pertinent historic Baptist Statements of Faith in order to develop a statement of belief, which will serve as information to North American Baptist churches and which may also serve as guidelines to various departments of the Conference.

Many people were apprehensive that this process of developing a new statement of beliefs could become very divisive. This did not happen at the first meeting. In fact, members felt a marvelous spirit of unity and expressed optimism that the development of a statement of belief could revitalize our Conference. "We really feel God is leading us in this regard," stated one member.

During the first day's session, the committee developed a tentative working guideline of purpose and use of the statement of belief. It is as follows:

To bring a sense of group identification and foster a spirit of unity within

the Conference around common doctrinal understandings.

To provide a helpful basis for in-group instruction.

To give a doctrinal witness to those outside the Conference.

To provide a reference point in controversy.

To provide a basis for doctrinal discussions in admitting new churches and new pastors into the various associations.

To provide a basis for doctrinal discussions in the hiring of Conference personnel.

To provide a doctrinal guide for new church extension projects.

Following a preliminary discussion on Baptist beliefs at the International Office, the committee members were divided into four regional subcommittees. These will meet in their various areas during the next year. The regional committees will work on the development of the various statements of belief. One central subcommittee was appointed to synthesize the material presented by the regional committees into a rough draft, which will be presented to the total committee. People who have suggestions or concerns to communicate should do so to their associational representatives.

The following committee members were elected by the respective associations: Rev. Kurt Redschlag, Alberta; Rev. James Correnti, Atlantic; Rev. Ernest Hoffman, British Columbia; Rev. Lester Buening, Central Dakota-Montana; Rev. Jake Leverette, Eastern; Rev. David Priestley, Illinois; Rev. Den-

nis Dewey, Iowa; Rev. David Lake, Manitoba; Rev. Pete Unrau, Michigan; Rev. Harvey Mehlhaff, Minnesota-LaCrosse; Rev. Merle Brenner, Northern California; Rev. Ralph Cooke, Northern Dakota; Rev. Larry Neufeld, Oregon-Idaho; Rev. LeRoy Schauer, Pacific Northwest; Rev. Larry Cavin, Penn-Ohio; Pastor James Church, Saskatchewan; Dr. Ralph Powell, South Dakota; Rev. Joe Cook, Southern; Rev. Adolph Braun, Southern California; Rev. Rubin Herrmann, Southwestern, and Rev. Allan Kranz, Wisconsin.

The committee sensed and appreciated being undergirded by much prayer from the constituency. "We thank our people for the prayer support they are giving us."



John Binder, executive secretary of the North American Baptist Conference, reports to the Baptist Joint Committee on Public Affairs on issues of concern to North American Baptists. At this session, Dr. C. K. Zimmerman completed his two year term as chairman of the Committee

FOCUS on ministry

—is a journal written and produced by the faculty and students of North American Baptist College and North American Baptist Divinity School.

—is a journal with a focus on pertinent issues in the ministry of the local church.

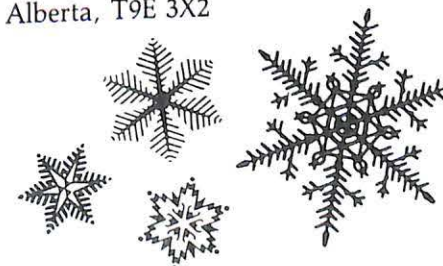
The first edition, based on the theme of "Worship" will be available February 1, 1980, at the cost of \$2.50 per issue, prepaid.

For subscriptions write:
Dave Henkelman,
Circulation Editor
Focus on Ministry
North American Baptist College
11525 - 23 Avenue
Edmonton, Alberta, Canada
T6J 4T3

SALEM MANOR (Continued from page 23)

N.A.B. Conference for their continued prayers, support and financial investment, which have made this project possible.

Further information regarding the Salem Manor Society can be obtained by writing Salem Manor Society, 4419 - 46th St., Leduc, Alberta, T9E 3X2



A Cordial Invitation
from the
GERMAN ZION BAPTIST
CHURCH
9802 - 76th Avenue
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to all friends and former members
of the Church
to celebrate with us our
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on
March 6-8, 1981

75th ANNIVERSARY
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SEVEN SISTERS FALLS, MB
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all former members and friends to
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God's grace, leading and love on
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Baptist Herald

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North American Baptist Conference 1981 Mission & Ministry Budget

Missions	\$1,499,407	41.1%
Church Extension	569,526	15.6%
North American Baptist Seminary	351,000	9.6%
North American Baptist College & Divinity School	270,000	7.4%
Church Ministries	260,695	7.1%
Stewardship and Communications	245,695	6.7%
Area Ministries	172,929	4.8%
General Council	143,670	4.1%
Contingencies	74,618	1.9%
Pension and Aged Ministers	62,460	1.7%
CHALLENGE FUND	\$100,000	

Total \$3,750,000

This is an 11% increase over the 1980 budget