

# Baptist Herald

July/August 1981





# The Day of the Missionary Is Not Past; It's a New Kind of Day

by Ralph Cooke

The Rev. Ralph Cooke is chairman of the Board of Missions. He shares his reflections following the Board meeting in April 1981.

The number of full-time North American Baptist missionaries has decreased from 83 in 1969 to 57 in 1981. The number of short-term missionaries has increased from 16 to 17 during that same time period. However, the inflationary spiral

is most encouraging. And, the reports of our national brethren now in places of leadership are cause for rejoicing. It is my own personal conviction that God is allowing us fewer numbers of missionaries on our mission fields for the express purpose of granting our national brethren the opportunity to assume an increasing measure of responsibility.

There continues to be a dramatic change in the role of the North American Baptist missionary. To serve in a resource or consultant position, to labor as an equipper or enabler, to be a teacher or trainer of national leaders . . . this is the increasing role of our ambassadors to foreign lands. We must pray earnestly for them in these strategic and vital areas of involvement. *The day of*

*missionary is not past, but it is a new kind of day, and we must adjust to it.*

The Laymen-in-Action projects are underway in Cameroon. Mr. and Mrs. Darrell Schuh and family from Elk Grove, CA, are supervising the construction of the Nkwen Dispensary of Bamenda from January through July. Dr. and Mrs. Eugene Stockdale from Westminster, CA, are serving at Mbingo Baptist Hospital during June and July to replace Dr. Jerry Fluth temporarily. Mr. and Mrs. Ed Quiring from Minneapolis, MN, also are serving at Mbingo Hospital for six weeks during June and July, where Ed is involved in electrical installations and repairs.

The year 1981 continues to be an exciting year as the Cameroon

Choristers under the direction of Miss Cleo Enockson will be presenting concerts in our churches. It is estimated that it will take more than \$1,200 per concert to underwrite expenses. We are confident that God will supply these needs.

The members of our Mission Board greatly appreciate the fine leadership of our missions staff, the Rev. Fred Folkerts and associates, the Rev. Harold Lang and Mr. Ronald Salzman. The dedication of our secretarial workers in the office at Oakbrook Terrace is cause for deepest gratitude. The unity and harmony with which these all labor in association with the other departments is a joy to behold.

Excellent information concerning North American Baptist missions can be found in *Baptist Herald*, "N.A.B. News," *Missions Digest* and "Update." "N.A.B. News" and "Update" placed in the Sunday bulletins are read by more people than if they are placed on a table, and people asked to take one. I encourage people to read the inserted material by publicly calling attention to the contents of it.

*Does your church have a local church mission board or committee?* I would greatly encourage constitutional provision for one to oversee the missionary program in your church. The Mission Board or Committee works with the Women's Missionary Fellowship to make missions a total church program. A growing missionary interest in a local church does not just happen. It takes prayer, planning, and specifically delegated leadership to oversee this vital area of church life and ministry.

In a statement of long-range goals for our North American Baptist Conference, it is the vision of our present leadership to "continue to promote and develop home and overseas missions as a MAJOR emphasis of the Conference." THE DAY OF MISSIONS FOR NORTH AMERICAN BAPTISTS IS NOT AT SUNSET BUT IS STILL AT HIGH NOON. WE MUST BE COMMITTED TO THE YET UNFINISHED TASK UNTIL OUR LORD COMES. □



Fred Folkerts, general missions secretary, and Ralph Cooke, Missions Board chairman discuss budget cuts.

both at home and overseas has eroded the power of our dollars, so that it takes more money to maintain the reduced missionary staff now than it did the larger number previously. Not only that, but ill health, accidents, and retirements, as well as other factors, have continually changed the roster of our missionary force on the field.

Despite these changes, the mission work continues with God's blessing. It is painful to know of personnel and financial needs and not be able to respond as we would like. Yet the reports of our faithful missionaries

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# Listen to the Silence

In a day when many sounds and involvements keep us defocused and scattered, we need to recover the healing ministry of creative solitude. by Kurt Redschlag

Silence is the most beautiful sound in the world; yet few of us take time to listen to it. So addicted are we to sound that silence has become an almost unknown commodity in our lives. We seem to be living, as someone has suggested, "under the dominion of din." We wake up in the mornings to the music of our radio alarm clocks and fall asleep at night to the endless babble of some late night TV talk show. In between, we allow a thousand and one sounds and voices to hold us captive. And the sound of silence goes unheard and unheeded.

Yet the need for silence and quietness was never greater than it is today. With our lives being drawn in so many directions, it is imperative that we relearn the ways of solitude in order to get release from the many involvements which keep us defocused and scattered. Silence pulls our fragmented lives together. "All the troubles of life come upon us," said Pascal, "because we refuse to sit quietly for a while each day in our rooms." Indeed, there is nothing more important to our emotional vitality, psychological resilience, mental creativity, and spiritual viability than moments—long, disciplined moments—of contemplative silence.

*Kurt Redschlag is a former pastor, presently engaged in the construction business. He is a member of the Steele Heights Baptist Church, Edmonton, AB.*

Only as we learn to periodically withdraw from our busy, fragmented worlds that fill us with frustrations and anxieties, and enter into such moments of silence, can we ever hope to experience wholeness of body, mind and spirit.

It is vital that we discover the blessedness of what Dr. Max Reich has called "spiritual aloneness," for it is out of such periods of aloneness, of solitude, that there will come a more creative and, therefore, a more productive life. History would seem to bear out the truth that in their greatest hours, men are seldom noisy. Like deep waters, so also deep thoughts are characterized by stillness. There is a creative power and fruitfulness in silence. In solitude we gain strength for meeting the demands of life.

## "The Great Silent Man" Creatively Used Silence

Nowhere is this creative use of silence demonstrated more perfectly than in the life of Jesus. How many times do we read that Jesus, "the great silent Man," as Carlyle called him, went apart to be alone? While we know him for his public preaching and teaching, he was, nevertheless, primarily a man of silence. He knew there was a time to speak and a time to be silent. If we are to learn the secret of his powerful and penetrating utterances, if we are to discover the source of his enduring strength, if we are to understand the reason for his constant poise and serenity, we must see him in his prayer-vigils on some secluded mountaintop, alone, in silent communion with his Father. Matthew tells us, "After he had dismissed the crowds, he went up on the mountain by himself to pray"

(Mt. 14:23a). Mark notes that, after a busy evening of ministering to all kinds of needs, "In the morning, a great while before day, he (Jesus) arose and went out to a lonely place, and there he prayed" (Mk. 1:35). Before he faced the great crises of his life, Jesus knelt in silence, listened, and was divinely empowered. Silence was a part of the rhythm of his memorable and effective life, and he left us an example that we might follow in his steps.

But we have not always desired to follow his footsteps into the land of silence. We think creative solitude is a luxury which we cannot afford. It would put us behind in our schedules. Yet this very lack of quiet solitude has created in our lives a certain barrenness, a certain emptiness. Thus, while there may still be much activity, it often lacks substance. While there may still be much talking, it often lacks depth. Our problem is that we have not taken the time, in creative silence, to replenish the empty wells of our lives.

Most of us must confess that we talk too much and listen too little. Perhaps the slave philosopher Epictetus was right when he stated that the fact that we were created with two ears and one mouth is proof positive that we should listen twice as much as we speak. Unfortunately, too many of us have that in reverse. Spinoza said: "Surely human affairs would be far happier if the power in men to be silent were the same as that to speak." In silence we receive in order that we can give. A true rhythm of life, beautifully exemplified in the life of Jesus, must include periods of silence, of quietly listening; otherwise we will have nothing to say but idle prattle. The fact is, our only right to speak lies in the fact that, first of all, we have listened. If we are to gain a better

understanding of ourselves, our fellow man, and God himself, indeed, if we are to gain a true perspective of life, we have to learn to go into the silence and listen.

## Why Is Silence Threatening?

Why, then are we so afraid of silence? Why do we find it so threatening? Why will we listen to almost anything—long, pointless talk shows, boring conversations, round-the-clock news, and music, music, music—to avoid having to journey into the fearful land of silence? I think if some solar ray were to suddenly cause all radios, tape players, stereos, and televisions to stop working, we would have a national crisis. Trembling hands would impatiently twirl dials, adjust knobs, and flip switches. Eyes would be dilated with fear. The horror of horrors would have occurred—we would have to come face to face with silence.

And I suspect the reason why we are so afraid to come face to face with silence is because in silence we come face to face with our true self. In the mirror of silence, we see the person that we really are, and this, many of us find discomforting. There is a silent self within us whose presence is disturbing precisely because it is so silent. Ours is a culture which is geared in many ways to help us evade any real need to face this inner, silent self. We live in a state of constant semi-attention to the sound of voices, music, traffic, or the generalized sounds of what goes on around us all the time. And whenever this disquieting presence of our deep self tries to force itself to the surface of awareness, we bat it down by giving ourselves to some new sound, to some other distraction that we hope will "jam" or drown out the deep, secret and insistent demands of the inner self.

## Silence May Reveal a Bankrupt Inner Self

When we come face to face with our true inner selves, we are confronted with many questions about ourself. We are confronted by the value of our existence, by the reality of our commitment, by the authenticity of our every day life. Silence may reveal the bankruptcy

of our inner being. So we keep ourselves constantly in motion, always busy meeting the demands of our social roles, hoping to thus escape from our deeper self and the questions it poses.

The fact is, we can be more or less content with our external identity, with our social self, which is produced by our interaction with

constructed out of our dealings with others.

And if we are to come to terms with our inner self, we must find the courage to periodically dwell in the land of silence. Here we can commune with ourselves in honesty. Here, like David, we can have a heart-to-heart talk as he did with his soul. And in such moments of



Canadian Government Travel Bureau

others in the intercourse of everyday living. But has it ever occurred to us that maybe, just maybe, this talkative, smiling, interacting personage that we seem to be on the surface is not necessarily our real self? When we are quiet, not just for a few moments, but for an hour or several hours, we may become uneasily aware of the presence within us of a disturbing stranger—a stranger who is so different from the everyday character that we have

silence, of honest introspection, we see ourselves not only for what we are but for what we can become. Then as we offer our self-willed, fragmented, barren lives to God, the process of healing and restoration

*(Continued on next page)*



begins. We can now be made whole again.

### Silence—the Doorway to Deeper Understanding of God

In silence we not only come to terms with ourselves, it is also the doorway to a deeper understanding of God. While God can speak to us at all times and in all circumstances, he most often speaks to us in silence. Through the Psalmist he reminds us: "Be still, and know that I am God" (Ps. 46:10a). Indeed, there are tidings from the eternal Spirit that will come and go unnoticed, unless we have won the grace of being still. F. W. Robertson expressed it so eloquently: "Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve which afterwards shapes life, and mixes itself with actions, is the fruit of those sacred, solitary moments. There is divine depth in silence. We meet God alone."

If we wish to encounter God on a deeper level of communication than that of mere concepts, we must learn to enter into the restful silence of God. We must learn to draw upon the vast richness of solitude that the physical world has to offer us. Then, like Pascal, we will cry out: "The eternal silence of those boundless spaces strikes awe in me." In silence we are pulled together from our habitual dispersion and reach a "still point" of attentiveness in order that God may speak to us. Solitude is God's opportunity for bringing healing to our fragmented lives.

I greatly enjoy, and more importantly, I desperately need to get away for a few days every so often in order to be alone with myself and with my God in some quiet, secluded place. Our beautiful Canadian Rockies have afforded me such a place of solitude many times. They are my "Walden Pond." Here, removed from the distractions of everyday life, I can truly experience the blessedness of "spiritual aloneness" spoken of earlier. While we can certainly commune with God in all places (as Brother Lawrence has so eloquently pointed

out to us), I find that as I silently walk under some arched cathedral of the wood, or as I sit by some babbling mountain stream, the ears of my soul can far better discern the voice of God. For me such places of solitude quiver with the presence of God. Like the prophet Elijah we find that God usually does not speak to us in the wind, or the earthquake,

### We need to discover the blessedness of "spiritual aloneness," for it is out of such periods of aloneness, of solitude, that there will come a more creative, and therefore a more productive life.

or the fire, but in a still small voice (1 Kings 19:11-12). God does not come to us in the spectacular, the noisy, the blatant—he comes to us in stillness. And if we want to hear God speak, we must listen to him in silence.

### Do We Really Want to Hear the Voice of God?

But again, this may be precisely why so many of us do not want to be silent—we really do not want to hear the voice of God. That is why we talk so much, even in our prayers. We are afraid that if we stop for a moment, God may get a chance to say something to us. He might reveal something about his will for us. He might point out some sin in our lives. He might confront us with some disturbing truth about ourselves. He might ask us for our obedience in some difficult task. So we clutter our lives with incessant sound and feverish activity, lest we give God an opportunity to speak.

### Is God's Voice Drowned Out During Sunday Worship?

And not only may this be true in our personal lives, I wonder if sometimes this is not also true in our corporate life in the church. The Sunday hour of worship can be one of the most beautiful opportunities for hearing the voice of God, but often his voice is drowned out by "the noise of our solemn assemblies." From beginning to end

the worship service is programmed, planned, and filled with the sounds of man. Now please do not misunderstand me; I fully realize that God very much desires to speak through people. No, I am not disputing that at all. What I am simply saying is that I wished we could incorporate into our public services of worship some creative periods of silence. I firmly believe that there should be extended periods where our burdened souls can communicate with the Spirit through no other medium than that of silence. No preaching. No audible praying. No choir. No hymns. No organ. No piano. No announcements. Just silence—pure, refreshing silence. Oh, to take time just to be silent before God.

So often our choirs call us to worship with the beautiful words of Habakkuk: "The Lord is in his holy temple; let all the earth keep silence before him," and then we spend the rest of the worship service doing everything but keeping silent before the Lord. Perhaps we ought to have the courage sometimes to practice the wisdom of the old New England adage: "Refrain from speaking until you can improve on silence." I'm not so sure that everything we do and say is always an improvement on silence. Our worship of God does not consist only of talking and doing, it can also consist of silence, of listening, of waiting. Every minute of every service does not have to be filled with our sounds and voices. The Spirit may wish to come to us on wings of silence. Why not give him that chance. "Be still, and know that I am God," is an injunction for us to heed not only on some lonely mountainside, but perhaps it also needs to be practiced in our churches on Sunday mornings.

Are you seeking healing for your fragmented life? Do you desire to come to terms with your true inner being? Do you need strength and serenity for the many demands of your life? Do you want to commune intimately with your God? Then learn to go into the silence and listen, for God never speaks so loud and so clear, as when he speaks in silence. □

## Unfinished Business by Doug Woyke

"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. God can testify how I long for all of you with the affection of Christ Jesus" (Philippians 1:3-8).

Someone said to me, "Doug, you've got to get out of Japan. It's costing us too many dollars for the amount of people who are coming to Christ there." As I looked at the situation, I said to myself, "He's right!" If we are looking at our work in Japan from a business point of view, dollars invested, and people resulting, I would be on the

*The Rev. Doug Woyke of Heijo, Japan, is an N.A.B. missionary. He becomes acting field secretary of the Japan Baptist Mission in July. This article is taken from a speech Mr. Woyke gave to the N.A.B. Board of Missions at its annual session in April 1981.*

first plane out of that country and back to North America."

But I cannot look at our mission effort in Japan that way. "People's lives are being changed," I said. Now we are not talking about thousands of people; we are talking about one, two, three, ten in four years, maybe. But these people are of eternal value to God. There is no greater reward for me than to see lives changed. But even if no one came to Christ, I would be in Japan, if God wanted me there. I think back to the pioneers of missions. Those great men and women worked years and years, and saw no one come to Christ.

In contrast to the work of these pioneer missionaries is a shock that I received when I returned to North America for furlough last year. In Canada and the United States, everything has to have instant success. If it does not, we chuck it and go somewhere else—where it is working. That is a shock to me as a missionary.

There is some unfinished business in Japan. The first area of unfinished business is in evangelism. I believe we are still laying foundations in Japan, and I believe that God wants us to be there to lay these foundations. The Japan Baptist Conference has set a goal to double its membership in the next ten years. The exciting thing about this is that it is a grass roots goal—a tremendous goal.

Another piece of unfinished business is follow-up of people who made decisions at the Billy Graham crusade last fall. Our area has benefitted tremendously from that,

and the follow-up has to be done. Sometimes when we hear about the great numbers of people who came to Christ in three weeks at a Billy Graham crusade, we wonder, "Why can't our missionaries do that?" Most of the people who came to Christ in the Billy Graham crusade have probably come to church regularly for a long period of time. The crusade was the culmination. That is good, but now we have the tough work of follow-up that must be done. We cannot leave those people alone. That is unfinished business.

Another unfinished area in evangelism is the need for pastors. I challenge you to pray that God would lead young men in our own group to follow God's leading to become pastors. I am serving as an interim pastor of a Japanese church. I can handle the language. God has given me amazing ability. I can speak to people. I have a little trouble understanding when people talk to me, but I find it difficult to respond constructively in Japanese. To be a pastor to those dear people is a difficult job. They need one of their own. Pray for Japanese pastors.

Another area of unfinished business in evangelism is the Christian Education Center in Tsu. This was provided miraculously in Japan. If we would have had to purchase land and build this building, it would have cost us

(Continued on next page)



twice as much as we paid for it. People interested in learning English, as well as college students, will hear the Gospel there. That is a miracle. People are still very much interested

Japanese government will come after each of the organized churches in the Conference are also recognized in respective areas as legal, religious corporations. This may be a little



Mrs. Christa Eckert, Cleveland, OH., Mrs. Verna Peter, Edmonton, AB, and the Rev. Doug Woyke, Japan, listening to discussion of an item on the Board of Missions agenda.

in studying English. This is an effective point of contact. People pay to learn English. And as a result, we not only gain financially, but also we gain them as precious friends. We then tell them about Jesus Christ.

There is some unfinished business in our mission and Japan Baptist Conference organization. We, as a mission, now work as partners with the Japan Baptist Conference. The Conference, however, is not legally recognized by the government of Japan. This legal recognition by the

complicated, but pray that God would facilitate these legal matters.

There is unfinished business in economics. The cost of living in Japan is still high. But I believe that God is beginning to move among the Christians of Japan to give. Most Japanese families save up to 20 percent of their annual salary. God is beginning to move in these Christian lives, and they are starting to give.

The Japanese Baptist Conference has recently encouraged its own members to begin giving to its chapel loan fund—on the field. This is good news. The Japanese are looking to the Christian Education Center program to supply income for church land, and the chapel loan

fund so that Baptist churches may be built in Japan.

Unfinished business. Is the N.A.B. Conference through in Japan? At the annual meeting of the Japan Baptist Conference, they again made it very clear that there is still a great need for missionaries in Japan. They pointed out three specific areas.

First, there is the need for missionaries in the English institute ministry in the Christian Education Center at Tsu. Bill and Luci Lengefeld are ministering there now. We are grateful for them. In the next five years, I can see that we might need one more couple.

Secondly, there will be a need for theologically trained missionaries to be church planters. There are many areas in Japan that do not have an evangelical witness in them. There missionaries are needed.

Thirdly, we need short-term missionaries. These young people have done a fantastic job. We need five people in this capacity. They meet people that we, as regular full-term missionaries, never have the opportunity of meeting. They witness to these people and channel them into the churches.

Fourth, we continue to need funds. The Japan Baptist Conference is too small to go it alone. I believe that through the years that we should continue to build up a mutual interdependence. As we cut down on finances sent to the field, we must continue our prayer support for Japan.

Japan has the potential to change the world for Christ. They have done it with Sony, Toyota and Datsun. If God changes that country for Christ, great things can happen throughout the world. The Japanese are tremendously hard-working people. They are go-getters. They can do it.

I hope that we as North American Baptists continue to be part of God's groundwork in Japan. □

## Understanding Your Minister's Wife Part II

Clear, open, direct communication is necessary to avoid misunderstanding and bring a sense of fulfillment to the relationship between the pastor's wife and the congregation.

by Gladys Peterson

As we look at the role of the minister's wife—the frustrations, the joys, the excitement, the uncertainties—two things stand out: (1) your minister's wife is unique, unlike all others, and (2) clear, open, direct communication is necessary to avoid misunderstanding and bring a sense of fulfillment to the relationship between the pastor's wife and the congregation.

### Self-Expectations

Many young pastor's wives admitted they begin their work with unrealistic expectations. In fact, more than half of the North American Baptist Conference pastors' wives who participated in the survey, which Ardice Powell and I conducted, made this admission. Some tried too hard in the beginning to be perfect, to be like someone they admired, perhaps some other pastor's wife who had influenced them. In time, however, many of these problems were dealt with, and 90% indicated they had worked out their roles in a way that suits their own personalities and abilities.

### Frustrations

Although the number of respondents who indicated a high level of frustration was small (only

Mrs. Gladys Peterson, Sioux Falls, SD, is a member of Trinity Baptist Church. She has been a missionary and pastor's wife and is the wife of Dr. Wayne Peterson, academic dean, North American Baptist Seminary. Part I of Mrs. Peterson's article appeared in the May issue of the Baptist Herald, pp. 14-15.

about 10%), quite a number of frustrating things appeared in their comments such as the problem of time, loneliness, inadequate pay, and rootlessness. The sentence completions such as the following samples seem to center more on their own sense of inadequacy than on standards imposed on them by the church:

I get so angry when . . .

*I don't measure up to my own self-standard.*

I wish I had known . . .

*how to handle stress better.*

*how to deal with frustration.*

*that I don't have to live up to*

*the standards of others.*

*more about myself.*

*that I don't have to be an*

*expert in all areas.*

*how to relax.*

*more self-confidence.*

**Loneliness.** One of the problems most often cited concerning minister's wives relates to loneliness and the lack of supportive friendships. We found that almost half the women surveyed said it was very important for them to have deep friendships outside the family relationships where they could openly share themselves. Over half of our respondents said they find these friends within their own churches. Several said they thought ministers' wives have a right to "have close friends even within the church" and to "have special friends of their own without being accused of showing favoritism."

Finishing the sentence, "I wish I had known . . .," some wrote statements such as ". . . how lonely I would be" and ". . . that the ministry could be a lonely life because of restraints on close church friendships." Many said they turn

only to their husbands or to the Lord for deep friendship, but some admitted they have no one with whom to share.

Only a few of our respondents expressed the opinion that ministers' wives should not have friendships within the church which they serve. One said, "Be kind and helpful to everyone. Don't play favorites." This could be a clue to the feelings many shared concerning the host of friends they have, but few of these really meet their needs for deep friendship and sharing.

**Feelings of hostility.** Some hostility was expressed by many of the women concerning the lack of time with spouses, having to raise the children with little help from their husbands, and having no one to turn to for counseling when

**If you are in doubt about what your minister's wife is really like, get to know her and relate to her in need-satisfying ways, allowing her to be exactly and all that God intended her to be. And she will serve you and the Lord well!**

things go wrong. They also felt impatience toward other ministers' wives who wallow in self-pity or behave in ways they do not feel good about.

**Lack of privacy.** A fine line exists between loneliness and privacy. This

(Continued on next page)



may be frustrating not only to ministers' wives but also to members of the congregation who are not sure about when to make overtures of friendship and caring and when to stay away. What one person considers an invasion of privacy may be taken by another person as friendliness. Because of so much having been written about the lack of privacy, we were surprised to find that so few complained about this problem or about the annoyance of telephone interruptions at inopportune times. Perhaps these problems have already been dealt with by the women themselves and the congregation.

**Inadequate income.** The problem of money is another frustration to many of the respondents with about half of the women indicating they felt their husband's income was inadequate. However, only about a third of them indicated great concern over the inadequate pay. We learned that about half the women work outside the home, which seems to be about the same as the national average as shown by other surveys.

**Frustrations relating to husband's schedule, time, and attention.** Almost half the women indicated they feel their husbands have less time with the family than most other professional men. Some said their husbands *make* time for them. Several reported that their husbands are away almost every night, and that they put in 60- to 80-hour weeks. The question of time seems to be the "thorniest problem of all." Some were aware that other families feel the pressures of time, too, as well as the ministers' families. This may be something which needs more clear communication on the part of those involved, including the minister himself.

#### Satisfactions and Fulfillment in the Role

As indicated at the beginning of the first article, about two thirds of the N.A.B. women indicated a high level of personal satisfaction or fulfillment in their role as minister's wife. Asked to complete the sentence, "The thing I like most

about being a minister's wife is . . .," The women wrote endings such as ". . . having the satisfaction of being a part of my husband's work" and ". . . there are so many people who love and pray for us."

Much of the satisfaction of the minister's wife may come because of her sense of a "call." Feeling they are doing what God wants them to do helps them to overlook many of the irritations which might otherwise be magnified.

#### Conclusion

In an open-ended sentence, "I think a minister's wife has a right to . . .," almost two thirds of them said, ". . . be herself!" We found a great resistance to being squeezed into someone else's preconceived idea of what a minister's wife should be. If you are in doubt about what your minister's wife is really like, get to know her and relate to her in need-satisfying ways, allowing her

to be exactly and all that God intended her to be. And she will serve you and the Lord well! □

*I am writing a book about and for ministers' wives and would be happy for any illustrations you would care to contribute whether you are a minister's wife or a member of the congregation. These might include successes or failures in dealing with problems faced between ministers' wives and the congregation. Tell me how you dealt with them and what happened. I will be happy to keep any contributions confidential and will disguise the details so that they are not recognizable if you like. Please write to me, Mrs. Gladys Peterson, at 4508 South Lewis Ave., Sioux Falls, SD 57103.*



## Return to My God-Given Family in Cameroon

by Laura Reddig

*Dr. Laura Reddig, an N.A.B. missionary in Cameroon for more than 40 years recently returned to Cameroon for a 24-day visit. She shares highlights of God at work in Cameroon.*

Yes, God is at work in Africa! Since leaving Cameroon for my "longest furlough" in April 1978, my heart longed to return again for a visit. God would never let me forget the many whom he gave me as my God-given family in Cameroon. These are people who entered the family of God through Christ, through our N.A.B. mission churches, schools, and medical centers, people whom God has helped me to know, to serve and to love for Jesus' sake.

Leaving Bismarck, ND, with the wind-chill at minus 26 Fahrenheit and dropping into hot and humid Douala was shocking. But the welcome at the airport was warm and exciting. Highlights of this trip would fill books!

#### Discharge Ceremony at Mbingo

At Mbingo Baptist Hospital, we witnessed another "discharge ceremony" for leprosy patients. Two of the seven thankful folks were old friends. "Welcome, Ma," they, and my coworkers of many years, said to me.

The well-baby-clinic begun in 1974 is exploding. Three hundred thirty-four children, plus mothers and baby-carriers, flooded the outpatient department at Mbingo Baptist Hospital during this visit. This is only one of three baby clinics held each month. Christ is touching these homes.

*Dr. Laura Reddig served as a medical missionary for 40 years in Cameroon. For the past several years, she has been speaking at missionary conferences throughout North America.*

The Cameroon Missionary Fellowship (also includes all from Nigeria) met at Bamenda. Testimonies of new missionaries and furlough reports were shared.



Laura Reddig visits with old friends at New Hope Village, the "retirement home" for ex-leprosy patients at Mbingo, Cameroon

"Commitment" was the theme beautifully expressed through speakers, Willy Muller and Gordon Thomas. The warm prayer fellowship, good food, fun, singing and sharing sent us on our various ways more determined to serve as Christ's committed ambassadors.

Two-day visits to four former stations—Ndu, Bansa, Mbem and Bamenda—were not long enough. But my heavenly Tour Guide squeezed each day full of old friends, countless happy memories . . . so much for which to praise the Lord, so much more still to do. Yes,

God is at work in Africa. His team consists of folks back in our homes and churches who with prayers and support make it possible for the teammates in Africa to bring the

message of Christ's love and abundant life to countless people.

At Bansa Baptist Hospital, begun in 1949 by Dr. Leslie Chaffee, there has been a continuous and effective witness for Christ. This involves doctors, nurses, technicians, pastors, teachers, midwives, and laborers of all kinds, both Cameroonians and missionaries. What a team! Thousands find healing and restoration and *new life!* The needs continue for more workers, more support in gifts and prayers, more urgency!

At the Cameroon Baptist Theological College at Ndu, people are being trained as spiritual leaders for our churches. Pray for these students, their wives and the instructors.

(Continued on next page)



### Mbem Health Center—A Miracle

For me, Mbem Health Center was a tremendous miracle. Not even my wildest dreams, back in December 1938, envisioned what is becoming a reality today. Our architect, Bernie Lemke, is building for God's glory a maternity wing, an out-patient department, wards, laundry, solar heating, and converting human wastes into energy. Kathy Kroll, our missionary nurse at Mbem, rejoices over the new air-strip which will make possible the evacuation of the seriously sick to Banzo, instead of using the horrible roads.



Martha Monie, retired missionary nurse Laura Reddig's first Cameroon baby (Jan. 1, 1939), brings her "Ma" a gift of peanuts and eggs at Mbem

Here I met two of my December 1938 dispensary workers, my New Year's baby of January 1939, a discharged leprosy patient of 26 years ago, the son of a man who needed much suturing after being horribly clawed by a leopard in 1939, and the mother of a clubbed-foot baby. It was great to see hundreds of school children in brick buildings I had helped plant there.

"Reaching out" continues to happen at Bamenda through the dedicated efforts of missionaries and Cameroonians. Reports of giving for Thanksgiving offerings indicates a recognition of being a part of

God's team, working together for his glory, and doing it cheerfully and now!

### New Work in Yaounde

A brief visit to Yaounde, the capital of Cameroon, proved exciting and gratifying. God is at work there! The new church plot for the Baptist Center is beautifully located in mid-Yaounde. Countless English-speaking Baptists now live there. Many teach at the university or attend as students. Many are doctors, nurses, or leaders of every possible calling and work. The present plans are to build a temporary chapel, so the overcrowded congregation, now meeting in a school, can gather and grow. They pray for a missionary to help direct the Baptist work in this important city.

In Yaounde, I was thrilled to hear the radio announcement asking "all



One of three clinics held each month, this infant/preschool clinic at Mbem Baptist Hospital has grown from 80 to 334 children in attendance. It is now run by Cameroonian staff.

old Saker graduates to meet 'Auntie Laura' at Rose Japheth's house tonight." Twenty girls came, giving their new names, telling of their children, their new careers, and achievements. Five of them are doctors; many others are nurses, university teachers or students, or lawyers; some work in the Cameroon House of Assembly. The women expressed gratitude for the education that they had at Saker Baptist College and for their faith in Christ which continues to make their lives really count. In all, 37 Saker graduates were seen on this visit.

Another person whom I visited was my Mbem baby, born in my

living room. He is a fourth-year medical student at the Cameroon University. Another baby is now a first-year medical student, having been one of the 43 selected out of the 1,048 who took entrance exams.

### A Visit to the Vice President

What a delight to be a guest for a noon luncheon at the vice president's palace! The Honorable S. T. Muna was a teacher whom I had met in November 1938. Through the years I have watched him in many positions of leadership. His lovely wife and Mr. Muna were most gracious and kind. He said, "Thank you for all that you have done for my Cameroon people."

Yes, God is at work in Africa! But materialism, the "thing" cult is very strong. Let us keep praying for all our overseas workers and for the missionaries we have sent. Remember we are a team, Christ's

team, working together, let us concentrate on things of eternal value, and lay up for ourselves treasures in heaven. Investment in missions is definitely an investment for eternity. Let us not only obey Christ but also be willing to become living sacrifices for him.

Every moment of this trip was richly blessed. I am thankful for the joy and privilege of visiting my large God-given family, missionaries, and Cameroonians! □

## The Cameroon Choristers Are Coming! by Denny Miller

"The thought of another rehearsal makes me depressed, when I consider the time away from my studies at school. My final General Certificate of Education examinations are fast approaching. Sometimes I feel as though I could cry. But," continues Yolanda Nokuri, "as soon as I reach our rehearsal center, the warm smiles and fun that everyone has takes my mind completely off my school work. The rehearsals bring me close to God as we pray, read the Bible, and fellowship together. I've never regretted my presence at the rehearsals."

At 17, Yolanda is the youngest member of the Cameroon Choristers. The Choristers are currently preparing for a concert tour of North American Baptist Conference churches in the United States and Canada for three months beginning early in September. Under the direction of Miss Cleo Enockson, 10 women and nine men between the ages of 17 and 30 will lead our churches into a Cameroon worship experience through music, drama and testimonies.

For some, being a part of the Cameroon Choristers means leaving a spouse and children for three months. For others, it is an interruption in their education. Still others have to give up hard found jobs in order to be a part of the group. In some ways, it is a wonderful and glamorous opportunity, but it also means sacrifice and hard work.

The molding of the Cameroon Choristers did not just happen. It began with an application and recommendation process. Each applicant had to meet requirements including musical ability and experience, language, health, educational background, church membership, and personal commitment.

There were grueling auditions held in different areas of Cameroon.

Miss Denny Miller is a short-term missionary teaching at Saker Baptist College, Victoria, Cameroon.

The applicant had to sing as part of a group, within a quartet, alone, learn a new song, teach a new song, play instruments, and act out a part in a drama, as well as answer questions about their backgrounds and give their personal testimonies.

Surviving the first audition, there was a second and final one. Once chosen, the work began in earnest. The Choristers are in the midst of seven rehearsals under the direction of Miss Cleo Enockson. Five of the rehearsals are a weekend in length, one is a week, and one is a full two weeks in length.

A typical rehearsal day begins at 7 a.m. and concludes after 9 p.m. Rehearsal sessions include practicing music to be sung in concert, learning and coordinating new songs, and the preparation and practicing of Bible dramas. There are other urgent matters such as photography sessions and the fitting of uniforms. Choir members also receive instruction and practical assistance in the giving of personal testimonies.

The Rev. Stephen Nteff, the Cameroon pastor, who will be

accompanying the group and sharing from God's word at each of the presentations, leads the group in Bible studies. Dr. Jerry Fluth, tour coordinator, MC, and team leader shares in Bible studies as well. The study of God's word and prayer time are seen as essential parts of the preparation and forming of the Cameroon Choristers.

As many of the Choristers have never traveled outside of Cameroon, an important part of their training is preparation for living in a culture vastly different from their own. This includes humorous skits, dramatized by the choir members, concerning things which foreigners do which seem funny or offensive to Cameroonians. Other skits are put on by missionaries pointing out funny things Cameroonians do as an outsider looks in. More important than the entertainment they receive from these skits is the fact that the Chorister members are becoming accustomed to habits and actions which they will see, and which may seem strange to them in North America. Through discussion following the skits, they begin to



Cleo Enockson directs the choir in their own native music.



learn to adapt to a different way of life.

At rehearsals, the Choristers sometimes have a chance to taste new and strange foods. These include spaghetti, hamburgers, and ice cream.

So rehearsals involve many things: They involve aspects of the presentations themselves as well as background and cultural matters. They are in the process of being prepared in many different ways.

The amazing thing is to see how these 19 choir members are being drawn together, fused into a unit. They are learning about interpersonal relationships, how to deal with irritation and conflicts, as they will be living, traveling, and eating together, being a part of each other's lives, for three months. Coming from a wide diversity of backgrounds, they are being molded into a harmonious group, able to sing together, share together, and live together.

They all love to sing. They all have a commitment to the Lord and a personal relationship with him that makes them want to share God's love with those around them. They have all attended or been in some way affiliated with a Cameroon Baptist Convention school or hospital. They all want to



Individual Bible study and prayer is part of a choir member's preparation.

learn, to grow. They all want to be used effectively by the Lord Jesus Christ.

As they are together, they share their hesitations and their excitement. One member wonders whether she can live without plantains and palm oil for three months. Another is concerned whether he will be able to understand the way the Americans speak English, or whether Americans will be able to understand the way he, as a Cameroonian, speaks. They wonder how they will react to a new world, a different environment.

Sharing the members' excitement and answering questions are the people who will accompany them:



Yolanda Nokuri studies for final exams and in between rehearsals.



Cleo Enockson directing

Miss Cleo Enockson, Pastor Nteff, and Dr. Jerry Fluth. In addition to these is Jerry's wife Monie, who will help to coordinate housing arrangements and care for uniforms. Joel Michelson will be in charge of lights, sound, and stage. Mr. and Mrs. Ray DeNeui of Chancellor, SD, will join the choir in the United States to assist with the driving and the maintenance of the vehicles.

The choir members include Elias Bongmba, Helmine Chia, Abraham Chiambah, Grace Ekfuingei, Samuel Fai, Martin Gemlak, Hannah Haddison, Gladys Kuni, Joseph Mbah, Noah Ndiba, Edward Negebi, Angeline Ngangwa, Yolanda Nokuri, Emmanuel Nsah, Rose Nsufor, Johnson Tata, Victorine Tatah, Florence Weyih, and Monica Wango.

Short-term missionary Karin Haas who has observed several of the rehearsals comments, "It is a real privilege to see the spirit of the tour choir grow into a unified effort to go abroad and share the worship of their King. Each individual member is a special part of the whole, and they encourage and support one another in an admirable way. They have worked hard and long hours . . . it is good to see."

The spirit of the choir is reflected in a statement by Elias Bongmba, "The rehearsals are busy times, but it provides us an opportunity to deepen our spiritual lives and appreciate each other more." □

## The Cameroon Choristers are Coming!

Sharing the love and warmth of the Lord, 19 Cameroon Choristers and a Cameroonian pastor will travel throughout the United States and Canada, September—November 1981, presenting a program of music, drama, and testimony under the direction of Miss Cleo Enockson, short-term missionary. Choir members come from a variety of backgrounds, geographical areas and vocations. All are members of Cameroon Baptist Convention churches.

Choir members come from a variety of backgrounds, geographical areas and vocations. Some members travelled six to eight hours one way to attend rehearsals. The photos tell some of the story of the preparation for tour. Watch for the concert date in your area and attend!

(Photos by Nancy Palmer, Pat Meinerts, and Cleo Enockson.)



Travelling to rehearsal . . .



Coming from different backgrounds and areas, but beautifully blending as one group . . .



Giving testimonies . . . missionary Oryn Meinerts gives us some pointers.



Koni, who studied in the United States, tells us what to expect.

Remove pages 15, 16, 17 and post on your bulletin board





Joseph Mbah teaches us a vernacular song.



Rehearsing the drama ...



Trying on the choir "robes"...



Joel Michelson introduces us to American and Canadian money.



Cutting and sewing choir uniforms ... even the director, Cleo Enockson, does this ...



Studying Ephesians ... Pastor Nteff leads ...



Ein Bild, das Ferienerinnerungen wachrufen mag. Hoffentlich vergessen wir nicht, Gott fuer die Tage der Ruhe und fuer alle Bewahrung unterwegs zu danken!

## Der Sendbote

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## AKTIVES CHRISTSEIN

Durch die Bibel ist Gottes grosse Liebe fuer jeden einzelnen von uns kundgetan, wie auch sein Erloesungsplan durch seinen Sohn Jesus Christus. Ebenfalls finden wir Anweisungen fuer einen Gott wohlgefaelligen Lebenswandel.

Wenn wir uns naeher mit der Bibel beschaeftigen, wird uns aber auch bewusst, dass dies ein Buch der Tat ist.

Ich moechte auf zwei Bibelstellen hinweisen; die erste befindet sich in 1. Mose 42,1. Hier lesen wir von einer grossen Hungersnot in allen Laendern mit Ausnahme von Aegypten, wo es Lebensmittel in Fueelle gab. Es wird berichtet, dass auch Jakob von dem Ueberfluss an Lebensmitteln in Aegypten erfuhr. Er rief seine Soehne zusammen, um ihnen das mitzuteilen. Aber die Soehne bequemten sich nicht, nach Aegypten aufzubrechen. So fragte Jakob sie: "Was steht ihr da herum und schaut einander an?" Er fuhr fort, ihnen klarzumachen, dass Jakobs ganze Familie, seine Knechte und sein Vieh verhungern wuerden, wenn sie nicht Lebensmittel aus Aegypten holten.

Ja, die Brueder konnten nicht laenger herumstehen sondern mussten etwas unternehmen. Die Tat musste folgen — sie mussten nach Aegypten ziehen und dort Lebensmittel kaufen, um nicht zu verhungern. Und das taten sie dann auch.

Den zweiten Bibelvers, auf den ich hinweisen moechte, finden wir in Apostelgeschichte 1,11. In dem vorausgehenden Abschnitt lesen wir den Bericht ueber die Himmelfahrt unseres Herrn Jesus Christus.

Nachdem die Juenger den Missionsauftrag erhalten hatten, waren sie Zeugen der Himmelfahrt Jesu. Sie beobachteten, wie Jesus gen Himmel fuhr und schliesslich vor ihren Augen verschwand. Die Schrift berichtet, dass die Juenger Jesus noch nachblickten als er nicht mehr zu sehen war. Dann wird geschildert, wie zwei Engel mit der Frage an die Juenger herantraten: "Was stehet ihr und sehet gen Himmel?" Sie mussten daran erinnert werden, dass Jesus sie soeben aufgefordert hatte, "bis an das Ende der Erde zu gehen und das Evangelium zu verkunden." Dieser Auftrag konnte nicht durch Herumstehen ausgefuehrt werden. Die Tat musste folgen — die Juenger mussten die Frohe Botschaft von Jesus Christus allen Voelkern der ganzen Welt verkunden. Das taten sie dann auch.

Wir leben in einer Welt, die nach der Frohen Botschaft hungert. Jetzt haben wir die Verantwortung fuer diejenigen Menschen, die unseren Heiland Jesus Christus nicht kennen. Wir muessen jetzt handeln und den Menschen ueberall von unserem Herrn verkunden. Wir koennten sonst des Nichtstuns schuldig werden.

Wir haben einen grossen und herrlichen Gott. Lasst uns anderen von ihm sagen.

*Bill Kresal, Verwaltungsleiter der N.A.B. Conference und aktiver Laienprediger*

*uebersetzt von Ilse Mollenhauer*



# Rumaenien — ein Land, das Gott mit eigener Hand segnete . . .

von Irmgard Claas

„Als der Herr die Erde geschaffen hatte, sah er sich um, und siehe, es war alles sehr gut. Es gab jedoch eine Stelle, die ihm besonders gut gefiel, und er legte seine Hand darauf, um sie zu segnen. Als er die Hand wieder aufhob, blieb ringsherum etwas Erde daran haengen, und so entstanden die Karpaten, das reichbewaldete Hochgebirge im Zentrum Rumaeniens.“ — Soweit die Sage. Transsilvanien, so heisst dieses Gebiet, ist ein in vieler Hinsicht gesegnetes Land mit seinen fruchtbaren Vorgebirgen und dem geschuetzten Talkessel zwischen den Gebirgskammen, die ausser ihrem Waldreichtum auch viele wertvolle Bodenschaeetze bergen. Im Altertum drangen die Roemer bis hierher vor und hinterliessen ihre Spuren nicht nur im Namen des Landes, „Rumaenien“, sondern sie gaben auch der Sprache ihren romanischen Charakter. Etwa im 9. Jahrhundert wurden die Roemer von eindringenden Magiaren (Ungarn) vertrieben. Sie sind heute noch mit etwa 1,6 Mill. Einwohnern ein einflussreicher Faktor in diesem Gebiet. Als im 13. Jahrhundert die Osmanen (Tuerken) vom Sueden her vordrangen, holte man zur Verstaerkung deutsche Sachsen. Diese bauten sieben starke Festungen und erhielten dafuer Erbland. Maechtige gothische Dome und wueltige Burgen zeugen von der hohen Kultur dieser Neusiedler, die den lutherischen Glauben ins Land brachten, waehrend der ungarische Teil der Bevoelkerung bis heute noch ueberwiegend zur reformierten Kirche gehoert. Seit jener Zeit heissen die Deutschen in Transsilvanien „die Siebenbuerger Sachsen“.

Die alten Privilegien der ethnischen Minderheiten in Rumaenien sind teilweise bis heute erhalten geblieben. Es gibt keine Staatsreligion mehr, alle Religionsgemeinschaften haben gleiche Rechte und Pflichten, deren Einhaltung vom Department fuer religioese Angelegenheiten ueberwacht wird. In diesem Rahmen koennen sich auch unsere Baptistengemeinden frei versammeln. Schwierigkeiten entstehen gelegentlich durch Auslegungsfragen der elastisch gehaltenen Gesetze.

So kann in einer Region ein wohlwollender Beamter gelegentlich weit mehr Spielraum gewaehren als sein Kollege in einem anderen Gebiet. Unsere Geschwister bemuehen sich, sowohl treue Zeugen Jesu als auch nuetzliche Glieder der sozialistischen Gesellschaft zu sein, was durchaus vereinbar zu sein scheint.

In den letzten zehn Jahren sind mit Unterstuetzung des Weltbundes viele neue Kirchen gebaut oder alte erweitert worden. Die Zahl der Mitglieder waechst seit Jahren staendig. (Die Baptistenunion in Rumaenien ist die prozentual am staerksten wachsende Kirche in Europa.) Noch vor einigen Jahren gab es eine grosse Anzahl nicht registrierter Mitglieder. Sie waren vonseiten der Behoerden nicht zur Taufe zugelassen, weil sie als Kinder orthodox getauft worden waren und Kirchenuebertritte ungesetzlich sind. Es kam zu sogenannten „Schwarztaufen“, heimlich, oftmals nachts. Viele Prediger wurden deswegen bestraft. Nach langen Verhandlungen hat man nun fuer die Besonderheit der Baptisten Verstaendnis gezeigt und akzeptiert, dass jeder getauft werden kann, der vor der Gemeinde seinen Glauben bekannt hat und von ihr angenommen worden ist und sich danach wenigstens ein halbes Jahr lang treu zur Gemeinde gehalten hat.

Dr. Duke McCall und Dr. Gerhard Claas besuchten mit ihren Ehefrauen als Vertreter des Weltbundes im Maerz 1981 mehrere Gemeinden Rumaeniens. Ueberall bot sich das gleiche Bild: Grosse Empfangsdelegation mit Blumen, uebervolle Gottesdienste mit grossartigen Choeren und herzliche Tischgemeinschaft anschliessend, wobei die Geschwister sich in ihrer Gastfreundschaft gegenseitig zu ueberbieten versuchten. Als Ersatz fuer verbale Kommunikation fand die Bruder-



In manchen Gemeinden bewegen sich die Taufzahlen zwischen 80 und 100 bei jeder Taufe.

liebe Ausdrucksweisen, die das Fassungsvermoegen eines gesunden Magens ueberstiegen!

Gruppenarbeit, wie sie bei uns ueblich ist, gibt es in Rumaenien nicht. Alle, auch Kinder und Jugendliche, besuchen die gemeinsamen Gottesdienste und Bibelstunden. (Koennte hierin ein Grund fuer das ungewoehnliche Gemeindegrowth liegen?) Die Choere haben nicht von ungefaehr diesen vollen, starken Klang — die vielen jungen Stimmen geben ihnen ihr besonderes Gepraege. Viele Gemeinden haben Orchester, in denen intensive Nachwuchsschulung gepflegt wird. In einer Gemeinde mit dem schoenen Namen „Speranta“, das heisst Hoffnung, draengten sich besonders viele Kinder bis zum Podium vor, um die auslaendische Delegation zu sehen und zu hoeren. Sie hielten mehr als zwei Stunden, teilweise stehend, aus. Hier gibt es auch ausnahmsweise eine „Sonntagschule“. Die Gottesdienste sind so ueberfullt, dass man Platz zu schaffen sucht, indem man die etwa 80 - 100 Kinder im Bibelstundensaal beiseite nimmt.

Eine grosse Ueberraschung erlebten wir in der Landgemeinde Curtici. In der schoenen, alten Kapelle gibt es ueber dem Altarraum eine Empore. Das ist der Platz fuer einen kraeftigen Posaunenchor „mit Erbfolge“. Seit Jahrzehnten werden die Instrumente vom Vater auf den Sohn vererbt. Der Gemeindegesang war entsprechend flott. Diese Gruppe ist eigentlich zu schade, um nur in der Kapelle zu spielen! Tatsaechlich hat sie auch einmal versucht, bei einer Beerdigung den Trauerzug durchs Dorf zu begleiten. Der Erfolg war so gross, dass ein amtlicher Verweis seitens der Ortsbehoerde derartige Aktivitaeten fuer die Zukunft ausschloss.

Die Geschwister nutzen jede Gelegen-



•Viele Kinder draengen sich in der ueberfullten Kirche nach vorn, um die auslaendischen Gaeste zu sehen und zu hoeren.  
•Bruder Talpos ist einer der wenigen Bevorzugten, die im Southern Seminary in Louisville studieren koennen. Seine Familie kam zum Flughafen, um sich frische Gruesse vom Seminardirektor, Dr. McCall, der auch Praesident des Baptisten-Welbundes ist, zu holen.  
•Ueberall ueberfullte Gottesdienste — hier die Gemeinde Titulescu in Bukarest.



heit, um ihren Herrn zu bezeugen, und so wachsen die Gemeinden staendig. In Oradea erfuhren wir, dass im Dezember letzten Jahres in einer Gemeinde einhundertelf Menschen getauft wurden, und gerade hatte sie wieder eine Taufe von achtundachtzig Neubekehrten. In der Hauptgemeinde in Bukarest waren vier Wochen zurvor 42 Menschen getauft worden, darunter drei Generationen aus einer Familie: Grossmutter, Mutter und Tochter. Der juengste Taaefling war 14, der aelteste 93 Jahre alt! In dieser Gemeinde bewegen sich die Taufzahlen seit Jahren jedesmal zwischen 86 und 89. Uns fiel diese Gleichmaessigkeit auf, und wir fragten, ob es dafuer einen Grund gebe. Die Antwort war einfach: „Wir haben nur 89 Taufkleider!“

Unter den Deutschen ist die Situation schwieriger. Die Zahl der jetzt noch insgesamt ca. 350 000 Deutschen in Rumaenien dezimiert sich stark durch Immigration und Integration. Unsere deutsche Vereinigung, die auf die Missionstaetigkeit Onckens im vorigen Jahrhundert zurueckzufuehren ist, war gegenueber der lutherischen Kirche immer ein verschwindend kleines Haefchen. Nun gibt es neuerdings nicht einmal mehr einen deutschen Prediger. Wenn aber zum Beispiel die Gemeinde Brasov mit nur 40 Mitgliedern

im vergangenen Jahr elf Neubekehrte getauft hat, so zeugt das von treuem Einsatz und dem sichtbaren Segen Gottes.

Eine grosse Not zeigt sich in der Ausbildung von Pastoren in Rumaenien. Es gibt fuer die 100 000 Mitglieder (auf dem Papier, — in Wirklichkeit moegen es etwa 160 000 sein, zu denen jaehrlich 4000 - 6000 hinzukommen) nur 200 hauptamtliche Prediger, die teilweise bis zu 6 Gemeinden und Stationen betreuen. Das Seminar, das vor einigen Jahren durch Erdbeben stark beschaedigt wurde, durfte fruher jedes zweite Jahr zwanzig neue Studenten aufnehmen, in diesem Jahr allerdings nur fuef, trotz zahlreicher Anmeldungen. Offizielle Stellen begruenden diese Einschraenkung damit, dass nach nunmehr 20 jaehriger Straffreiheit fuer Schwangerschaftsabbruch die zurueckgegangenen Geburtenzahlen zu einer Verkleinerung der Klassen in allen Schulen gefuehrt habe — und dies auch Auswirkungen auf die Anzahl der Theologiestudenten haben muesse. Die wenigen Studenten des Seminars wissen ihr Privileg zu schaeetzen und muehen sich mit grossem Ernst, soviel wie moeglich an Ruestzeug mitzubekommen. Manche sind im Dienst bewaehrte Brueder mit Familien, die an jedem Wochenende weite Fahrten zu ihren verwaisten Gemeinden

zuruecklegen. Einige wenige hatten bisher die Moeglichkeit, im Ausland zu studieren. Sie selbst und ihre Familien bringen das Opfer der langen Trennung, um spaeter als Multiplikatoren vielen anderen zu einer Ausbildung verhelfen zu koennen.

Ein weiteres Problem liegt im Mangel an Bibeln. Obgleich schon eine Menge offiziell eingefuehrt oder in Rumaenien gedruckt werden konnte, haelt die Anzahl mit dem wachsenden Bedarf nicht Schritt. Bei theologischen Buechern sieht es noch schlechter aus. Der Weltbund ist bemueht, hier durch Verhandlungen mit den Regierungsstellen und das Angebot finanzieller Unterstuetzung zu helfen. Grosse Hoffnung wird in ein Programm des Theologischen Seminars in Rueschlikon (Schweiz) gesetzt, das vierwoechige Sommerkurse an bietet, von denen die Teilnehmer eine kleine Standard-Bibliothek mit nach Hause nehmen koennen. Einige rumaenische Brueder konnten an diesen Kursen teilnehmen und sind sehr dankbar dafuer.

Gottes segnende Hand liegt immer noch auf diesem Land. Wir haben das erfahren und sind darueber froh und dankbar geworden. Unsere Geschwister dort sind uns Vorbild im Glauben, in der Treue, im Einsatz. Wir sollten nicht vergessen, sie mit unserer Fuerbitte zu unterstuetzen.

Mrs. Claas ist Gattin des Generalsekretars des Baptisten-Welbundes, Gerhard Claas.



## Die Seite der Frau

Da wir im Jahre 1982 das 75-jaehrige Bestehen unserer Bundesfrauenarbeit feiern, waere es sehr angebracht, wenn wir in unseren Gemeinden dies mit einer besonderen Feier begehen. Schwester Maria Rogalski, die Schreiberin unserer Programmmappe gibt uns im folgenden Artikel Anleitung zur Zusammenstellung solch eines Programmes. Von unserem Bundeshaus in Oakbrook Terrace werdet Ihr inzwischen auch Programmvorschlaege fuer eine solche Feier erhalten haben, die, wenn moeglich, noch in diesem Jahr stattfinden sollte, damit das Opfer dem jetzigen Dreijahresziel zugute kommt. Wenn wir zu diesem Festprogramm zusammenkommen, sollten wir der 75 Jahre Frauenarbeit gedenken, die Frauen ehren, die diese so tuechtig geleitet haben, und die Opfer gebrauchen, um unser finanzielles Ziel fuer die Missionsarbeit zu erreichen.

### N.A.B. FRAUEN FEIERN 75 JAHRE DES DIENENS

### Eine Generation sage es der anderen . . .

Jubilaeumszeiten sind Zeiten der Rueckschau, Zeiten der Erinnerungen an die Vergangenheit, und wie es "damals" war.

Das 75. Jubilaeum unseres Schwesternbundes im Jahr 1982 ist ein guter Anlass zur Rueckschau auf die Frauenarbeit in unseren einzelnen Gemeinden. Sind in Eurem Schwesternverein aeltere Schwestern, die vielleicht schon 30, 40 oder sogar 50 Jahre Mitglieder sind? Sie sind unsere Bruecke zur Vergangenheit und koennen uns viel wertvolle Auskunft geben, wie es "damals" war, vor vielen Jahren, als sie mit ihren jungen Kraeften bei der Frauenarbeit Hand ans Werk legen konnten.

Wisst Ihr, dass in der 1980 Programmmappe ein vorzuegliches Programm enthalten ist, das mit etwas Ergaenzung eine wunderbare Basis fuer solch eine Rueckschau in Euren einzelnen Vereinen bilden kann? Es ist unter dem Titel "Die

Wurzeln und der Ursprung unseres N.A.B. Bundes," von Agnes Buckles Borchert, Edmonton, AB, zusammengestellt und gibt viel interessante Auskunft ueber unsere Vergangenheit. Wie viele von uns wissen z.B. dass schon 1843 die erste Deutsche Baptistengemeinde von Anton Fleischmann in Philadelphia gruendet wurde, die noch heute als "Fleischmann Gedachtniskirche" bekannt ist? Oder, dass schon im Jahre 1885 die englischen Baptisten ein Werk unter den deutschen Einwanderern in Kanada begannen, welches von den Schwesternmissionsvereinen der *englischen* Baptistengemeinden unterstuetzt wurde?

Wir haben dieses Programm mit gutem Erfolg in unserer Oktober Erntedankstunde gebracht, von dem Leitgedanken ausgehend, dass wir fuer die geistliche Ernte, derer wir uns jetzt erfreuen, unsern Glaubensvorgaengern fuer ihre gewissenhafte Pflanzung und Fortpflanzung

von M. Rogalski

der frohen Botschaft Dank schuldig sind. Aber es kann in irgendeinem Monat des Jahres benutzt werden.

Der Hoehepunkt dieses Programmes war ein Interview von 3 aelteren Schwestern, denen die folgenden Fragen schon einige Wochen vorher gegeben worden waren, um ihre Antworten etwas vorbereiten zu koennen:

1. Name, Geburtsdatum und Geburtsort.
2. Kommst Du aus einer glaeubigen Familie? Wieviel Geschwister ward ihr?
3. Wann, wie und wo bist Du zum Glauben gekommen?
4. Wann, wo und wie fingst Du an, in der Gemeinde taetig zu sein? (Sonntagschule, Chor, Frauenarbeit und anderes).

Fortsetzung von Seite 8

Es war im Fruehjahr 1956, als unsere neue Predigerfamilie Fred Ohlmann zu uns, der Glaubens Baptisten Gemeinde in Vernon, BC kam. Im November desselben Jahres wurde ich durch die Taufe der Gemeinde hinzugetan, der folglich auch meine erste Liebe gehoert. Da wir eine Neueinwanderer-Gemeinde waren, bestand noch kein Frauenverein. Unserer Predigerfrau Lena Ohlmann lag diese Aufgabe am Herzen. Mit grossem Eifer und brennender Liebe fuer den Herrn ging sie daran, einen Verein zu gruenden. Leider liess ich mich nicht fuer die erste Stunde der Gruendung einladen. "Das ist etwas fuer die aelteren Frauen" so verbreitete man leise untereinander die Ansicht. Wie toericht von mir, dem Gemurmel Gehoer zu schenken. In den ersten Jahren unserer Ehe wohnten wir mit den Schwiegereltern zusammen. Meine Schwiegermutter war bei der Gruendung dabei. Begeistert erzaehte sie von ihren ersten Eindruecken, und wurde nicht muede, mich zu ermuntern, doch auch zu kommen. Mutter ist nun schon zehn Jahre beim Herrn. Ihr vorbildlicher Wandel, ihre Freundlichkeit, sowie ihr stilles, sanftes Wesen, hatten mich bald ueberzeugt, dabei sein zu wollen. Wir waren nur ein kleine Gemeinde, und innerhalb kurzer Zeit gehoerten alle Frauen zum Schwesternverein.

Ich persoendlich bin Lena Ohlmann fuer vieles dankbar. Mit ihren vielen Gaben und Talenten, verstand sie es, jeden, der willig war, zur Mitarbeit heranzuziehen. In Vernon vertraute man mir auch mein erstes Amt als Schreiberin an, nicht-ahnend, wie wichtig diese ersten Lehrstunden fuer meine Zukunft sein sollten.

Im Mai 1962 trat mein Mann seine erstes Stelle als Prediger in der Bethanien Baptisten Gemeinde in Lethbridge, AB an. Ein Jahr spaeter uebergab man mir das Amt als Leiterin des Schwesternvereins. Hier gab ich weiter, was ich von meiner Vorgaengerin gelernt hatte. Viel Zeit brauchte ich zur Vorbereitung, aber der Herr war gnaedig und die Schwestern geduldig.

In Lethbridge waren die Frauen schon mit der Weiss-Kreuz Arbeit bekannt und im vollen Eifer daran taetig. Ich war wiederum die Lernende. Auch ueber die Missionsarbeit wusste ich noch so wenig. Mit den Programm Mappen wurde ich bekannt. Sie sind mir bis heute eine reiche Segensquelle und unentbehrliche Hilfe. Sieben Jahre spaeter wurde U.S.A. und die Missions Gemeinde in Chicago, unsere neue Heimat. Auch hier vertrauten mir die Schwestern die Leitung fuer viele Jahre an. In Chicago hatten wir das Vorrecht, mit vielen Schwestern-Vereinen unsers Bundes zusammenzuarbeiten. Ich denke gerne an

## Rueckblick

von Hildegard Merke

den Frauen- und Baptisten Welt-Gebets-tag, an die Geburtstags- und Herbstfeiern in unserm Altersheim.

Seit 1979 sind wir wieder Heimkehrer in Kanada. Die Humbervale Park Kirche in Toronto ist unser neues Arbeitsfeld. Eine lebendige Frauengruppe steht hier schon 26 Jahre treu auf ihrem Platz. Ihre besondere Liebe zur Mission, zum Dienen und anderen Freude bereiten wirkt anspornend. Wie konnte ich anders, als mich auch hier in den vollen Dienst der Mitarbeit und Leitung stellen zu lassen. Unser jaehrlicher Missions-Basar ist eine Segensquelle - zuerst fuer uns, weil jeder mit seinem Talent wuchern darf, dann durch der Erloes auch fuer die Missionsarbeit. Ich liebe die Frauenarbeit! Durch die Mitarbeit wachse und lerne ich. Sie ist so vielseitig, und jeder hat eine Begabung fuer etwas. Andere vollbringen, was ich nicht tun kann. Gemeinsam koennen wir fuer den Herrn Grosses tun.

Gewurzelt, gegruendet, wachsend preise ich den Herrn, dass ich zur grossen Familie gehoeren darf. □

Sommerferien! Welch ein schoener Begriff — Jedes Jahr planen Millionen Menschen, die es sich erlauben koennen, eine Ausspannung, eine Erholung, oder einfach eine Aenderung, eine Reise. Es ist bestimmt etwas Feines und auch fuer uns Christen etwas Wichtiges. Wie und wo wir unsere Ferien verbringen und wie wir sie gestalten ist vielsagend.

Juli und August koennen Hoehepunkte im Leben werden. Da oft Ferienplaene fuer das naechste Jahr waehrend der Ferienzeit geschmiedet werden, ist hier ein Vorschlag fuer den Sommer 1982. Wie waere es, wenn wir uns vornehmen, unsere Ferien 1982 so einzurichten, dass wir an der N.A.B. Konferenz in Niagara Falls teilnehmen koennen.

Die Niagara Faelle sind ein weltberuehmtes Reiseziel — ein Ferienort mit vielen Sehenswuerdigkeiten. Doch fuer uns als Baptisten ist die Teilnahme an der Konferenz, die nur alle drei Jahre stattfindet, und wo wir das Werk unseres Bundes kennenlernen, von grosser Wichtigkeit und mit viel Segen und Inspiration fuer die Arbeit des Herrn verbunden.

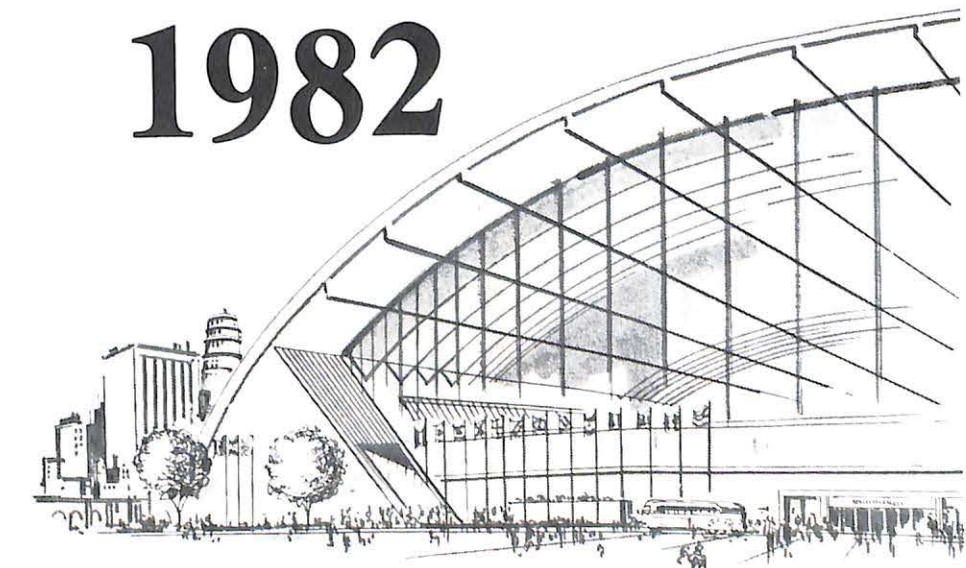
Besonders wir als Frauen sollten alles daransetzen, um an der 1982ger Konferenz dabei zu sein, da in diesem Jahr das 75. Jubilaeum der Frauenarbeit in unserem Bunde gefeiert wird. Es ist die Gelegenheit bei der wir auf das Frauenmissions-

werk der letzten 75 Jahre in U.S.A. und Kanada zurueckblicken und dem Herrn dankbar sind fuer alles, was wir als Frauen in diesen Jahren tun durften.

Das Frauen-Executiv Komitee plant einiges zur Bereicherung der Teilnehmer — auch in der deutschen Sprache,

falls genug deutschsprachende Teilnehmer dabei sind. So nehmen wir uns diese Einladung zu Herzen und machen schon jetzt unsere Ferienplaene demgemaess, um vom 10. bis zum 18. August 1982 in Niagara Falls bei der N.A.B. Konferenz dabei zu sein. E.H. □

# Niagara Falls 1982





## Frage & Antwort

**Frage:** Unser Sohn wird in der Sonntagschule gehaenselt, aus diesem Grunde will er nicht mehr am Unterricht teilnehmen.

**Antwort:** Aus offensichtlichen Gruenden identifiziere ich den Fragesteller nicht. Aus dem weiteren Wortlaut Ihrer Frage geht hervor, dass Ihr neunjaehriger Sohn gehbehindert ist.

Zuerst moechte ich Ihnen in Ihrer Lage Mut zusprechen; darueberhinaus erlaube ich mir Ihnen zu versichern, dass ich fuer Ihr Problem volles Verstaendnis aufbringe. Ich koennte mir uebrigens auch vorstellen, dass Sie mit Ihrem Problem nicht allein sind; es gibt mehr Personen als wir denken, die ein aehnliches Problem haben sich aber an niemanden wenden oder wenden koennen. Ich setze voraus, dass Sie zu Ihrem Sohn ein solches Verhaeltnis haben, dass Sie ihm den Sachverhalt klarmachen koennen. Mit einem blossen Wegbleiben von der Sonntagschule ist diese Angelegenheit nicht aus der Welt geschafft. Versuchen Sie ihm bitte auch klarzumachen, dass wir in einer Welt leben, die leider(!) wenig Verstaendnis fuer andere aufbringt. Es gibt leider auch in Gemeinden Personen, die kein Fingerspitzengefuehl besitzen und sich aus diesem Grunde anderen gegenueber plump benehmen.

Bis zu einem gewissen Grade muessen wir uns in unserem Wirkungskreis behaupten — dieses ist fuer die Entwicklung Ihres Sohnes von grosser Bedeutung — je frueher wir dieses lernen, je besser wird es sein. Wenn wir staendig Zurueckzieher machen,

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

Fortsetzung von Seite 4

5. Wann bist Du diesem Schwesternverein beigetreten.
6. Kannst Du uns einiges erzaehlen, wie die Vereinsstunden damals durchgefuehrt wurden?
7. Kannst Du Dich an etwas Lustiges erinnern, das in Eurem Verein mal passiert ist?
8. Kannst Du Dich an etwas erinnern, was besonderen Eindruck auf Dich gemacht hat?
9. Was bewegte Dich dazu, Deine Kraefte und Gaben Deinem Schwesternverein zur Verfuegung zu stellen?

Einiges von dem was Schwester Frida Streuber, die aelteste der 3 Schwestern aus ihrem reichen Schatz der Erinnerungen uns mitteilte, sei hier kurz wiedergegeben. Schwester Streuber ist die Witwe von Hermann Streuber, der als "der Vater der Immigration" bekannt ist. Sie ist 90 Jahre alt, und schon 57 Jahre Mitglied des Schwesternmissionsvereins der McDermot Gemeinde.

Auf die Frage, wie die Vereinsstunden

damals durchgefuehrt wurden, sagte sie: "Die Vereinsstunden wurden in frueheren Jahren, wie schon gesagt, am Nachmittag in Heimen abgehalten, aber dann doch auf den Abend verlegt in der Kirche. Die Stunden begannen immer mit Singen, Andacht und Gebet. Einige Zeit war Aufruf der Namensliste, worauf jede Schwester mit einem Bibelvers antwortete. Dann Missionsberichte, wie z.B. die Zigeunermission in Bulgarien, welche wir unterstuetzten und anderes Erbauliches. Die Missionsperle wurde gelesen.

Die monatlichen Programme wurden meistens von der Praesidentin aufgestellt und nur zu besonderen Gelegenheiten ein Programmkomitee ernannt. Spaeter wurde auch monatlich ein Krankenkomitee ernannt und eine Schwester diente das ganze Jahr, Karten an Kranke auszusenden."

Ihre Antwort auf die Erinnerung an etwas Lustiges war:

"An etwas Lustiges gerade nicht, aber fuer die Beobachter doch etwas Amuesierendes. Beim Hilfswerk halfen viele aeltere Schwestern mit. (Hilfswerk waren die vielen "Care Pakete" die nach dem

dienen wir nicht dem Herrn, noch unserer Gemeinde, noch unseren Familien. Es gilt all' diese Zusammenhaenge zu beruecksichtigen und auf Ihre bestimmte Situation anzuwenden. Ich bin mir voellig bewusst, dass dieses leichter gesagt als getan ist.

Ich erlaube mir weiterhin, Ihnen einige Hinweise zu geben, die dann hoffentlich zur Hilfestellung werden:

1. Machen Sie den Oberlehrer der Sonntagschule mit dieser Situation bekannt, und ersuchen Sie ihn, die Angelegenheit mit dem Lehrer und den betreffenden Kindern zu regeln.
2. Sie erwaehnen es nicht in Ihrer Frage, aber es koennte sein, dass der Anlass des Haenselns das koerperliche Leiden ist; diese Art von Schikanen muessen unbedingt aufhoeren, hierauf muessen Sie dringen.
3. Sie koennen diesen Misstand nicht sich selbst ueberlassen, nichts regelt sich von selbst; Sie muessen etwas tun — dieses ist uebrigens biblisch.
4. Beten Sie anhaltend in dieser Situation! Ich unterstelle Ihnen mit diesen Worten nicht, dass Sie in dieser Angelegenheit nicht gebetet haetten, ich lege lediglich noch einmal Wert darauf, dieses zum Gebetsanliegen zu machen.

Personen die andere haenseln oder sich sonst ueber Leute laecherlich machen zeigen damit keine Charaktergroesse. Es handelt sich gewoehnlich um Personen, die ein verzerrtes Geltungsbeduerfnis haben und meinen, sich auf diese Weise Wichtigkeit zuzumessen — manchmal sieht man diese Unart auch bei Kindern.

Vielleicht koennten Sie unseren Leserkreis (1.) wissen lassen, ob Ihnen mit diesen Zeilen gedient war und (2.) ob die Situation zu Ihrer Zufriedenheit geregelt worden ist. PD

Krieg nach Europa geschickt wurden). Da gesellte sich dann auch ein aelterer Bruder dazu, weil er auch gerne mithelfen wollte, (wie er sagte). Eigentlich war es ihm darum zu tun, eine Schwester heimzubegleiten — was ihm aber nicht gelang, denn die Schwester schluepfte ungesehen hinaus, oder hatte etwas anderes vor".

Auf die Frage, was auf sie einen besonderen Eindruck machte, antwortete sie:

"Einen besonderen Eindruck machte wohl die Freundlichkeit, mit der wir in der Gemeinde begruesst wurden, die klare Verkuendigung des Wortes Gottes und im Verein die schwesterliche Liebe untereinander und fuereinander. Diese Liebe kam besonders zum Ausdruck nach dem 2. Weltkrieg mit der Weltnot-Hilfe.

Wie da die Schwestern hier gearbeitet haben, kann man sich kaum einen Begriff machen. So etwas muss man gesehen und miterlebt haben.

Schwestern unserer Gemeinde und von Morris und Whitemouth, sortierten... verzeichneten, reinigten, wuschen, und pack-

Fortsetzung auf Seite 8

## Aus Gemeinde und Gemeinschaft

**DEUTSCHE BAPTISTEN MISSIONSGEMEINDE, WINNIPEG, MB.** Am 29. Maerz 1981, ehrten wir als Gemeinde Geschwister Olga und Richard Mueller fuer



Ihre 30-jaehrige Mitgliedschaft und treue Mitarbeit in der Deutschen Baptisten Missionsgemeinde. Bruder Richard Mueller diente in vielen Zweigen der Gemeinde mit grosser Hingabe und Aufopferung. Als Gemeindeleiter diente er uns 16 Jahre lang mit viel Ausdauer und ueberbrueckte dadurch manche Gemeindeschwierigkeiten. Die Gemeindegewuenschten Geschwister Mueller Gottes Geleit auf dem Weg in Ihre neue Heimat in White Rock, BC. Horst Rath, Gemeindeschreiber.

**IMMANUEL GEMEINDE, ST. CATHARINES, ON.** Der Herr baut Seine Gemeinde, und dafuer wollen wir Ihn loben und preisen. Unsere Herzen waren von Lob und Dank erfuellt, als bei unseren letzten zwei Taufen (Dec. 28, 1980 und Ostern 1981) englische junge Leute und auch deutsche aeltere Leute den Glauben an Jesus bekannten. Welch ein Wunder, wenn man miterleben kann, wie Gott Menschen umwandelt, sogar noch im Alter. Wir sehen in allem, dass wir in beiden Sprachen eine Aufgabe in unserer Stadt haben.

Am 2. und 3. Mai waren wir die gastgebende Gemeinde fuer die Glaubenskonferenz Ontarios. Da unsere Kirche nicht genug Raum hatte fuer die etwa 700 Menschen, versammelte sich die Festgemeinde in einer naheliegenden Mennonitengemeinde. In beiden Sprachen wurden wir neu aufgefordert, als Familien dem Herrn treu zu folgen und ein wahres Vorbild in der Welt zu sein. Es herrschte ein Geist des Friedens und der Liebe. Besonders bemerkenswert war der gute Besuch der Jugendlichen aus allen Gemeinden. Maennerchor, Gemischter Chor und Jugendchor fuellten die Plattform und priesen Gott durch ihre Lieder. Moegen wir treu unserm Heiland dienen, damit wir allezeit bereit sind. Rev. Fritz Goliath ist Prediger der Immanuelgemeinde. Berichterstatter, Gerlinde Weinert.

**GOLDENE HOCHZEIT.** Geschwister Reinhold und Maria Hettig, geborne Lemke, koennen am 21. Maerz 1981 auf 50 Jahre glueckliches gemeinsames Leben mit des Herrn Fuehrung zurueckblicken. Mit dankbarer Freude haben die Gemeinde und die Kinder des Jubelpaares Pred. Richard Hohensee und Frau Inge, Dieter Hettig und Frau Rita, und Freunde das Fest ausgerichtet.



Im Jahre 1931 wurden Reinhold und Maria von Graf von Jaeschendorf und Pred. Carl Dajewski mit Psalm 84,12 in Gross Hauswalde, Kreis Mohringen getraut.

Seit frueher Jugendzeit waren sie beide Kinder Gottes und gehoerten der Gemeinde in Lessen, Neubrueck an. Als junges Ehepaar zogen sie dann nach Wittmannsdorf, Kreis Osterode und wohnten dort bis Ende des Krieges.

Im Jahre 1952 wanderten sie nach Kanada aus und gruendeten ihr neues Heim in Winnipeg, MB. Sie schlossen sich der McDermot Baptisten Gemeinde an, wo sie bis zum heutigen Tage treue und aktive Mitglieder sind. Christel Spletzer Reporterin.

**IMMANUEL - KIRCHE, LOS ANGELES, CA.** Ferdinand und Olga Adam wurden am 12. Mai 1921 in der Gemeinde Neubrueck, Westpreussen, von Pastor Sommer getraut. Am Sonnabend, den 16. Mai ehrte die Immanuel-Gemeinde, Los Angeles, das Jubelpaar mit einer besonderen Feier in der Kirche. Ein Teil der Familie mit etwa 100 Gaesten vereinigten sich zu Lob und Dank mit dem Jubelpaar. Geschwister Adam haben drei Kinder: Hildegard, Frieda und Harry, die in Rochester und San Gabriel leben. 1930 wanderte das Jubelpaar in Amerika ein und lebte in Rochester, NY. Im Jahr 1969 zogen sie nach Phoenix, AZ und 1979 nach San Gabriel, CA. Olga Adam, geb. Werner wurde Ostern 1912 von Pastor Sommer in Neubrueck getauft und Ferdinand Adam kam im February 1947 in Rochester zur Gemeinde.

Beide erfreuen sich noch guter Gesundheit und nehmen am Gemeindeleben regen Anteil. In Rochester war das Haus Adam ein Gaestehaus vieler Seminaristen unseres Predigerseminars. L. Hans, Gemeinderschreiber.

KOMMT 1982 ZUR

### N.A.B. Bundeskonferenz!

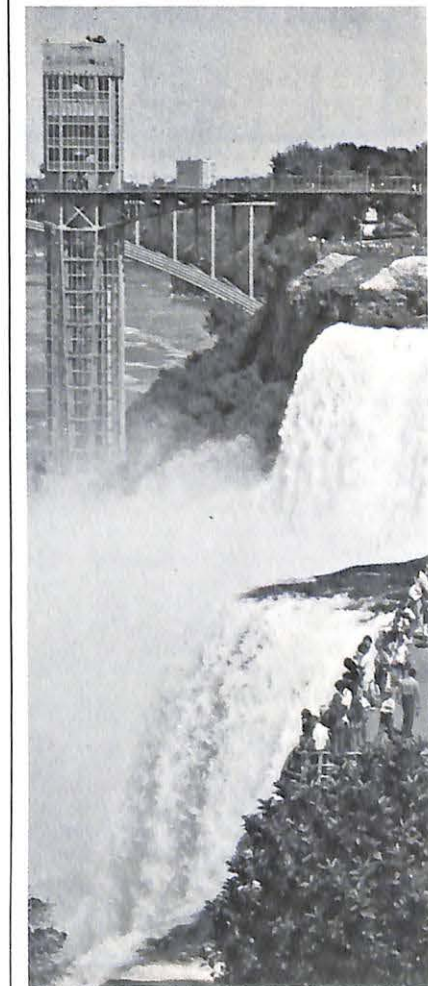
Sie findet vom 10. - 15. August 1982

in Niagara Falls, New York statt.

Ihr werdet reiche Segnungen durch

Gemeinschaft und

Bibelstudium erfahren.





Fortsetzung auf Seite 4

ten, und die Brueeder nagelten die grossen Kisten zu, die nach Deutschland geschickt wurden.

So etwas miterlebt zu haben, laesst keine Frage ueber christliche Naechstenliebe aufkommen und laesst einen tiefen Eindruck zurueck."

Auf die letzte Frage sagte sie: "Nachdem ich die Liebe Gottes erfahren habe und bekannte, dass Jesus mein Heiland und Erloeser ist, der sein Leben auch fuer mich geopfert hat, muss ich meine Dankbarkeit erweisen und etwas tun und mithelfen, damit auch andere diese grosse Liebe, die mir zuteil wurde, erfahren duerfen."

Ein Feuer wird entfacht durch einen

kleinen Funken, Und durch ein Wort erwacht, wer in der Suend' versunken; Durch Gottes frohe Botschaft, durch den, der's mit ihm wagt, durch den, der's weitersagt.

**BERICHTIGUNG**

Der Artikel "Die ganz gewoehnliche Frau" (Mai, Seite der Frau) wurde nicht wie angegeben von Mrs. Elisabeth Babbel geschrieben, sondern von ihr eingeschickt.

**Todesanzeigen**

ADAM EIFERT wurde am 27. Oktober 1902 in Soltvadkert, Ungarn geboren. Er lies sich im Alter von 16 Jahren taufen und wurde ein treues Glied der Gemeinde. Im Jahr 1929 vermaehlte er sich mit Maria Felder in Tab, Ungarn. Die Ehe war mit drei Kindern gesegnet. Der Krieg und die darauffolgende Flucht brachte die Familie nach Deutschland. Sie schlossen sich der neugegruendeten Fluechtlingsgemeinde in Bissingen/Bietigheim und spaeter der Gemeinde in Stuttgart an.

1952 wanderte Adam Eifert mit seiner Familie nach U.S.A. aus. Er war Glied der Foster Avenue Gemeinde und der Baptisten Missionsgemeinde in Chicago. 1968 zog er mit seiner Frau nach Florida in den Ruhestand und war Mitglied in der First Baptist Church of Vero Beach und der Palm Bay Baptist Church.

Am 20. April 1981 ging Adam Eifert im Alter von 78 Jahren heim zum Herrn. Die Beerdigung fand in Vero Beach, Florida, statt. Dr. Chalmes Holmes hielt die englische und Dr. Ladisla Biro die ungarische Traueransprache. Schwester Emilie Lotz sang in drei Sprachen. Es betrauern seinen Heimgang seine Frau Maria, die Kinder: Adam Eifert, Jr.; Maria Tetzlaff und Familie; und Eva Helwing und Familie; vier Brueeder, zwei Schwestern, sowie ein grosser Verwandten- und Bekanntenkreis.

REINHOLD WEGNER wurde am 28. Sept., 1906 in Janovka, Wolhynien, Polen geboren. Als 15-jaehriger Knabe wurde er von Prediger Jeske getauft im Glauben an Jesum Christum. Am 13. Dez., 1929 heiratet er Adina Mueller. Gott schenkte dieser Ehe zwolff Kinder von denen zehn in Europa geboren wurden und zwei noch in Kanada. Fuenf von ihnen starben noch in Europa.

Im Jahre 1948 wanderte Br. Wegner mit seiner Frau und fuenf Kindern nach Minitonas, MB, aus, wo er zwei Jahre blieb. 1950 kam er mit seiner Familie nach Winnipeg, wo er sich der Deutschen Baptisten Missionsgemeinde anschloss.

Nach schweren Arbeitsjahren zog er mit seiner Frau 1973 nach White Rock, BC, um den Ruhestand zu geniessen. Dort wurde er Mitglied der Immanuel Gemeinde in Vancouver.

Nach zunehmender Schwaeche und Krankheit wurde er am 12. 1981 von seinem Herrn heimgerufen. Als Trauernde hinterlaesst er seine Frau, Adina, und sieben Kinder und ihre Familien: Agathe Marohn, Milda Klaus, Anna Gutowski, Roy, Henry, Lily Laser und Ruth Lange. Auch betrauern ihn 17 Enkelkinder, 3 Urenkel und 5 Geschwister.

JULIUS EISBRENNER wurde am 17. Jan. 1888 in Valentinov, Wolhynien geboren. Sein Leben stand unter den grossen Einwirkungen der beiden Kriege. Im Ersten Weltkrieg die Flucht nach dem Osten, nach dem Zweiten die Uebersiedlung nach Ost- und schliesslich Westdeutschland. 1955 kam Br. Eisbrenner nach Kanada, wo er erst in Dryden, seit 1957 in Hamilton und seit 1977 in Toronto, ON, wohnte. Seine erste Lebensgefahrtin begrub er in Wolhynien, die zweite 1949 in Westdeutschland. 7 seiner

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1 So. 210 Summit Ave.,  
Oakbrook Terrace, IL 60181.

13 Kinder gingen ihm ebenfalls im Tode voraus. 1920 wurde er von Pred. Tutschek in Rosyschil getauft. Noch auf seinem Sterbelager, im hohen Alter von 93, bekannte er froh seine Ergebenheit an seinen Heiland Jesus Christus. Seinen Heimgang betrauern seine 6 Kinder und ihre Familien: Alfred (Reutlingen), Emil (Burlington), Robert (Dryden), Hilde Gruener (Hamilton), Meta Kinitz (Toronto) und Martha (Toronto); sowie viele Freunde in den Gemeinden Hamilton und Toronto. Die Beerdigung fand am 28. April, 1981 in Toronto statt.



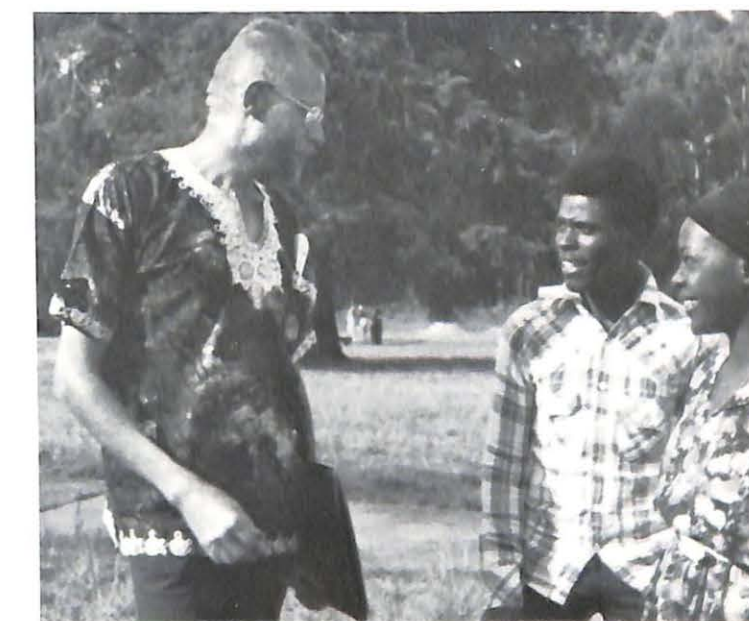
Plaiting our hair for the official photo . . .



Eating, too . . . Mrs. Bunyui, chaplain's wife, was a head cook one weekend. Missionaries also introduced us to American food.



Getting our picture taken by Nancy Palmer



Hearing from missionary doctor, Jerry Fluth . . . immunization . . . passports . . . paper work: written permission from our husbands to leave for the tour; proof from the school principal that we've paid our school fees; permission from the government to leave our jobs . . . technicalities.



# WOMAN'S WORLD

## One Woman . . . Used by God

by Nettie  
Vander Schrier,  
Parma Heights,  
OH



With my elbows on the kitchen table and my head in my hands, I was trying to sort out my puzzled mind. It had been three days since our 16-year-old son, Paul, had started to attend a vocational high school, majoring in communications electronics. Paul had always been a quiet, pleasant person but not at ease in groups; now, however, he came home talking about his many friends. But a bigger surprise was his uncontrollable appetite. Never given to above-average food intake, he now came home and swallowed two or three pieces of cake and a milkshake, followed by a bowl of homemade soup and the question, "When is supper ready?" The first day I had smiled—I love a good eater, as any Mom would. Tuesday, I thought it must be the changes affecting him temporarily. But now on Wednesday, I somehow felt suspicious.

I called Paul to the kitchen. Handing him pen and paper, I told him to sit down and make a list of every food item he had eaten that day. He gave a big sigh and said, "Well, Mom . . . I know it's wrong, but I'm almost the winner—those games are a lot of fun!"

I was puzzled, so he explained. "They have pinball machines in the cafeteria, and they cost a quarter a game. Mom, I'm so good at it, I'm almost the winner from all of the kids! Those games are a lot of fun! I'm sorry I used all my lunch money—but I promise that as soon as I'm declared winner, I'll quit!" With more questioning, I discovered that a large part of the student body stood in long lines to play those pinball machines, using their lunch money, and more.

I was shocked. A few months before we had received a letter, sent to all parents of children who were going to attend the vocational school, asking us to vote to exchange the smoking lounge for a recreational area where kids would read or play games between classes and after lunch hour. My husband and I had found it a splendid idea, visualizing games like chess or Scrabble . . . and I know most parents thought this way. Even the school board itself had undersigned that same concept, and now, instead there were pinball machines.

And what would my Lord say about this? We had tried to teach all five of our children to live a separated life in Christ in every part of their lives. How could we bring Paul to see this in the right light?

I pleaded with God all night. I tried to talk myself free with, "Lord, this world is so bad, and what can I do—I am just one person, Lord—if I say something, the other kids will make it so hard on our shy Paul . . . Lord," I begged, "maybe it is not as bad as it seems." And then, finally, "Lord, I'll take a look myself . . . and whatever your will, I'll obey."

Morning came, and Paul left in gloom, for his father had forbidden him to play—and he was almost the winner! Jake, my husband, went to work unhappy, and I dressed in my Sunday best, for I had to represent all I believed in. Confident that Jesus was with me, I entered the school just as classes started. The person at the front desk directed me to the new cafeteria, and I soon found myself in what looked like a complete casino! There were about a dozen of the modern shiny pinball machines—no wonder Paul and his friends could not resist playing. It flashed through my mind that if the entire student body was exposed to those devilish machines daily for the next two years, it would be difficult for them to resist later on and would leave them ripe for other kinds of gambling, also.

As I stood there, I claimed the power of God's Holy Spirit. "Lord, give me the nerve to speak out, even if I remain alone in this fight. Help Paul to under-

stand my need to do this, for I cannot have peace with this evil!"

I was made battle ready, but not rebellious, just patiently determined to have those machines removed.

I hastened to the office of the man responsible for the placing of the machines, and found myself facing a strong, self-reliant man. But I stood not as a loser—I knew that my Lord and I always count as a majority!

When he proudly admitted his responsibility for the machines, I informed him that they would have to be removed, and that I would use any means possible of informing other parents who had unknowingly agreed to such a use of the recreation area.

Then he became threatening: "Do you know what those kids could do to your home and property if you took those machines out? They think those machines are great, and they can cause real trouble for you and your son!"

A second man arrived, and rather than stay and be pressured, I left to think of what my next move should be.

In the car Satan again nudged me: "See what a fool you made of yourself—think what it will do to Paul—what can you do all alone?"

But again I claimed my Savior and Lord, and drove to the Board of Education building, asking to speak to the superintendent of schools. There I was told that the vocational school was under the jurisdiction of five different city districts and independent of the regular schools. I went home exhausted, feeling no nearer to a solution, so that evening I called several Christian friends on the prayer chain, and soon hundreds of fellow Christians were praying as I searched for an answer to the situation.

The next morning I awoke to the idea, "What about the school board meeting!" City hall gave me the names of the board members, and also the news that the monthly meeting would be held the following Monday. But when I phoned the chairman of the board, although receptive, he regretted that the agenda for the next meeting was full, and he could not give me a spot unless I had written signatures from parents or interested people in all five districts representing the school.

Then I was doubly discouraged. I had two weddings to attend the following day, Saturday. How could I get signatures from five widely scattered districts? Again I called the prayer chain,

wishing that someone would volunteer to help, but not wanting anyone involved unless they came of their own free will and with the conviction that God wanted them to be involved. That evening, I wrote up a petition, not speaking as a Baptist, but rather as a representative of all faiths involved in the school, and putting the emphasis on the need for moral stability and requesting that the machines be removed.

That Saturday morning, Paul was still sleeping and Jake at work as I left the house. My first stop was the gas station, and before I left there I had the signatures of our regular attendant and three of his customers. One of those customers was a woman who said I should come to her neighborhood, and, though very nervous about approaching strangers, I took her advice. The first person I approached was a man walking his dog. He was a Christian, and supported me in my quest, also directing me to many other homes. In 45 minutes I had 29 signatures from that district.

My next stop was a large discount store where people were waiting for the doors to open. Before I left there, I had signatures 89 and 90.

I only made it to one wedding on that Saturday, but by Monday I had 115 signatures from all of the five districts. In preparing for the meeting that night, I was led to check on the ordinance which a school would need to get a permit for a pinball machine and found instead a ordinance which read that no school can be given a permit to place any device on their property that would encourage gambling. Our own son had said that he had bet his friend that he would win! So I asked to see the permit that his school had been given. Red-faced officials admitted that they had not issued one, and the mayor, who was facing re-election, assured me that he would not sign a permit.

A call from a Christian friend let me know that she and four others were going to come to the meeting with me, to sit behind me and be in prayer during the meeting. I was overjoyed! And again the prayer chain was alerted and began to pray for the outcome.

When we arrived, the entire board was already there, along with reporters from two major Cleveland papers who had somehow heard that the issue of the pinball machines would come up. The two men from Paul's school were also there, looking very confident that their position would be supported when they

demonstrated my inability to plead my case. I went quietly to each board member, introducing myself and showing them the petition, trying to be not a disturber but a builder, representing first of all my Lord and Savior and, secondly, every citizen who believed in moral stability for our children. I was given the first spot on the agenda. I simply reminded the board of the law about devices which encourage gambling, handed them the petition, and asked them to use their power to remove these machines from school property—then sat down. For an hour the debate went on, including attacks on Paul and

myself by the men from the school. But the board was most gracious, and voted unanimously to have the machines removed—so that ten days after those machines had been placed, they were taken out of the recreation area of the vocational school, as TV cameras recorded the incident.

Our son, Paul, stayed home for that day, but never was threatened beyond endurance. My neighbors were concerned about reprisal toward our home, and watched through that night, but even our property was protected. To God be the glory! And, yes, God and one person *are* always a majority!

## Up the Stairway

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



"Submission"? Really, gals, it's not a dirty word! It may be a battered word these days, but to the Christian woman, it is one that demands some research. The Stairway is easier to climb when one has a correct concept of submission.

"Submit" does not mean "obey." It is a loving word which means to RESPOND to one's husband as unto the Lord.

God designed men to be initiators and women to be responders. It is a functional difference, not a status of superior versus inferior, or boss versus slave.

Christ is in submission to the heavenly Father; yet Christ and the Father are *equal* and *one*!

Competition is totally unnecessary and unbecoming in such a relationship, and there is no room for a demanding or critical spirit.

Two souls in the ideal marital union complement each other and become interlocked in teamwork.

Submission is an attitude. It does not stifle one's personality or cause it to shrink or grow stale. It is not a position of depravity but of love and nour-

ishment. It produces an environment in which women are free to blossom into the beautiful, fulfilled flowerage that God originated.

The *happy*, submissive wife CHOOSES to submit, and ALLOWS her husband to be the leader of the household. She encourages him, because she is his executive assistant.

She is capable, industrious, intelligent, organized, efficient, romantic, warm, tender, and gracious. She works hard and is very creative. She spends time on and for herself, and makes sure that she has done her part to meet her husband's needs and those of the children.

She reads, attends classes, and has work or projects of her own as her schedule allows. She is attractive and dresses sharply (and in becoming colors). She sets priorities. She is a list maker. Her body is physically fit. She is truly a balanced person—mentally, physically, emotionally, and spiritually. She spends time with her Creator! Read about her in Proverbs 31:10-30.

Many of God's women read the Genesis account of God's curse to women and zero in on the aspect of painful childbirth. Somehow they are conditioned to overlook "part b" of Genesis 3:16 which says that she will welcome her husband's affections, and he will rule over her. God knew that where two or more are in a close relationship there has to be a leader in order for things to run smoothly. He knows what's best for us. Who would want to dispute his wisdom? His marriage design is perfect.

*Thank you, Lord, for showing me your truth! The more I submit to you, the more I enjoy my womanhood!* □



# 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.

## Family Life Evaluation

Take a few minutes and rate your family life. Give each statement a numerical value: 4—always; 3—usually; 1—sometimes, and 0—never.

- Does our family have grace before each meal?
- Are discussions about Christian lifestyle and the church a normal part of family conversations?
- Do all family members express and receive unconditional love—whether they are good, bad, nice, clean, dirty, obedient, belligerent, or helpful?
- Do parents apologize to children when they have acted unfairly, lost their tempers, or otherwise discredited themselves?
- Does our family worship together each day, i.e., read the Bible or material commenting on the Bible and/or pray?
- Does our family budget include at least the tithe, one-tenth of our income, set aside for the Lord's work?
- Do parents examine themselves to correct faults which may be a hindrance between them and their children?
- Do family members do things together each week—games, picnics, hobbies, trips, vacations, singspirations, shopping, sightseeing, sports, bike riding?
- Except for absences because of illness, does our family attend church together at least once per week?
- Do we naturally and normally turn to God at times of blessing as well as times of hardship?
- Do we call upon God's resources to resolve the ongoing concerns of each family member—from school issues to problems at work or the office?
- Do all family members unite in prayer for major personal or family concerns?
- Do family members give recognition to each other's achievements?
- Do family members encourage each other?
- Do family members try to communicate and understand each other?
- Are family members involved in spiritual outreach through witnessing, evangelizing, discipling, counseling?
- Is our family building a series of positive experiences which are high points of togetherness?
- Are parents united in establishing and enforcing family standards for children?
- Do children perceive the father as the spiritual and disciplinary leader in the home?

How did you rate? 76—You're kidding, get serious! 57-75—Excellent! 37-56—Good. 22-36—Needs improvement. 1-21—Poor. 0—Impossible, no family's that bad! (by L. Ted Johnson writing in *The Standard*, published by the Baptist General Conference.)

## A Litany for a Lucky Country

For those whose dreams of freedom and equality inspired our nation, we give thanks, O God.

For those whose sacrifice and courage preserved this country in times of danger and indifference, we give thanks, O God.

For all who quietly yet firmly resisted wrong without bitterness or vengeance, We give thanks, O God.

For leaders who have placed righte-

ousness and justice before concern for prestige and popularity, we give thanks, O God.

For the multitude of citizens whose hope and deeds of mercy are known only to you, we give thanks, O God.

From good intentions gone astray in this country and across the earth, O Lord, deliver us.

From the irresponsible use of natural resources and military power, O Lord, deliver us.

From a narrow patriotism which ignores the needs and welfare of all people, O Lord, deliver us.

From a preoccupation with the past

and a refusal to confront the future with faith and vision, O Lord, deliver us.

From false pride and blindness to our nations' frailty, from complacency and timidity in speaking the truth, O Lord, deliver us.

That the leader of our country and all executive officers, legislators, and justices may govern wisely, Lord, send forth your Spirit.

That the people of this land may dwell together in unity without fear, Lord, send forth your Spirit.

That we may proclaim good news to the poor, release to the captives, recovery of sight to the blind, and lib-

erty to all who are oppressed, Lord, send forth your Spirit.  
That the kingdoms of this world may

be taken up into the reign of your eternal Kingdom, Lord, send forth your Spirit.

(written by members of the Rosanna Baptist Church, Victoria, Australia.)

## 12 Myths About Careers

by John William Zehring

**Myth No. 10: I Should Become a Minister or Missionary to Serve God Full-Time.**

Serving God is what you do with your life, not just your job. Of course, some choose church occupations. But that is not necessarily the same as ministry. Ministry is an *attitude*, not a *job*. It

involves those who are ordained and those who are not. It includes those with extensive professional training and those without.

There are many church occupations ranging from industrial chaplain to business manager to designer, and including fields of education, health, business, social service, communications, and others—as well as the traditional church vocations.

A number of people have found their ministry in a vocation, working in a secular occupation but intentionally design-

ing their time off the job to minister through community service, volunteering, church work, and other ministries.

Full time church work does not make you holier than anyone else. What is important in God's eyes is whether you seek to serve him as your master in all of life. (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.)

## If You're Ever Going to Love Me

If you're ever going to love me, love me now

while I can know all the sweet and tender feelings which from real affection flow.

Love me now, while I am living;  
do not wait til I am gone and then

chisel it in marble—warm love words on ice-cold stone.

If you've dear, sweet thoughts about me, why not whisper them to me?

Don't you know 'twould make me happy and as glad as glad could be?

If you wait till I am sleeping, ne'er to waken here again,

there'll be walls of earth between us, and I couldn't hear you then.

If you knew someone was thirsting for a drop of water sweet,

would you be so slow to bring it?  
Would you step with laggard feet?

There are tender hearts all round us who are thirsting for our love.

Why withhold from them what nature makes them crave all else above?

I won't need your kind caresses when the grass grows o'er my face;

I won't crave your love or kisses in my last low resting place.

So, then, if you love me any, if it's but a little bit,

let me know it now while living.  
I can own and treasure it.

(Author Unknown)

## Six Characteristics of Strong Families

Dr. Nick Stinnett, chairman of the Department of Human Development and Family, University of Nebraska, has authored two books on marriage and family. From an extensive study of 130 "strong families," he reports these characteristics:

- Strong families do many things together as families.
- Good communication patterns are evident in strong families.
- Appreciation marks their interac-

tions with each other.

4. Strong families evidence a commitment to promoting family happiness and happiness for others in the family.

5. Strong families show a high degree of religious orientation.

6. Strong families deal with crises in a positive way. (From *UPDATE*)

esteem were parents who:

- felt good about themselves;
- treated the child as a responsible individual;
- displayed and verbalized affection;
- gave praise for accomplishment;
- accepted the child's limitations;
- were interested in the child and his activities and showed it;
- expected the child to have opinions of his own and made opportunities for the child to share them;
- set clear, fairly strict limits and applied these limits consistently;
- explained a lot and avoided arbitrary actions;
- involved the child in establishing limits and working out principles of behavior. (From *Christian Ed. Potpourri*)

## Building Self-Esteem in Children

According to Dr. Gay Hubbard of Rockmont College, parents who were found to have children with high self-



# Church Extension Project

## Metropolitan Is Moving

by Ted Keck

A dusty, dry drive into the country, bouncing over chuckholes, took us to the property which we had purchased for our new church site. The only neighbor we had was a weathered, two-story farmhouse a quarter of a mile farther from town.

Three years later as we drive along the wide, newly-paved street, we are no longer leaving Fargo. Condominiums, apartments, and split-level homes welcome us. People surround us—working in their yards, driving, in their homes—even a new store attracts people.

Except for the mountains of dirt, building materials, and the construction crew's work trucks and battered trailer surrounding it, the outside of our church appears to be near completion.

Inside you would find half a dozen men and a lady or two poking insulation into the walls, building another wall, or measuring the next piece of plasterboard.

Each week as we meet for morning worship at the motel, the level of excitement rises, as we realize the time is near when we will move into our new building this summer. This means no more carrying songbooks; no more laying tables on edge to form walls for classes; no more listening to the cooks in the motel's kitchen as they talk and rattle dishes; no more trying to ignore the music on the intercom as we worship; no more paying \$70 weekly to rent a place to meet.

*The Rev. Ted Keck is pastor of Metropolitan Baptist Church, Fargo, ND.*

God has provided in miraculous ways for our church building. Some of the donations we have received are:

- an organ from a lady in a neighboring church
- some stacking cribs given by a church in town
- a stove for our kitchen
- a pulpit and communion table
- a turntable for our PA system
- a decorative cross for the outside of the building.

It is exciting to anticipate what God will provide next.

Our church program has kept us as busy as a "full-fledged," adult church. Attendance in our Sunday worship service averages in the 50s. There are 16 ladies in our women's group. We are actively using the Evangelism Explosion program.

Most of our neighbors are young families with children. In April a young couple with two young girls came to visit our service. They live next to our building and have watched with interest as it has been built. They moved here from the west coast and want a place "near home" to worship. We look forward to a growing Sunday school and youth groups.

Our people are determined and enthusiastic about finishing our church building. We give faithfully of our tithes and offerings. But, we are few in number and payments on a new building are high. We ask you to join us as we give our best to Christ. Won't you give today by sending your contributions to: *North American Baptist Conference, 1 South 210 Summit Avenue, Oakbrook Terrace, IL 60181, designated for Metropolitan Baptist Church, Fargo, ND.*



Members of Metropolitan Baptist put up plaster board



The sanctuary under construction



Metropolitan Baptist Church is surrounded by a new community. The Rev. Ted Keck (inset) is pastor.



## A New Church in a Mountain Valley in Alberta

by Allen Wilcke

Crowsnest Community Baptist Church is located in a mountain valley in Southwest Alberta. To be more precise, it is in Blairmore, the center of several communities which amalgamated in 1979 to form the Municipality of Crowsnest Pass. The others, Bellevue, Hillcrest, Frank, and Coleman, range from east to west along an eight-mile stretch of Highway 3, as it makes its way toward the Crowsnest Pass summit at the British Columbia border some twelve miles away.

The church has experienced ups and downs since the church extension work was initiated in September 1979. This has occurred largely because of families being relocated from the area due to job transfers. In spite of this, a spirit of expectation and hope has never waned. At the present time, the community looks forward to increased growth along with the upswinging coal industry. Meanwhile, the congregation rejoices as it reports the addition of several young families in recent weeks. These additions have come both from transfers into the Pass and from rededication and conversion of persons already resident.

Currently, two Bible study groups meet during the week. It is apparent that through these others will soon become interested in the work of the church. Persons not now associated with the church meet regularly in these groups together with some who are already active. Through the winter, about thirty-five persons have worshipped regularly on Sunday mornings under the leadership of the Rev. Herman Kesterke, pastor. The congregation expects that by the time this report is published that number will have increased.

Church services have been held in Isabelle Sellon Elementary School in Blairmore since the church extension work was initiated in September 1979. The morning service is preceded by Sunday school for all ages. Evening services are held on alternate Sundays. The other Sunday evenings are given over to opportunities to visit and participate in home fellowship.

The congregation is excited about the prospects for land and a building. Though land suitable for a church is in very short supply, a couple of sites have been located by the building committee and are now under active consideration by the congregation. Building activity is becoming vigorous, and since serviced or soon to be serviced land is scarce, land for a church must be purchased in the very near future if the church expects to be able to locate centrally.

The congregation has also been blessed by the fact that, since the church was established, interest in church activity and Bible study has increased among most church groups in the Pass. Also, one other denomination has extended its work to the Pass. God is working here, and we are glad to be a part of it.

*Contributions for this church ministry may be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, designated for Crowsnest Community Baptist Church. □*

*Allen Wilcke is the moderator of Crowsnest Community Baptist Church, Blairmore, AB.*



Pastor Kesterke guides the congregation "in remembrance of Christ"



The primary Sunday school class meets in a school classroom...



...as does the adult Sunday school class



## our conference in action

### WEDDING ANNIVERSARIES

Mr. and Mrs. Karl Schmuland, Riverside Baptist Church, Windsor, ON, former members of Fenwood and Melville, SK, Baptist Churches, celebrated their 60th wedding anniversary on Jan. 5, 1981. They have two sons and five daughters: Rev. Kenneth, Edward, Gladys, Margaret, Elsie, Ruth and Lois.



The church hosted an evening reception in their honor, at which time a program was given by members of the church.

**RED DEER, AB.** With joy and thanksgiving, the Community Baptist Church held its first service in the new church building, March 1, 1981. It was exactly three years to the day that the church was first started. The church choir sang, and some special music from the N.A.B. churches in Olds and Carbon was presented. The Rev. Isador Faszer, area secretary, was guest speaker.

Lunch was served to 200 guests and members. This was followed by singing and praising the Lord.

The Rev. LeRoy Moser is pastor. (Irma Edel, reporter.)

**HEBRON, ND.** First Baptist Church presented its biennial all request musical program recently with a variety of musical groups singing.

People of all faiths from the community as well as guests from out of town attended this inspirational service. The offering was received for the building fund with prospects of relocating. The Rev. Herbert Schauer is pastor. (Mrs. Walter Kitzan, reporter.)

**SUMNER, IA.** Six persons (pictured) were baptized upon their confession of



their faith in Jesus Christ as Savior and Lord at the First Baptist Church. They were extended the hand of fellowship in April by Pastor Dan R. Payne. (Retha Menke, reporter.)

**SWAN RIVER, MB.** An Easter musical, "Worthy Is the Lamb," was presented during the Easter season by an interdenominational choir, directed by Mrs. Myrna Gabona, at the Temple Baptist Church.

An Easter sunrise service was enjoyed by members and friends at Temple Baptist Church, as they gathered to celebrate the resurrection of our Lord and Savior. A pancake breakfast followed this service. The Rev. Leland Bertsch is pastor. (Kay Betcher, reporter.)

**EMERY, SD.** The Senior C.B.Y.F. of the Baptist Church hosted a "soup and sandwich" farewell supper in honor of Missionary Lucille Wipf, a member of this church. The young people, with their director, Jim Derman, had charge of the evening program. Members of the Plum Creek Baptist Church, with their pastor, Alan Effa, were also in attendance. Miss Wipf returned to Japan in April.

The Rev. David Korb is the pastor of First Baptist. (JoAnn Weber, reporter.)

**WINDSOR, ON.** Five persons (pictured) followed the Lord in baptism and were received into the membership immediately following the baptismal service at



Bethel Baptist Church recently. Since the service took place in the afternoon, it was followed with a time of fellowship. A good number of unchurched people attended. (Pastor Walter Foth, reporter.)

**EMERY, SD.** The First Baptist Church extended the hand of fellowship to eight new members on Easter Sunday. Six young people who were baptized on Palm Sunday evening and two adults joined by transfer of letter.

At the evening service, the cantata, "No Greater Love," was presented by the choir under the direction of Jim Derman, youth and music director.

The Rev. David Korb is the pastor of the church. (JoAnn Weber, reporter.)

**MEDICINE HAT, AB.** Temple Baptist Church rejoices in the public commitment to Jesus Christ of eight young adults who

were baptized recently by the Rev. Norman W. Dreger. These and four others, including the interim pastor, the Rev. and Mrs. Paul Hunsicker, joined the Church.

Two groups from the North American Baptist College presented an outstanding challenge and musical ministry recently.

The church was involved in the Barry Moore Crusade held in Medicine Hat during May. (Gertie Grose, reporter.)

**PARKERSBURG, IA.** John and Jakoba Conrads (pictured) were honored during a morning worship service followed by a potluck dinner for their faithful service of more than 29 years as church custodian at Calvary Baptist Church.



A plaque was presented to them by John Jolley, trustee. This is one of the many ways John and Jakoba have served their Lord and our church family. The Rev. Lanny Johnson is pastor. (Bonnie Buss, reporter.)

**LANSING, IA.** The fourth annual Iowa Association ladies retreat was held at Central Baptist Camp, Lansing, IA, in April. One hundred women from 14 of the 15 Iowa churches attended.

Mrs. Gladys Peterson, Sioux Falls, SD, guest speaker, challenged the women from God's word on the theme, "Today's Woman Grounded in God's Love."

Janice Spree presented "Meditation in Art," sharing her talent of painting with oil.

The planning committee was Ruth Bleeker, Steamboat Rock; Joyce Limburg, Aplington; Maxine Hulsing, Elgin, and Verdelle Gast, Steamboat Rock. An offering of \$1,461 was taken for Central Baptist Camp. (Verdelle Gast, Iowa Association president.)

**GRAND FORKS, ND.** Grace Baptist Church has experienced significant blessings under the leadership of the Rev. Les Albus, interim pastor.

Four persons were baptized; these along with five others, who were received by testimony, were extended the hand of fellowship.

On Easter morning, the young people presented a beautiful sunrise service, after which the Men's Brotherhood served breakfast.

A drama team from "Jews for Jesus" presented "Christ in the Passover," a dramatization of the Passover, which was a learning experience.

A Mother-Daughter Tea was thoroughly enjoyed by many.

A beautiful and moving musical/drama, "Home Again, Portrait of a Family," under the direction of Joanna Derman Lerud, was presented. (Mrs. Fred Kranzler, reporter.)

**BEULAH, ND.** Two baptismal services have been held at the Immanuel Baptist Church since the dedication of the new sanctuary. At the first service, five were baptized and at the second service, eight persons (pictured).



Recently, they and eleven others were welcomed as members of the church. The Rev. Gordon Voegel is pastor. (Rose Voegel, reporter; Wayne Carner, photo.)

**PRINCE GEORGE, BC.** Four persons followed the Lord in baptism at College Heights Baptist Church during the morning worship service recently. These persons, in addition to seven others, were welcomed into the church fellowship.

It is encouraging to see the church growing and to see many of these persons serving in various ways. The pastor is the Rev. E. Klingenberg. (Mrs. V. Kwiatkowski, reporter.)

**OCHRE RIVER, MB.** The Grace Baptist Church held a week of special meetings with Dr. Roy Seibel, professor of evangelism, N.A.B. Seminary, as guest speaker on the theme, "The Church of Acts Speaks to the Church of the 80s."

Sixty women attended the local area World Day of Prayer service hosted by the Women's Missionary Fellowship with the Catholic and United Church women participating. Mrs. Blonde Poschwatta, wife of Grace Baptist's pastor, gave the meditation. (Dorothy deVries, reporter.)

## our conference in action

**RENTON, WA.** On Easter Sunday morning, the Evergreen Baptist Church choir presented the cantata, "Hallelujah! What a Savior." A baptismal service was



held in conjunction with the evening service, when Pastor Myrl Thiesies baptized a girl (pictured) upon the confession of her faith in Jesus Christ (Virginia A. Thiesies, reporter.)

**VERNON, BC.** "New Day" singers ministered at Faith Baptist Church for five days. It was wonderful to see these young people proclaiming the word of God in song and testimony. They held a program each evening with special numbers for the children. On Saturday evening, there was a program designed for the young people who also brought their friends. (M. A. Bomford, reporter.)

**FESSENDEN, ND.** Four couples recently dedicated their children to the Lord at First Baptist Church.

The Omega youth sponsored the film, "The Devil's Coach." At another time, they served a spaghetti supper and presented a program.

The Northern Ministerial Fellowship met in the Church in March.

The World Day of Prayer was held with neighboring churches participating. (Regina Pepple, reporter.)

**LEDUC, AB.** Three young people were baptized at the first baptismal service in



the new church building of Temple Baptist Church. These young people testified that they had accepted Christ and were following the Lord in baptism. As Prof. John Taylor led the singing, they were baptized by Pastor John Martens.

The hand of fellowship was extended to them at the communion service the following Sunday. (Vi Fleck, reporter.)

**SASKATCHEWAN.** Sixty-nine women attended the Saskatchewan Association women's retreat.

Deanne Barker, who served two years in Japan as an N.A.B. short-term missionary, shared her testimony, including her feelings and the challenge of her work there. Her approach was refreshing and moved us to a better understanding and prayer interest for our missionaries and "short-termers."

Bunny Cicansky, Regina, shared her testimony of the Lord's gracious salvation and victory in her life and her husband's.

Connie Schroeder and Arlyce Thompson, workshop leaders developed the theme, "Time Management." (Esther Quiring, secretary.)

**XENIA, OH.** On Palm Sunday, the choir of Community Baptist Church, presented the cantata, "Jesus Lives," by Harold DeCou. This cantata tells, in song, the story of Christ. The church was filled to near capacity, and the music was meaningful and appreciated.

The choir also presented the cantata at the Crestview Nursing Home.

Mothers and daughters gathered for a banquet and celebration in May. The theme for the program was "Music." (Esther Lucius, reporter.)

**LODI, CA.** An ordination service was held for the Rev. Steve Davis at First Baptist Church, Lodi, CA, on March 18, 1981.

The Rev. G. G. Rauser delivered the invocation, and the Rev. J. Wayne Bibelheimer gave the Statement of the Council.

The ordination message was given by the Rev. Walter Dingfield, First Baptist Church, Lodi; the Charge to the Ministry by Dr. Kenneth Fischer, Temple Baptist Church; the Charge to the Church by the Rev. Fred Klein, Elk Grove Baptist Church, and a welcome to the ministry by the Rev. Dale Cundall, Gold Country Baptist Church. The Rev. Steve Davis gave the benediction.

The ordaining council was held February 27 with pastors and delegates of the Nor-Cal Association participating. (Rosie Hausauer, reporter.)

**ST. JOSEPH, MI.** On Easter morning, the young people of Oakridge Baptist presented the play, "He Did It All," written and produced by the youth. Each person researched a Bible character and then



## our conference in action

stated why he was not guilty of the blood of Jesus but accused others in turn. The play concluded with a surprise testimony of a new convert in Christ who stated that "Jesus did it all for us and that He did it willingly."



Five persons (pictured) were baptized and received into the church recently. The pastor is the Rev. Oscar Fritzke. (Ingrid Hartwig, reporter.)

**HOPE, KS.** More than 50 people attended an N.A.B. area dinner meeting at the First Baptist Church of Dickinson County. The Rev. Connie Salios was guest speaker. Churches represented at the dinner were First Baptist of Durham, Ebenezer Baptist, Emmanuel Baptist of Marion, Strassburg Baptist, and Highland Baptist of Junction City.

Dinner was prepared by the ladies of First Baptist Church of Dickinson

County. The Rev. James Zier is pastor. (Virla Peper, reporter.)

**BENTON HARBOR, MI.** The 11th Annual N.A.B. Michigan Association was held April 2-4, 1981, at the Napier Parkview Baptist Church. The theme of the program was "Partnership with Christ." Various pastors of the Association churches brought messages on the theme. The Rev. Harold Lang, N.A.B. International Office, was missionary speaker.

The Rev. G. Zimmerman and the Rev. Willis Potratz gave reports. Mr. Shadrach Kwaler, Cameroon, presently a student and teacher at Wayne State University, Detroit, gave his personal testimony stressing that he was grateful to be born in a village that had a Cameroon Baptist Convention church.

The Michigan Churches gave \$25,370.73 for Association work during the past year. Members agreed to plan for a new church extension project in New Baltimore, MI.

At the ladies' luncheon, Mrs. Marjorie Lang spoke. The Rev. B. Brown spoke at the men's luncheon. (Ruby Salzman, reporter.)

**OCHRE RIVER, MB.** At the Easter sunrise service, the young people presented two Easter plays, "Forgiveness" and "The Man Who Returned," as well as

vocal and instrumental numbers. Neighboring youth groups attended. A delicious breakfast was served by the W.M.F. The program was repeated in the evening for the entire congregation.

At another occasion, the members of Grace Baptist Church heard a very interesting report about the work of the Leprosy Mission. The Rev. Helmut Poschwatta is pastor. (Dorothy deVries, reporter.)

**BEAUSEJOUR, MB.** Seventy-four delegates from 16 Manitoba N.A.B. churches convened at the Manitoba Association April 23-26 at Elim Baptist Church. Business conducted included election of executives, purchase of property for Southdale extension church (\$167,000), clause by clause consideration of a new constitution, acceptance of an official welcome to the Rev. Siegfried Schuster, newly appointed area secretary for Manitoba/Saskatchewan.

Devotional meetings featured Dr. Herb Dickerson, associate professor of Homiletics, N.A.B. Seminary, Sioux Falls, SD.

N.A.B. Conference missions were represented by the Rev. and Mrs. Earl Ahrens, Monte Vista, CO. An impromptu offering at the men's luncheon realized \$1,087 for the Ahren's Spanish-American ministry.

Mr. Henry Loewen, Oakbank, was elected moderator of the Association. (Edward D. Hughes, reporter.)

Regina, SK. Katherine accepted Christ as her personal Savior in her youth and was baptized at Edenwold, SK. She later joined Grace Baptist Church in Davin. Since 1960, she has been a faithful member of Faith Baptist Church, Regina. Survivors include her husband William Rosom and three children: Mrs. Lena Arndt, Brandon, MB; Doris, Regina, and Albert of Davin; six grandchildren; ten great grandchildren; three sisters: Minnie Rosom, Lydia Cargill, and Olga Busenius. The Rev. Richard Quiring officiated at the funeral service.

**BENJAMIN GOEHRING, 69,** was born March 11, 1912, to Christian and Dorthea (Quenzer) Goehring, east of Herreid, SD and died April 6, 1981. On Oct. 27, 1935, he married Margaret Beck at Gnadefeld Church. Following their marriage, they farmed until they moved to Herreid, SD, in 1959. He accepted Christ as his Savior and was baptized into the fellowship of the Gnadefeld Baptist Church in 1936. There he served as treasurer and usher. Later he joined Herreid Baptist Church. Survivors include his wife, Margaret; one son, Harvey, Eureka, SD; one daughter, Lila (Mrs. Roger Droog), Orange City, IA; seven grandchildren; two brothers, and three sisters. The funeral service was conducted by Rev. Edward Kopf and Rev. Walter Weber.

**GEORGE FUEHRER, 78,** was born Sept. 13, 1902, at Artas, ND, to John and Katherine

Fuehrer and died March 31, 1981. He moved with his parents to Hague, to Braddock in 1914 and to McKenzie in 1926. He married Magdalena Walther at Bismarck in 1936, and they lived in McKenzie. They retired to Bismarck in 1974. He joined Bismarck Baptist Church in 1941 upon confession of faith. Survivors include his wife; a daughter, Mrs. John (Mary Ellen) Horn, Minot Air Force Base; a brother, Edward; two sisters; Christine MacMonagle and Mrs. Pauline Schrenk, and two grandsons. Rev. A. W. Bibelheimer officiated at the funeral service.

**GUST UNRATH, 61,** was born south of Golden Valley, ND, March 14, 1920, to Gottfried and Selmonia Unrath and died April 2, 1981. He married Irene Beick on Dec. 17, 1944. They lived in the Golden Valley area until moving to Bismarck in 1962. Mr. Unrath joined the Bismarck Baptist Church in 1978 upon confession of faith. Survivors include his wife; one daughter, Mrs. LeRoy (Evelyn) Engel, Bismarck; two sons, Gene of Mandan, ND, and Eldon of Bismarck; two sisters: Mrs. Margaret Neuberger Mrs. Henry (Clara) Kruckenberg; three brothers: Roland, Emil and Dugene, and nine grandchildren. Rev. George Neubert officiated at the funeral service.

**FRIEDRICH ZIMMERMAN** was born May 1, 1900, in Poland and died Jan. 25, 1981. At the age of 25, he accepted Christ as his Savior.

In 1933 he married Helene Maron. The family came to Canada in 1952 finally settling on a farm in Picture Butte, where he resided until 1978 when he retired and moved to Lethbridge. Mr. Zimmerman was a charter member of Bethany Baptist Church where he served as deacon, moderator, and teacher. Upon retirement he was honored as an honorary deacon for life. Survivors include his wife; three children: Mrs. J. (Irmtraut) Strecker; Horst, Picture Butte; Mrs. W. (Rita) Kuss, Calgary; two sons-in-law; seven grandchildren; three sisters and two brothers. Rev. Ervin Kelbert officiated at the funeral service. (Shirley Serfas, church clerk.)

**IDA SCHULTZ, nee Dymmel, 73,** was born Jan. 1, 1908, in Poland and died April 7, 1981. In 1910 she immigrated to Canada. There she accepted Christ as her Savior and was baptized in Winnipeg. In 1929 she came to Detroit and united with Burns Ave. (Grosse Pointe) Baptist Church. On Jan. 2, 1937, Ida married Edward Schultz. As a faithful Christian, she served in the Sunday school, the Women's Missionary Society, White Cross, the choir and in a ladies' quartet. In her kind, thoughtful way, she visited the sick and daily lived her faith, until she became ill. Survivors include her husband Edward J.; two sons: Lloyd and Tom; three grandchildren; two brothers: Roy and Nelson; one sister, and Mrs. Bud (Lucille) Van Sickle. She was predeceased by two sisters; Lily and Johanna (Mrs. Ewald Kannwischer). Pastor William Taft and Dr. Herbert Hiller officiated at the memorial service.

**JONATHAN TOBERT** was born July 6, 1902, and died March 10, 1981, at Edmonton, AB. In 1926 he left Germany to come to Canada. He married Martha Link in 1936. Early in his teens, he accepted Jesus Christ as personal Savior and was baptized. He eagerly served his Lord with his musical talents in band and choral work, and as a Sunday school teacher and superintendent, deacon and church worker in several Edmonton Baptist churches. After moving back to the Glory Hills area, he joined the Parkland Baptist Church, Spruce Grove, in 1980. Survivors include his wife, Martha; his son, Gerald and daughter-in-law, Delrene; three grandchildren: Darren, Jeffrey and Marc, all of Spruce Grove; four brothers: Asaph, Helmuth, Otto and Harry; two sisters: Alma Jespersion and Hilda Gieseke. The Rev. Harold Weiss officiated at the memorial service.

**AMELIA ROTH, 84, nee Zielke,** was born June 17, 1896, in Russia, and died Oct. 17, 1980. She immigrated to Leduc, AB, in 1900. She received Christ as her Savior, was baptized, and joined First Baptist Church, Leduc, where she was a member for 53 years. In April 1916, she married Gustav Roth. In 1959 they retired in Edmonton and joined Capilano Bap-

tist Church. She loved the Lord and served him in her home, church, and community, visiting sick and needy. She was a member of the choir and Women's Missionary Fellowship. Her home was always open to visitors including migrants from Europe. Survivors include her husband, Gustav, Edmonton; her children: Lillian Klatt, Edmonton; Inez Johnston, Collingwood, ON; Vilma Hiltzman, Salem, IL; Dennis, Leduc, AB, and Arvin, Edmonton, AB; one sister, Bertha Ganske; nine grandchildren, and 12 great-grandchildren. Dr. E. P. Wahl, the Rev. E. W. Klatt and the Rev. Bruno Voss officiated at the funeral service.

**MRS. ELIZABETH MARTHA BREUER, 65,** was born in Strehlen, East Germany, Feb. 11, 1916, and died March 4, 1981. She married Max Breuer on May 19, 1934. The family immigrated to Canada in 1953 settling in Coaldale, where she resided until her death. In 1971 she was baptized and joined Bethany Baptist Church, Lethbridge, AB. She was predeceased by one son and one daughter. Survivors include her husband Max; four sons: Harry, Rainer, Rudy, Kurt, and their wives, and six grandchildren. Rev. Ervin Kelbert conducted the funeral service. (Shirley Serfas, church clerk.)

**MRS. MARIA EMELIA ORTHNER, 90,** of Regina, SK, was born to Peter and Karolina Galenzoski of Balgonie March 10, 1891, and died March 17, 1981. She accepted the Lord as her personal Savior, was baptized and became a member of Edenwold Baptist Church. In 1913 she married Rudolf Karl Orthner and moved to his farm in the Raymore area. She was an active member of the Serath Baptist Church until moving to Regina in 1949, where she attended Victoria Ave. Baptist Church. She was predeceased by her husband, two brothers, two sisters, and one grandson. Survivors include four sons, four daughters, 32 grandchildren, and 29 great-grandchildren. Her grandnephew, Pastor Darold Sauer of Balgonie, officiated at the funeral service.

**G. WESLEY BLACKBURN** was born Feb. 25, 1917, at Honey Creek, WI, to Harry and Olive Blackburn, and died March 4, 1981. He graduated from Moody Bible Institute in 1939. On June 1, 1940, he married Mary Heaps at East Chicago, IN. His pastoral ministry began at the East Troy Bible Church, WI, in 1944. Upon graduation from Northern Baptist Theological Seminary, Chicago, he served the following churches of the North American Baptist Conference until his death: First Baptist of Dickinson County, Elmo, KS; Emmanuel Baptist, Loyal, OK; Pioneer Baptist, Pound, WI; Jeffers Baptist, MN; First Baptist, Buffalo Center, IA; Washburn Baptist, ND; Hillside Baptist, Dickinson, ND, and Isabel Baptist, SD. His daily walk was a desire to fulfill Col. 3:17, his life's goal and desire. His emphasis was to glorify God and to serve him. Survivors

include his wife, Mary of Isabel; three sons: George, Oakdale, MN; James, Springfield, IL, and Timothy, Apple Valley, MN; two daughters: Elizabeth (Mrs. Richard) Rabenhorst, Porto Alegre, Brazil, and Judith (Mrs. Gary) McQuown, Wallingford, IA; twelve grandchildren, and one sister, Helen (Mrs. Wallace) Cleveland of East Troy, WI.

**RICHARD H. MULDER, 88,** was born in Groningen, Holland, to Aiso and Florence Bronleewe Mulder, Feb. 8, 1893, and died March 15, 1981. At the age of eight, he came to the United States with his mother, four brothers, and four sisters to Kanawha, IA, later moving to Parkersburg. On Jan. 1, 1914, he married Anna Wallbaum, who preceded him in death in 1978, after 64 years of marriage. Richard was active in Calvary Baptist Church, Parkersburg, and in the N.A.B. Conference having been chairman of the N.A.B. Seminary Board; chairman of Children's Home Board; chairman of the Building Committee during the transition of the Seminary from Rochester, NY, to Sioux Falls, SD; a member of the N.A.B. Investment Committee, and a 20-year member of the Baptist Life Association, Buffalo, NY. Having no children of their own, they reared a nephew, Leonard L. Linn of Iowa Falls, and a grandniece, Mrs. Mark (Sherry) Schoneman of Cedar Falls, IA. Survivors include two brothers, John and George; one half sister, Martha Terrill; 10 grandchildren; 12 great-grandchildren, and several nieces and nephews. The funeral service was held March 18, 1981, at Calvary Baptist Church, Parkersburg, with the Rev. Lanny R. Johnson officiating. The Rev. Raymond Dickau and Milton H. Hildebrandt assisted.

**FRANCES MAE SCHROEDER,** daughter of Herman and Talea Janssen, was born May 14, 1892, at Lorraine, KS, and died Jan. 4, 1981. Her parents were among the earliest pioneer families who organized First Baptist Church of Lorraine. In early life, she became a Christian, was baptized, and became a lifetime member of First Baptist Church. On May 14, 1912, she married George Schroeder. In 1972, they celebrated their 60th wedding anniversary. Her husband predeceased her in 1972. Mrs. Schroeder greatly influenced girls through her Sunday school teaching. She developed and led an outstanding Sunday evening junior youth program, was co-founder of the church library, and a W.M.F. member. She was instrumental in encouraging the W.M.U. to begin a White Cross ministry in the N.A.B. Conference and Southwestern Conference. Survivors include her children: Rev. Gordon H. Schroeder, Howell, MI; Victor, Lorraine; Marvel (Mrs. Earl Schlick), Tempe, AZ, and Thelea, (Mrs. Delmar Wesseler), Lorraine; 12 grandchildren, and nine great-grandchildren. Her nephew, Dr. Herman Van Arsdale, Ottawa, KS, and Pastor Herber Vetter officiated at the funeral.



## A New Church for Harvey, ND by Eric Coulon

The town of Harvey, North Dakota, it is noted in some of the earliest minutes of Bethel Baptist Church, was the first trading post for the early Baptists who settled in the area. Believing there was a great potential for growth and ministry, these Baptists started a mission church. In 1928 a group of believers felt that they were strong enough to organize and become a church body so that they might worship God and proclaim the Gospel in their community. On September 9, 1928, they met for their first business meeting under the leadership of a student pastor, Erich Gutsche.

From those early beginnings, the church passed through periods of growth and decline. There were times when many of the members moved away. With this, there was discussion of closing the church doors. However, the few remaining stalwarts insisted that the testimony was needed, and the doors remained open. At times there were less than a dozen at a Sunday service, but as years rolled by, the faithfulness of the few was rewarded.

Various pastors from neighboring churches helped serve this mission church throughout the years. Among them were the Reverends Carl Gieser, J. Kraenzler, G. G. Rauser, Daniel Klein, and John Kepl. During his student days, the Rev. Henry Lang served the church for two summers. He later returned with his family to pastor the church on a full-time basis.

In 1944, the German Baptist Church of Harvey changed its name to the Bethel Baptist Church of

*The Rev. Eric Coulon is pastor of Bethel Baptist Church, Harvey, ND.*

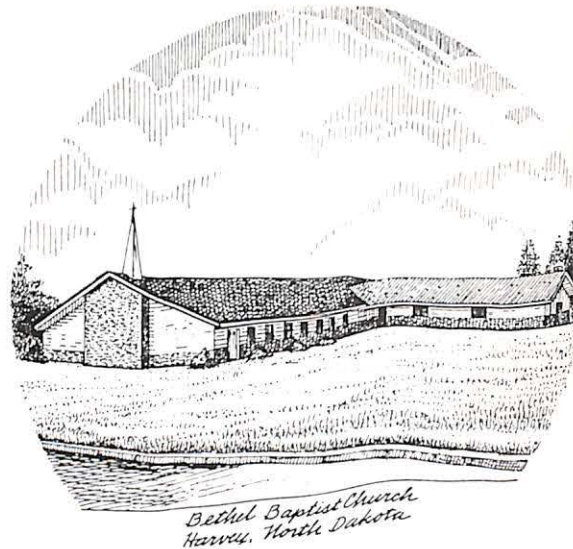
Harvey. On November 4, 1948, the church welcomed its first full-time pastor and family, the Rev. and Mrs. Aaron Buhler. This marked the beginning of an upward trend. The little church was soon filled to capacity! Plans were drawn up for a new church building, and on October 23, 1949, the new building was dedicated to God on the corner of Fifth and Alder Streets in Harvey. A new parsonage was built in 1950.

January 24 and 25, 1981, marked another meaningful event in the life of the church. These days were set aside to commit to God the new church facility recently constructed by Bethel Baptist Church on the northern edge of the city.

The dedication weekend began with a banquet on Saturday evening which was a time of fellowship as former members and pastors returned for this occasion. The Rev. and Mrs. Art Helwig, North American Baptist Seminary, shared musically and related insights from their missionary service relating to the theme of the weekend, "Reaching Out." The adult Sunday school classes combined for a special class taught by the Rev. Vernon Schneider, who served Bethel Baptist Church as interim pastor in 1979. The Rev. Charles Littman, North-Central Area secretary, gave the morning message. Mrs. Helwig and the Bethel Baptist Band shared musically in the morning worship service.

Though the weather proved inclimate, 308 people gathered at 2:30 p.m. Sunday afternoon for the dedication service. Greetings were shared by former pastors, the churches of the community, the Northern Dakota Association, and the Conference Office. The offering of the day was \$2,300 for the building fund. The Rev. Eric Coulon, pastor, shared briefly from 2 Chronicles 7:14. Former pastor of Bethel Baptist, the Rev. Douglas Sathren, gave the dedication prayer.

It was under Pastor Sathren's ministry that six and one half acres for the building sight was purchased, and plans begun for building. In October 1979, Pastor



*Bethel Baptist Church  
Harvey, North Dakota*

Sathren and family moved to Grafton, ND, to pastor the church extension work in that area. In February 1980, the basic plans were approved by the congregation for the new structure. This same month the congregation welcomed the present pastor and family, the Rev. and Mrs. Eric Coulon. On June 22, 1980, the ground-breaking service was held.

The "T"-shaped structure covers 10,500 square feet and can comfortably seat 250 people in the sanctuary. The facility includes ample Christian education classrooms, a nursery and a cry-room, foyer, fellowship hall, kitchen, central conference area, church offices, and a large meeting room with a fireplace. The building is heated by a fully automatic coal furnace. □

## What's Happening

New church extension projects have been approved by the Church Extension Board for *Taber and Whitecourt, Alberta, and New Baltimore, Michigan.*

*Park Meadows Baptist Church, Lethbridge, AB, became self-supporting in March 1981. The Rev. Bruce Merrifield is pastor.*

*The Rev. Harvey A. Motis of Kanab, Utah, accepted the pastorate of Terrace Heights Baptist Church, Spokane, WA, effective June 14, 1981.*

*The Rev. Christopher Creech has accepted the call to begin a church extension work in Mississauga, ON, effective Aug. 15, 1981. Rev. Creech has served as pastor of Zion Baptist Church, Okeene, OK, since 1979.*

*The Rev. Hans J. Wilcke received the honorary degree of doctor of divinity at the commencement exercises of the North American Baptist Seminary, Sioux Falls, SD, on May 24, 1981. Dr. Wilcke is Western Area secretary for the North American Baptist Conference.*

*The Rev. Kenneth C. Fenner received the doctor of ministry degree at the commencement exercises of the North American Baptist Seminary, Sioux Falls, SD. Dr. Fenner is pastor of Bethel Baptist Church, St. Clair Shores, MI.*

*Dr. and Mrs. Louis Johnson retired on May 3, 1981, from their memorable ministry at North American Baptist College, Edmonton, AB, to retire in White Rock, BC. Dr. Johnson was professor of Pastoral Theology, and Mrs. Johnson taught courses for the pastor's wife. They have presented models of Christ-likeness, which have made a lasting impact upon all who have studied under them at the College.*

*The Rev. Glen Epp became the pastor of Central Baptist Church, George, IA, the end of June 1981. He was pastor of First Baptist Church, Ipswich, SD, since 1978.*

*Mr. Daniel Berger, a 1981 graduate of North American Baptist Seminary, Sioux Falls, SD, became pastor of First*

*Baptist Church, Fessenden, ND, in June 1981.*

*The Rev. R. I. Thompson became pastor of Dorchester Drive Baptist Church, Erie, PA, on June 1. He formerly served as pastor of Lakeshore Baptist Church, Stevensville, MI, since 1975.*

*Mr. Jim Erb, a 1981 graduate of North American Baptist Seminary, Sioux Falls, SD, joined the pastoral staff of Park Meadows Baptist Church, Lethbridge, AB, in mid-June 1981.*

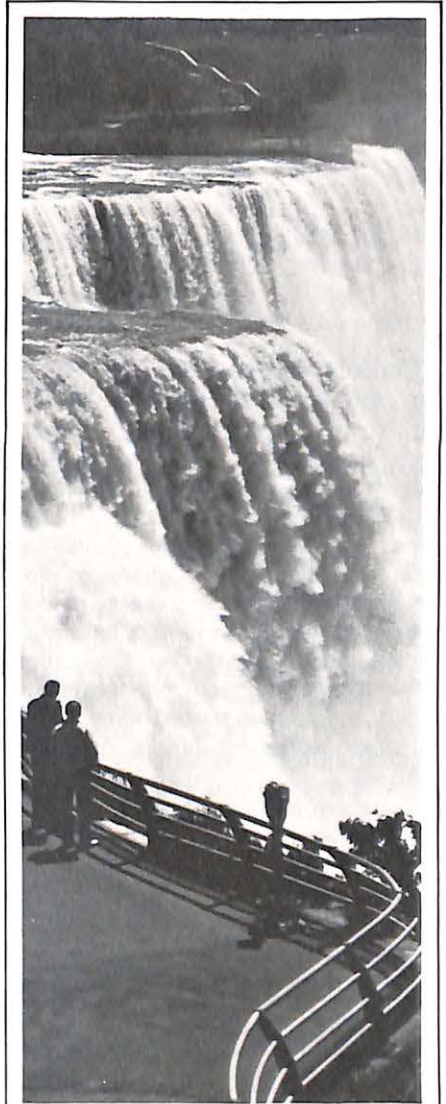
*The Good News Ambassadors, a group of eight young people, under the direction of Dr. Ed Kern, professor of missiology at North American Baptist College/Divinity School, have returned to North America after their month of service in Cameroon.*

They assisted in evangelistic campaigns in the capital city of Yaounde, helped train youth gospel teams, worked in areas of personal witnessing, and participated in visitation in the coastal and grassland areas of Cameroon. Members of the group were Jerry Dugwyler, Boulder, CO; Rick Foster, Kankakee, IL; Jeanne Hansen, Carrington, ND; Sherry Priebe, Edmonton, AB; Bonnie Rott, Anamoose, ND; JoAnn Rauschenberger, Terrace, BC; Dorothy Hesmert, Vancouver, BC, and Todd Jucht, Emery, SD.

*The Rev. Albert Ittermann of Orlando, FL, celebrated his 96th birthday in May. He is the oldest living North American Baptist Conference pastor.*

*Miss Ruth Doescher of Chicago, IL, who served as church worker at Fleischmann Memorial Baptist Church, Philadelphia, PA, and Immanuel Baptist Church, Milwaukee, WI, and women's residence supervisor in Chicago, IL, died June 3, 1981.*

*The Rev. Gerald Scheel, pastor of Central Baptist Church, Edmonton, AB, accepted the pastorate of Lakeview Heights Baptist Church, Kelowna, BC, effective August 1, 1981. He has served Central Church since 1976.*



### PLAN NOW TO ATTEND THE 1982 N.A.B. TRIENNIAL CONFERENCE

More than 2,000 people are expected to attend the 40th Triennial Conference of North American Baptists to be held August 10-15, 1982, in Niagara Falls, NY.

These extraordinary days will be filled with many opportunities for fellowship, growth, inspiration, challenge and praise. Centered on the theme, "Being the People of God" (1 Peter 2:9,10), youth programs, workshops, Bible studies, dramas, luncheons, business sessions, celebrations, audiovisual presentations, missionary services, and musical programs are all in the process of being brought together.

Plan now to be a part of God's family at Niagara. *Dr. Donald N. Miller, vice moderator, North American Baptist Conference.*



## Cameroon Choristers—A Rerun?

Undoubtedly the inspiration for the tour of the Cameroon Choristers visiting our North American Baptist churches from September through November this year was the Cameroon College Singers in 1969. That group had a tremendous impact on our churches, stimulating renewed interest in our overseas mission work and its results. So it is easy to look at this coming tour as kind of a rerun or sequel. There are certain similarities: Choir from Cameroon, nineteen members, Cameroonian pastor, three-month tour, sponsored by North American Baptists.

But there are significant differences. The former group was composed of students of two of our schools in Cameroon located twenty miles apart. The director, principal of one of the schools, had worked extensively with his students musically. The present group is diverse, comprised of individuals living hundreds of miles apart. Some are stu-

Harold Lang, associate secretary for missions promotion and personnel.

dents; some are teachers; some are in professions; some are hospital workers. The director, Cleo Enockson, with no previous mission field experience, has had the challenge of molding and harmonizing them. Within the group itself are several significant unifying factors:

*All have been trained in Baptist schools and hospitals.*

*All are members of local Baptist churches*

*All have evidenced definite commitment to Christ and his work.*

Yes, commitment to Christ and his work was an important part of the selection process. And this attitude shows even in the conditions of their training—training for a weekend to an entire week each month. For many of the members of the group, it means traveling many miles in crowded vehicles, disruption of schedules, getting special permission to be off work. Two of the choir members are mothers with three and four children. The three-month tour itself will not be simply a glorious adventure. It will mean separation from families, disruption of schooling and careers.

Why? All this training—sacrifice—expense—time? What really is hoped to be accomplished?

This can be considered in several ways. Thinking of the presentation itself, it is hoped that as much as possible we in North America may share in a

worship experience similar to that which is typical of a Cameroonian church. We will hear the music that is sung in the churches, enjoy the drama which is so much a part of special occasions in Cameroon, realize that worship and praise of God can be accomplished without an organ, or even a piano, enhanced by home-made instruments and clapping.

On another level, we will get to know Cameroonians whose lives have been touched by Jesus Christ because of faithful prayers, interest, and giving of North American Baptists. God's Word, sent forth, has not returned void. It has accomplished that for which it was sent. In the members of the Choir, we will meet first and second generation Christians and rejoice in what the Lord has done and continues to do in individual dedicated lives.

From another standpoint, we will become aware of the cooperation of the Cameroon Baptist Mission and the Cameroon Baptist Convention—the indigenous national church. These lives are not so much the accomplishment of Cameroon Baptist Mission, but in a larger sense evidence of what God has done through his people, whether African, European or North American. It really is not a matter of who planted or who watered. Many have been involved in this. But praise God—he has given the increase. What a tremendous cause for thanksgiving as well as renewed commitment to spreading his Word throughout the world!

## Haas Is Director of Loans for CEIF



The Church Extension Investors Fund Board has appointed Mr. Alvin Haas of Bismarck, ND, associate director of loans and investments for C.E.I.F. effective March 23, 1981. Mr. Haas travels to Associational meetings as well as makes contacts with individuals to encourage people to invest funds in C.E.I.F.

Mr. Haas' responsibilities also include

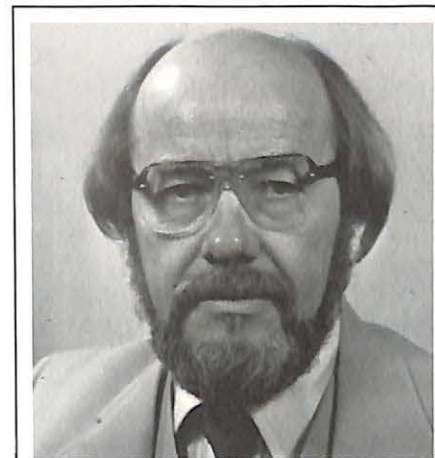
the administration of the loan funds of the North American Baptist Conference. These funds include the Church Extension Investors Fund, Church Extension Revolving Fund, and the Church Loan Fund. Because of the great need at the present time, his primary emphasis will be soliciting loans and deposits for C.E.I.F.

He is also available to any church—new or established—to give counsel in regard to the financial operation of the church.

Haas brings a wealth of financial

knowledge and experience to this position as a result of his banking background, including serving a number of years as chief executive officer of several banks in Bismarck, ND, and Aberdeen, SD. Haas also served as treasurer for the N.A.B. Triennial Conference in Bismarck, ND, in 1979.

He and his wife Betty have three children: Michael at Moorhead State University, MN; Timothy at Bismarck Junior College, ND, and Susan in high school. Betty is a kindergarten teacher. They are members of Century Baptist Church, Bismarck, ND. □



## putting it together

by Ernie Zimbelman

Many people are appalled at the amount of sex and violence there is on TV. There has been a general increase in the past ten years; unless some kind of effective action is taken, this trend will continue.

The TV industry refers to violent shows as "high action adventure"

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

shows. For most people, the more action and adventure there is, the easier it is to watch a show. Therefore, many times a great deal of violence or action is added to a show that really has nothing to do with the main story. Also, the more brutal the action is, the more the scene holds the watcher's attention.

Recently TV networks have come under a great deal of criticism and pressure because they show so much explicit and senseless action (violence). As a result, the TV networks are attempting to tone things down a bit, but in its place they are substituting more scenes that involve sex action and conversation. That is why it is important to always evaluate TV programs together regarding sex and violence.

At the present time, there is no effective control by government or the networks as to what will appear on your television set. In 1976 a program was instituted called The Family Viewing Policy, which declared that entertainment inappropriate for viewing by the general family would not be shown from 7 p.m. to 9 p.m. EST. Numerous lawsuits resulted from this, and today this policy is not adhered to at a meaningful level.

Some have suggested a rating system for programs such as is used for the movie industry. This generally is impractical for TV, since parents would have to constantly check specific programs related to rating. Violence and sex are also big problems in the producing of movies, books, and magazines, but

who becomes involved there is up to the consumer. I do not have to buy a book I do not like. With TV it is different—parents may allow children to watch a show, only to discover afterwards that it was highly inappropriate. TV programs are bought by someone else (the advertising sponsors) to be given to you and your children free.

The factor which decides what kind of programs come into your home via TV is decided on the basis of which show makes the most profit. The different stations are constantly competing with each other as to which program you will watch. If dirty and violent shows earn the most money for the station, then you will be given dirty and violent shows.

In 1976 the Parent-Teacher Association sponsored a system to boycott companies that advertised on programs the PTA felt were harmful. This approach of boycotting the sponsors was very effective in getting programs changed, but it was not continued long enough.

This coming summer, efforts will again be made to boycott the companies that sponsor programs that contain too much sex and violence. If you are interested in cleaner TV shows, I urge you to join these boycotts. As of now, the government has no laws that can be of help in this regard. And to expect the TV industry to do it, is like "putting the fox in charge of the hen house." Seriously join the boycotts, and TV will become cleaner.

## Keller Appointed Data Processing Manager



Alfred R. Keller of St. Clair Shores, MI, was appointed data processing manager for the North American Baptist International Office effective May 1, 1981. He replaces Steve Pace who previously held this position.

Keller's responsibilities include managing day-to-day operations, systems design, evaluation of vendor packages

and computer equipment, as well as development of applications and programs for N.A.B. Office needs.

Keller attended Sioux Falls College, SD, and received his B.A. degree from Milton College, WI. He attended Northern Baptist Theological Seminary, Illinois. Keller has been with Blue Cross and Blue Shield of Michigan since 1954 in various capacities in the data processing field.

Keller and his wife Elma have four children. The two sons are married.

David of St. Clair Shores, MI, is assistant to the pastor at Community Baptist Church there. Paul is attending North American Baptist Seminary, Sioux Falls, SD. They also have two daughters: Ruth, an elementary teacher in Lake Andes, SD, and Rebecca, attending Bible college in Iowa.

The Kellers are members of Community Baptist Church, St. Clair Shores, MI. □



# Baptist Herald

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## The Cameroon Choristers are Coming!

Sharing the love and warmth of the Lord, 19 Choristers and a Cameroonian pastor will travel throughout the United States and Canada, presenting a program of music, drama, and testimony under the direction of Miss Cleo Enockson.

Choir members come from a variety of backgrounds, geographical areas and vocations. All are members of Cameroon Baptist Convention churches.

We invite you and your friends to attend a concert in your area.

### Attend a Concert in Your Area

Date	Place	Contact Person	Date	Place	Contact Person	Date	Place	Contact Person
<b>September</b>			4	Columbus, NE (a.m.)	Rev. William Effa	<b>November</b>		
8	Benton Harbor, MI	Rev. Herman Effa		Beatrice, NE (p.m.)	Rev. Kendall Mercer	1	Edmonton, AB	Mr. Gordon Kirsch
9	Lansing, MI	Dr. Arthur Boymook	6	Kansas City, KS/MO	Rev. Rubin Herrmann	3	Medicine Hat, AB	Rev. Arthur Freitag
10	Auburn, MI	Rev. Robert Hess	7	Lorraine, KS	Rev. Herbert Vetter	4	Regina, SK	Rev. Richard Quiring
11	Detroit, MI	Rev. William Cummins	8	Durham, KS	Rev. Harvey Friez	5	Yorkton, SK	Rev. Delvin Bertsch
13	Kitchener, ON (a.m.)	Rev. John Goetze	9	Okeene, OK		6	Minitonas, MB	Rev. Ronald Kelway
	Hamilton, ON (p.m.)	Rev. Heinrich Goliath	11	Waco, TX (a.m.)	Rev. Joe Cook	8	Winnipeg, MB	Rev. Richard Goetze
15	Buffalo, NY	Rev. Bernard Thole		Dallas, TX (p.m.)	Dr. Robert Schreiber	9	Grand Forks, ND	Rev. Ralph Cooke
16	Rochester, NY	Rev. Herbert Berndt	15	Anaheim, CA	Dr. Adolph Braun	11	Minot, ND	
18	New York, NY	Dr. Heinz Rossol	16	Costa Mesa, CA	Rev. Aaron Buhler	12	Washburn, ND	Rev. James Porterfield
20	Bethlehem, PA (a.m.)	Rev. William Jeschke	18	Stockton, CA (a.m.)	Dr. Fred Jantz	13	Jamestown, ND	Rev. Jim Dick
	Philadelphia, PA (p.m.)	Rev. Paul Meister		Lodi, CA (p.m.)	Dr. Kenneth Fischer	15	Bismarck, ND (a.m.)	Rev. Manuel Wolff
23	Washington, DC	Dr. Reinhold Kerstan	19	Sacramento, CA	Rev. Arthur Brust		Bismarck, ND (p.m.)	Rev. David Ewing
24	Pittsburgh, PA	Rev. William Stout	21	Portland, OR	Rev. Larrimore Neufeld	17	Ashley, ND	Rev. Allan Gerber
25	Cleveland, OH	Dr. John Thielenhaus	22	Tacoma, WA	Rev. Ervin Gerlitz	18	Aberdeen, SD	Rev. Monte Michaelson
27	Chicago, IL	Rev. Ronald Norman	23	Seattle, WA	Rev. Allan Strohschein	19	Emery, SD	Rev. David Korb
29	Kankakee, IL	Rev. Robert Penner	25	Vancouver, BC	Rev. C. I. Wiebe	20	Sioux Falls, SD	Rev. Leon Bill
30	Peoria, IL	Rev. Terry Stoltenow	27	Kelowna, BC	Rev. Richard Hohensee	22	Minneapolis, MN (a.m.)	Rev. Harvey Mehlhaff
<b>October</b>			29	Calgary, AB	Rev. Ronald Kernohan		St. Paul, MN (p.m.)	Rev. Douglas Radke
1	Burlington, IA	Rev. Lawrence Sweeney	30	Carbon, AB	Rev. Richard Grabke	23	Milwaukee, WI	Rev. Erwin Babbel
2	Aplington, IA	Rev. Donald Patet						

For further information contact the Rev. Harold Lang, associate secretary for promotion and personnel, Missions Department, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181; (312) 495-2000.