

# Baptist Herald

April 1983



## CRISEN INDEED



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# Keeping In Touch

## Cooperation

Life makes cooperation essential. Without it, food is not grown and distributed; trains will not run; highways remain unbuilt; planes will not fly; houses cannot be constructed; and even the human body cannot function.

Through cooperation, energy is multiplied, and achievements are increased geometrically. Small tasks may be done adequately and even better by one individual, but larger tasks usually require the cooperative efforts of several. For example, if a car is stuck in the snow and several people agree to push at the same time (in the same direction), there is a good probability that the car will get through. The bigger the task, the greater cooperation is necessary.

For Christians, the concept of cooperation is raised to an even higher level. The Apostle Paul says in 1 Corinthians 12 that we have become a part of the body of Christ. He emphasizes the fact that we still maintain our individual identities and are given gifts and a special place in the body.

Each of us has a share in fulfilling God's purpose for this body. The foot is to take its rightful place and do its job. It should not feel it has a lesser role because it is not the hand. Likewise the ear should not feel inferior because it is not the eye. Each has a unique role to fulfill, but it must be done in cooperation and harmony with the other parts. If one part of the body is not doing its job, the whole body is adversely affected.

Also Paul emphasizes the fact that each part needs the other part. "The eye cannot say to the hand, 'I have no need of you,' or again the head to the feet, 'I have no need of you'" (1 Cor. 12:21). We should recognize that "God has placed the members, each one of them, in the body, just as he

desired" (1 Cor. 12:18). This requires cooperation among individuals in local churches to carry out various ministries. It also means cooperation is essential among churches to accomplish certain ministries that cannot be adequately done by any one church.

There should also be a caring spirit among the members of the body. Paul says, "The members should have the same care for one another" (1 Cor. 12:25).

These are very high standards and are difficult to maintain in a family, a church, or a Conference, such as the North American Baptist Conference. But wherever they are demonstrated, it authenticates the transforming power of the Gospel of Jesus Christ in the lives of individuals and the corporate body.

I recently attended a regional N.A.B. pastors' "break-away" with several other staff from the N.A.B. Conference International office. The speaker was a pastor from another Baptist denomination. He said, "You have an unusual relationship of Conference staff with pastors that I have not experienced. I hope you appreciate it." I appreciate it greatly.

From the beginning, about 140 years ago, the people of North American Baptist Conference churches have felt that being a part of a local church was essential but not enough. The dimension of joining together in a cooperative fellowship and ministry is a very significant expression of what the church of Jesus Christ really is. They affirmed the autonomy of the local church but also the interdependence of churches. That is why local conferences or associations were formed, and the North American Baptist Conference was started. That is also why the Conference joined the Baptist World Alliance already in 1905 when the B.W.A. began.

Today, there are many positive ex-



The Rev. Eugene Kern, pastor, Sunrise Baptist Church, Fair Oaks, CA, and N.A.B. Conference moderator (left) with Dr. John Binder, N.A.B. Conference executive director.

pressions of cooperation in our local churches, associations and on the Conference level. All of us who attended the Triennial Conference in Niagara Falls last August experienced this in a very meaningful way. However, there are still some among us who feel that independence has a higher value than fellowship and cooperation with others of like faith and practice. They have concluded that loyalty to Christ is best achieved through the independent approach and that fellowship with other churches is a hindrance to our work for the Lord. I don't understand scriptural teaching that way, but I would love to discuss these matters with anyone on request. □

*John Binder*

Executive director  
North American Baptist Conference

**Correction:** In the "Keeping in Touch" article on page two of the March 1983 *Baptist Herald*, column two, paragraph three, lines one and two, should have read: "Now that the operating debt is liquidated, we will be able to concentrate our efforts more toward mission advance."

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# An Awakening—How Does It Happen?

by Stanley Grenz

Most Christians are acquainted with the great spiritual awakenings of history—the Reformation in Germany, the Wesleyan revival in England, the Great Awakening in colonial America, the many revivals of the nineteenth century, and the greatest awakening of all, Pentecost—events which seem to belong to some long ago, unreal era. Yet a longing to experience the renewing of the Spirit occasionally is allowed to surface in the hearts of concerned Christians, who find themselves wondering why an awakening does not happen in our day among our people.

It is no accident that Acts 2



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This article is based on a sermon that he preached May 25, 1980, at Rowandale Baptist Church, Winnipeg, MB, when he was pastor there.

follows Acts 1, for the Pentecostal awakening described in the second chapter to a large degree was an outworking of the events recorded in the first. A perusal of the upper-room experience reveals four prerequisites for an awakening—four prerequisites, which are still valid today.

**"An awakening came at Pentecost because a small group of 120 people possessed a sincere desire to see the Lord's will done at any cost. No renewal will come today until we, too, share this same desire."**

## Sincere Desire for Renewal

The first prerequisite, discovered in Acts 1, is a sincere desire among God's people for renewal. This characterized the 120 disciples in the upper room. The text indicates that the Risen Lord had appeared to them over a period of 40 days, teaching them concerning the

Kingdom of God. Because of this, they sensed that something unparalleled was about to happen in their midst. They were expectant and excited, anticipating the fulfillment of Jesus' promise, "... you will be baptized with the Holy Spirit ... and you will be my witnesses ... throughout the entire world" (Acts 1:5,8). Uppermost in the hearts of these disciples was the desire to experience and be a part of the outworking of the Lord's will, a desire which would soon be put to the test as each would be called upon to pay a steep price—persecution, homelessness, even death—for the awakening which God would send.

This intense desire is often lacking in the Christian community today. Gone is any excitement about participation in the fulfillment of God's will and the necessary willingness to pay the price that awakening always brings. There is a cost to individuals: turning from pet sins, giving up "the good life"—the lavish, selfish-fulfilling of the American dream—willingly facing possible scorn and misunderstanding, even from fellow church members. There is likewise a corporate cost: giving up the intimacy of fellowshiping with the same people who share the same background and giving up the comfort of the set church program, in short, leaving the security of the familiar in order to launch out into the unknown. The terrifying cost of renewal causes many to tremble. But there is no other way to experience an awakening.

More than 100 years ago Charles Finney made this pointed statement: God's people can have revival whenever they are willing to pay the price. Certainly the difficulty is not with God, not with the Holy Spirit, not with the Gospel. God still loves lost men. The Holy Spirit still convicts of sin, and the Gospel is still the power of God unto salvation.

For this reason, each of us must ask whether we truly desire to be God's channel today. An awakening came at Pentecost because a small group

of 120 people possessed a sincere desire to see the Lord's will done at any cost. No renewal will come today until we, too, share this same desire.

## Unquestioned Obedience to the Lord

The second prerequisite for revival is unquestioned obedience to the Lord of revival. This characterized the upper room disciples, to whom came the command: "Don't leave Jerusalem, but wait for the gift my Father promised which you have heard me speak about" (Acts 1:4).

In contrast to their expectations of the establishment of a political kingdom under Jesus' rule (cf. v. 6), Jesus said, "Launch out on no program, but wait for divine power in order to inaugurate a worldwide missionary movement." The disciples did not fully understand the significance of the Master's words; yet this group of 120 did exactly as Jesus said: they waited. This is absolute obedience—trusting and obeying the Lord even when his program is contrary to personal expectations—an obedience woefully lacking today.

To all disciples Jesus says, "Abide in Me and I in you, for the branch cannot bear fruit unless it abide in the vine," and "Go into all the world and proclaim the gospel." But to what extent are we absolutely obedient? We excuse ourselves in our spiritual complacency, forgetting that total obedience is the only way to revival.

As one person wrote, "A revival is nothing more or less than God's servants right with God, doing what he wants done in his time and in his way, and thus making way for God to do his wonderful work. For consistent lives are reproductive lives, and no one can be fruitless who abides in Jesus Christ."

Revival came at Pentecost because a small group of 120 people were absolutely obedient to Jesus Christ, tarrying when the Lord said, "Tarry," and boldly "moving out," when the Spirit of the Lord came upon them and said, "Move out." No awakening will come today, until we, too, learn this kind of absolute obedience to our Risen Lord.

## An Awakening Requires Preparation

The third prerequisite for an awakening is preparation. This characterized the upper room disciples. Sensing that God was about to embark on something new, glorious, and unique in all of history, they surveyed their situation to discern what needed to be done in preparation for God's action among them.

**"A revival is nothing more or less than God's servants right with God, doing what he wants done in his time and in his way, and thus making way for God to do his wonderful work. For consistent lives are reproductive lives, and no one can be fruitless who abides in Jesus Christ."**

This preparation was twofold. On the one hand, they prepared themselves organizationally. For example, Peter, in some way, was chosen to be the spokesman for the group. The significance of Peter's leadership comes into perspective when one imagines what would have happened on Pentecost had this preparation not have been made. At the appropriate moment, Peter, the leader of the group, delivered an electrifying sermon, an opportunity which would have been missed had it been necessary to form a nominating committee and elect a moderator on Pentecost day itself.

Similarly, the upper room disciples organized themselves by filling the vacancy left by the death of Judas. Knowing that the will of Jesus was that there be twelve to

give testimony to him "from the time of his baptism until his ascension," this group selected Matthias in the way consistent with their Old Testament heritage.

On the other hand, the 120 prepared themselves spiritually as well. Those days just prior to Pentecost were no doubt filled with introspection, study of the Scripture, and of course, prayer.

This kind of preparation for renewal is desperately needed today. We, too, must ask, what preparation do we need to make if God is to send a revival to us: what needs to be changed in our church (our corporate life) and what needs to be done in our own individual lives?

As one person said, "It must begin with us. We must remove the hindrances. We must humble ourselves and confess our failures, our pride, our jealousy, our bitterness, our destructive criticism, our sins of omission, and our sins of commission. When we, as Christians, are broken before God, then the Holy Spirit can convict the unsaved." In fact, a study of revivals reveals that each began with humiliation and confession on the part of God's children.

This preparation cannot remain on the superficial level, but rather must be radical (going to the root). In one church, there was a deacon of long-standing whose practice at each Wednesday prayer meeting was to close his prayer by saying, "Oh Lord, clean all the cobwebs out of my life." However, a fellow member of this church knew that this deacon was actually a hard, cruel, selfish, and bitter person.

One Wednesday evening that neighbor could no longer tolerate the hypocrisy of the deacon's life.

(Continued on next page)





That night, after the deacon closed his prayer with his usual, "Lord, clean all the cobwebs out of my life," this man jumped to his feet and shouted, "Lord, don't do it! Make him kill the spider!"

What a lesson to us, who so easily excuse our sins, praying, "Lord, you know that we're all sinners. Even I, no doubt, have done some things recently that aren't so nice."

What is needed is radical preparation, a brokenness before the Master which cries out, "Lord, there's a spider in me which needs killing."

An awakening came at Pentecost because a small group of 120 people prepared themselves for it. Renewal will not come to us until we, too, are willing to practice this kind of radical preparation.

#### An Awakening Requires Prayer

Fourthly, an awakening requires prayer. This characterized the upper room disciples, who "all joined together constantly in prayer" (Acts 1:14). The upper room experience was an extended prayer meeting for which all were present and in which all participated, even to the day of Pentecost (cf. 2:1). Had any disciple, weary from the length of the prayer meeting, absented himself from the group on Pentecost, he would have missed the grand blessing of that event.

But is not a significant cause of the famine in our congregations today our absence from prayer? The contemporary church has time for everything—meetings, rehearsals, fellowship—time for everything except prayer. The pattern is generally

the same: the entire congregation is present Sunday morning, but should a prayer meeting be called, only a handful participate.

In contrast, the early Christians knew that the key to power was in prayer. When under constraint not to preach the gospel, the church prayed so forcefully that the meeting house was shaken, the Holy Spirit came upon them, and they departed equipped to defy the political powers of Palestine (Acts 4:31).

**"Is not a significant cause of the famine in our congregations today our absence from prayer? The contemporary church has time for everything—meetings, rehearsals, fellowship—time for everything except prayer."**

**In contrast, the early Christians knew that the key to power was in prayer. We, too, need to become so burdened for the lost and for the need of renewal that we are willing to agonize in prayer about it."**

In a similar way, each awakening in church history began with prayer. The situation is no different in 1983—we, too, need to become so burdened for the lost and for the need of renewal that we are willing to agonize in prayer about it. An awakening came at Pentecost because a small group of 120 believers prayed. No renewal will come to us until we, too, learn the importance of prayer.

We continue to celebrate the grand event called Pentecost, on which day a congregation smaller than many North American Baptist

churches witnessed the conversion of 3,000 people. Why does it take the average congregation today nearly a year to see one person meet Jesus Christ? *Acts 1 provides the answer: we experience no awakening because 1) we have no desire for one; 2) we are not obedient to the Lord; 3) we make no preparations for such an occasion; and 4) we do not pray that the Lord would send us one.*

In the Middle Ages, a young cardinal, touring the Vatican, was shown the vast treasures of the Roman Church. After the tour, his guide, alluding to the words of Peter and John to the beggar in front of the temple, remarked, "The Church of Jesus Christ can no longer say, 'Silver and gold have I none,' " to which the young guest replied, "Yes, but the Church can also no longer say, 'Rise up, take your bed and walk.' "

As in the Middle Ages, the Church today appears to be rich, but powerless, and desperately in need of a genuine awakening. Nevertheless, renewal will not come until we rekindle our desire, submit ourselves anew to the Lordship of Jesus in total obedience, prepare our hearts for the work of God's Spirit, and return to our knees in fervent prayer. If we would do these things, perhaps our Sovereign Lord would have mercy and bless his people with an awakening which would spill over into our society.

Some conscientious Christian might be concerned but hesitant, wondering what one solitary believer might hope to accomplish. Such a person is said to have asked of the great evangelist of a former era, Gypsy Smith, for his advice concerning the best method of starting a revival in a local church.

To this query, the response was simple: "Sir, go home, and lock yourself in your room. Take a piece of chalk and draw a circle on the floor inside that room. Get down on your knees inside that circle, confess all of your sin, determine to follow the Lord wherever his word directs you despite all cost, and ask him to begin his work in you."

Then Gypsy Smith concluded: "When God has answered this prayer, you will have the beginning of revival in your church." □

## On the Firing Line for Christ by Kenneth L. Fischer

I enjoy sports; some I like to watch on T.V.; others I am intrigued enough to participate. Boxing is one sport I would never want to try; my nose bleeds too easily! However, a good boxing match will catch my interest. I grew up in the days when Joe Louis was the "pride of the boxing world." Most all of us know the names, Mohammed Ali and Sugar Ray Leonard. These men speak of how scientific the sport of boxing is, and how they study their opponents so they are not surprised once they enter the ring. These men, as well as all athletes, discipline themselves in order that they might be the best in the world.

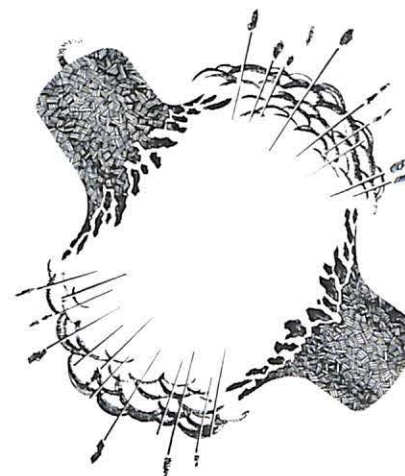
The Apostle Paul often compares the disciplines of various athletic contests to the Christian life. I get the idea from Holy Scripture that God, the Father, wants his children to be so spiritually tuned that regardless of circumstance or situation there will be no leakage of power in their lives enabling Satan to get an advantage of them.

What do we, as believers, have available to us that enables us to stand in a world where Satan roams seeking whom he may devour? I just love II Corinthians 5:15. It says, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

We need to understand the doctrine of Christ's death as it relates to God and to men and to sin. When Jesus died on the cross, God the Father was propitiated. That means that God was satisfied that the pay-

ment for all sin had been made. There will never have to be another payment of sin.

What a relationship must exist between the Father and the Son for such a plan to be carried out! But not only is there a relationship between God the Father and God the Son, there also can be a relationship between God the Son and sinful man. The word here is "reconciliation." Reconciliation is the removal of all barriers so that fellowship can be established.



When Jesus died on the cross, God the Father was satisfied that sin was paid for, and immediately a way was made that sinful man might be reconciled back to a Holy God. Since the redemptive price was met at Calvary, there is nothing left undone. We, therefore, as believers in Christ are complete in him. There are no I O U's.

Now you can be sure that Mr. Satan, who is against all that God is for, is not a little bit happy that man can be reconciled back to God. Satan is real. Satan is powerful. Satan is militant. You can't deny that! When Christ died and rose again, at that moment, the sting was not only removed from death, but also the sting was removed from the power of Satan. Therefore, when we invite Christ into our lives and we are complete in him, we now have his power. Satan may shoot at us, but he is shooting with blanks!

I read of a man who was in prison. In those days, they had wooden bed slats. This prisoner took one of those slats and carved on it until it looked exactly like a rifle. Then with this wood-fake rifle, he successfully escaped from prison. If only the prison guards had known that it was a fake.

If only we, as Christians, would realize that our enemy, Satan, has a make-shift weapon because his sting, his bullets, were taken from him at Calvary. Satan has to spend all of his time now deceiving and counterfeiting. Satan was conquered at Calvary. Satan cowers in the presence of the blood of Jesus Christ.

By Christ's death, God is satisfied; man is reconciled; there is redemption from sin, and Satan is conquered! When Satan comes with his attack forces, we, as the children of the Lord, just let the Lord's power handle anything Satan can dish out. "For greater is he that is in us than he that is in the world."

As we, as believers, get out on the firing line for the Lord, Satan and his cohorts will throw all kinds of things at us. And if we run scared, we will be kept in such a confused state that our entire testimony will be rendered ineffective. However, we must remember that Satan is a liar, a deceiver who knows full well that he was destroyed as far as his power is concerned at Calvary.

As believers in Christ may we be people of the Book, confessing known sin, so that the filling of the Holy Spirit will keep us fine-tuned, spiritual athletes, enjoying our completeness in Christ, who will sustain us through anything Satan or anyone else can throw at us.

I have found that it is those times I forget my position in Christ that the burdens of life, the temptations, the trials, and the testings get to me. But regular exercise in worship, prayer, and Bible study keeps my position in focus, and I share in the witness of being more than a conqueror in Christ Jesus, my Saviour. □



Kenneth L. Fischer is senior pastor of Temple Baptist Church, Lodi, CA, and a past N.A.B. Conference moderator.



## Learning From Losing by J. Gordon Harris

I hate to lose. Whether my team loses the Super Bowl or the Gray Cup, I mope. I become irritable if my favorite basketball or hockey team loses. I play every game to win and refuse to play those I might lose. My basketball play resembles the "Harris Hatchet." I will run over any thing to return a ping pong ball.

However, I seem to be losing more now than a few years ago. I am not returning ping pong shots, and my wind for playing basketball has diminished. My games resemble what seems to be happening in the serious world around me. People are making costly mistakes, losing jobs, filing for bankruptcy, and growing old.

I do not need to tell you that people are now losing more and enjoying it less. You, like me, probably are all too familiar with loss and its accompanying pain. No one lives without sin or loss. The most optimistic humanist must admit that. Marriage does not solve all problems. Doctors and hospitals

cannot reverse the effects of age. There is not always a miracle cure for disease. Without wanting to sound too gloomy, I must admit I have lost and I will continue to lose.

Why does losing become so difficult? The reason is because it deprives us of something valuable. Many dreams are forfeited when a possession or person is taken from us. We miss what we love, so we suffer various emotions called "grief." These feelings become our way of "saying good-bye" to something important.

Have you lost a job? That is happening to many people today. You first may experience shock. Later you may feel angry at your company. Eventually your regrets may lead you to bargain with anyone to get a job. Fear and confusion complicate applying for a new job. Do not panic, you are experiencing "grief." You have lost what gives both support for your family and purpose to your life.

Have you lost a spouse? You have every right to feel decimated. You probably feel that a part of your life has been surgically removed. Whether you lose a partner by death or divorce, the feelings may be similar. It takes time and help from others and God to heal these deep wounds.

Have you lost a child, parent, pet

or close acquaintance? It is not unusual to blame yourself or God for what happened. Your pain may be very intense and personal. God understands "grief" and patiently waits to help you with your feelings.

Unfortunately, no one prepares us for the emotions of losing. We are confused and overwhelmed by the numbing effects. We may be immobilized by anger and depression. The future may appear to be disorganized and hopeless.

When I lost my Pastor-Father, I recognized personally how important it is to have a sympathetic community suffering with me. It is some comfort that the one who died received the gift of eternal life, but I needed additional help to deal with life without my Father. Through the encouragement of the people of God and the Scriptures, I probably have matured because of my loss.

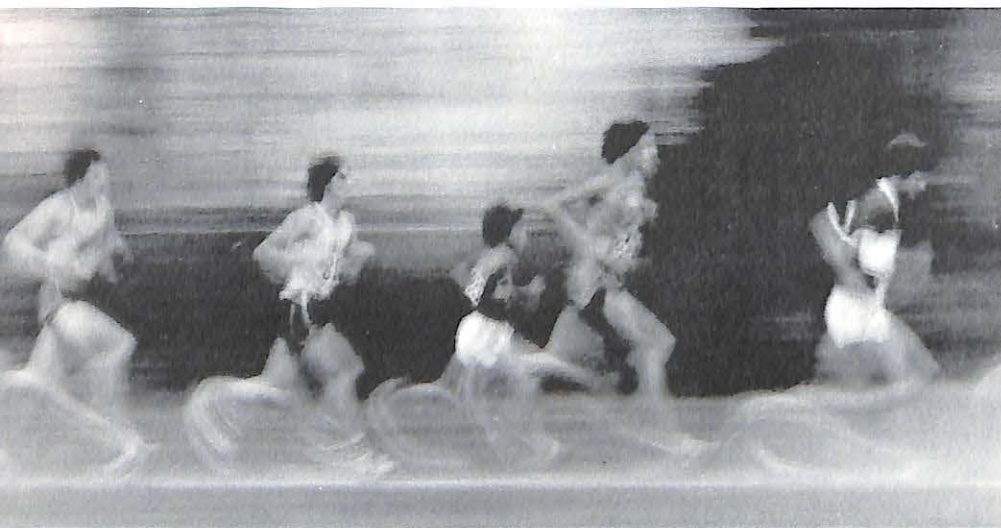
The Bible taught me that the life of a Christian assumes loss. Disciples leave all to follow Christ. Even the book of Revelation was written partially to encourage Christians experiencing grief over the premature deaths of fellow believers. The cross itself best reminds me that God understands what it means to suffer and to lose.

At the same time, I learned that loss for the Christian points toward healing. Jesus conquered death in the resurrection. He promises to be with us as we struggle with our losses. He will return to bring us to himself. Praise God, the Christian gospel says that healing lies ahead; hope rests assured!

Now the community of Christ needs to provide the setting in which people may mourn their losses. We have all experienced "losses" and "grief." As a community of the walking wounded, let us proclaim that life can be reorganized in Christ. He is able to help us through the long painful process of grieving. Truly, in Christ, "those who mourn will be comforted" (Matt. 5:4). "To live is Christ, and to die (lose) is gain" (Phil. 1:21). □



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## Forced to Walk Unwanted Road by Verda Schalm

It was a month from the time that the doctor informed me that my husband had a large, malignant, inoperable brain tumor, until his death. It couldn't be possible! He was only 45; he had so much to offer, I reasoned. Was he not indispensable . . . to North American Baptist College, where he had taught and influenced the lives of many students for more than fourteen years; . . . to our three children, ranging in age from eight to thirteen; . . . to me? How could I raise the children without his help, plus carry out the many responsibilities which were now mine, including earning a living? It was overwhelming!

Widowhood has been the experience of countless women, regardless of age or social status. Some are forewarned; others like me have had to plunge in suddenly, with no advance notice.

During the months to follow, the reality of widowhood permeated my life. A new road had emerged, and I had to walk it. It was like learning to walk all over again; it was walking alone and *not wanting to*. Moreover, it was like an amputation; like a part of me was missing. I had lost my best earthly friend, my companion, my counselor, my escort, my supporter, my lover! Shattered dreams, unfulfilled desires, and lonely days are among the problems that I encountered.

### Preparing to cope

Most of us are ill-equipped to assume the role of widowhood; consequently, we learn the hard way in the school of life. I do not mean to sound morbid, but some

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realistic foresight can do no harm.

Do the things you would like to do as a family or couple as soon as time and finances permit. Enjoy your life together to the fullest; this brings about happy memories.

Be sure that you are able to drive the car. My driving had been mostly within the comfortable limits of our area. Having to go beyond the beaten path has resulted in some anxious moments.

Do you know how to look after the family bills? Some women had never written out a check until they were forced by circumstances to do so. Know something about money matters. What are your husband's assets? Otherwise? Do you have something to fall back on as a source of income? A career is beneficial not only financially, but also for the self-fulfillment it can bring.

Cultivate a measure of independence along with your togetherness. Keep your own identity in clear focus. I walked very comfortably in the shadow of a great man; I found myself almost wilted when he was taken from my side. My identity had been with him to a large extent; establishing my own was a painful process. Bear in mind that your worth as a person is not dependent on your being the wife of "Tom Jones," but on your being "you," a unique creation of God.

### Helping A Widow Cope

How can a caring church help to lighten the pathway of the widow? A concerned body of believers can carry out a very helpful ministry to the bereaved. May I offer a number of suggestions?

Assure her of your prayers for her and her family. The needs are legion. Please continue to pray, not just for a month or two, or a year; pray on.

I am so grateful for the prayers of fellow Christians. These helped sustain me during the difficult days of my husband's illness and the early days of widowhood. God comforted

me through the prayers of his people.

Show her that you care by visiting her, phoning her, inviting her into your home, or taking her out. You may wonder what to say to her. Just being with her assures her that you are concerned. This is a real comfort and helps ease the pain of loneliness. Give her the opportunity to talk about her husband as much as she would like. Lend a listening ear whenever you are able to; it will be great therapy for her.

Thoughtful gestures long after the flowers and sympathy cards have ceased to come are very meaningful to the bereaved. Send a card now and then, or write a note of encouragement. I remember the gratitude I felt at Easter when a student's wife stopped by to give me a potted plant.

Another student brought me a rose, which I planted in my garden later. For eight years, this rose has been bringing me cheer. It is a constant reminder to me of the kindness of God's people.

On the first anniversary of Bernard's death, a neighbor brought over a beautiful chrysanthemum. The message was clear: "I remember. I care." I was very grateful that someone had remembered the day and was thoughtful enough to let me know that she did.

That first Christmas without husband and father in the home has very little joyful anticipation. This can be a time to share some of your own joy with the family. The best gift you can give them is that of yourself. If you are able to invite them into your home (it need not be for an elaborate meal) or stop by to visit them, it would help to fill the void felt so keenly at that time.

Wedding anniversaries are another sore spot. Perhaps the couple had been accustomed to celebrating every year. Find out when her anniversary is; mark it on your calendar. If possible, offer to do something with her. Just an

(Continued on next page)



evening spent in her home, or in yours, is celebration enough. Invent some way of convincing her that her anniversary need not be a dreaded day forever after.

Then there may be banquets or other occasions to attend. They used to be evenings to look forward to with eagerness. The widow now realizes that half the enjoyment of the event used to be "going out" with her husband to these events. Not wishing to go alone, she sometimes decides not to go; it really does seem to be a couple's world.

If you are able to offer her a ride now and then to social gatherings, it would help her to maintain a sense of self worth. I have also deeply appreciated those who have invited me to sit with them. These are inner battles that the widow faces. You can help to make her feel like a normal member of society again.

In any household, things are bound to break down sooner or later. Not being a "Mrs. Fix-It," this has been a real problem for me. I find it difficult to ask people to

help. I am so thankful for those who have offered their assistance and have assured me

that I am not being a burden to them when I must call upon them.

If you are able to, now and then share your family life with children who have lost their dad. They need to develop a proper male image. This must now be acquired outside their home. They are usually limited in the choice of fun things that they used to do as a family. Especially if your children are of similar ages, sometimes invite these kids to come with you on family outings. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

#### Learning to cope

There are no easy answers as to how to cope with widowhood. I trust, however, that a few suggestions will be helpful.

Saturate yourself with the rich treasures of the Word of God. They are indeed words of hope, of consolation, of encouragement, and of healing. For months, I nurtured my soul on the Psalms. Many of them seemed so relevant. I discovered that real people of long ago had been through real struggles and had found their strength in God. People like Job; Paul and Silas in prison; all were able to find something to be thankful for in spite of adverse circumstances. "Why art thou cast

down, O my soul? Hope thou in God."

Then there is the strength derived through prayer. We can pour out our soul to God as we can to no other friend and know that he cares deeply about how we feel. Prayer brings release, relief, and healing. He heals the brokenhearted and binds up their wounds. This is real personal care. When we are down so low that the only way we can see is up, our relationship to God becomes deeper, more meaningful and precious.

Try to live one day at a time and leave the future in God's hands, regardless of how stormy it may seem at this time. He will guide you through this deep valley in

your life; his grace is sufficient.

Be thankful for the blessings that remain: family, friends, freedom, physical well-being. Counting your woes brings nothing but misery. Look for joy in little things to add brightness to your day; things perhaps often taken for granted; the laughter of a child, the song of a bird, the fragrance of a rose.

Take time to stand in awe at the wonders of creation. The great Creator, who can paint a glorious sunset every day, still is concerned about the needs of the sparrow. Certainly he will care for you, the crown of his creation!

Continue to grow as a person. Your life continues on; God has left you here for a purpose. Seek for self-enrichment in worthwhile activities, which will help fill the void in your life. Whatever your interests are, pursue them as much as possible.

Any number of courses are available for you to continue developing your skills. Taking a course often leads to your meeting new people, who may in turn enrich your life. Books can be great companions. By keeping the mind occupied, they are a deterrent to loneliness.

Keep busy; it helps tremendously. If you do not have to work for financial reasons, a part-time job would still be of value to you as a person. It can broaden your horizons, give you renewed confidence, create new interests.

Use loneliness constructively. Look around for others who have problems. You can be very helpful to them; you understand, and they realize that you do. Seeing the difficulties of others often makes your own seem more surmountable. Help along in your church as much as you are able. If you are available for other volunteer work such as hospital or community, you could render valuable service.

Some battles will be your daily portion. It is very easy to be "under the circumstances." Refuse to let self-pity and discouragement become your masters. As one writer so aptly suggested, you need to throw self-pity out the door every morning with the cat! Strive gradually to be content. You will have to be patient with yourself; no great results will be seen overnight. Healing takes time. □

## Augustine—Stealing Pears by Lyle Haerle

Late one evening several teenage boys were wondering what they could do for excitement. Suddenly, the idea struck them to take the pears off a pear tree in a nearby yard. They shook the pears out of the tree and gathered them up. They tasted one or two of them and then threw them to the pigs.

Augustine tells this story in his *Confessions*, in order to demonstrate the depth of his sinfulness. Knowing that in his youth Augustine had the reputation of being licentious and sensuous, it comes as a surprise that the sin he seeks to analyze in-depth is that of stealing pears.

It is certainly odd that such a minor offense gets so much attention. Most people would pass off such an event as a meaningless and virtually harmless prank of some teenagers looking for some excitement. "Boys will be boys" to many would be a sufficient explanation of the adventure. Some would say, "Sin is sin," and stealing is a sin no matter how small the value of the stolen article. Few of us would call such an action a "great and heinous deed" as Augustine did. To understand why Augustine

considered his boyhood prank of stealing pears so corrupt, let us look at his analysis of the evil deed.

#### Not for Want

Augustine asks himself why he committed this crime of theft. What was his motive for the crime? When someone is murdered, the police look for the murderer and the motive. When John Hinckley attempted to assassinate President Reagan, his motivation for doing it was sought out and found. He had wished to achieve public attention to impress a young movie star.

**In the company of others, we are often caught up in evil deeds that we would never do alone. When the cry goes up, "Let's do it," we so easily, and uncompromisingly, join in.**

**True friendship is able to withstand the "no." True friendship allows the individual to be an individual and still a member of the group.**

This is what Augustine is looking for: his motive for stealing the pears. Augustine searches the depths of his mind to find his reason. It cannot have been for his need for food, for he had more and better pears at home. He had not stolen the fruit to fill a hunger pain, for he merely tasted them and then threw the rest to the pigs. In other words, Augustine did not take the pears because he needed them for survival. If he had needed them to continue living, then some good purpose for stealing the pears could have been argued. The only reason that Augustine could give for stealing the pears was that it was forbidden. The pleasure was in the theft itself.

This is reminiscent of Adam and Eve in the Garden of Eden. Augustine is inferring that he took

the fruit simply because it was forbidden to do so, just as Adam and Eve ate of the fruit of the Tree of Knowledge, because it was forbidden. As the story of the forbidden fruit in Genesis depicts the fall of Adam and Eve, so Augustine's taking of the pears depicts his own fall.

#### Not for Beauty

Augustine's conception of evil was the absence of good. The less good that was present, the more evil the condition. Absolute evil would be complete absence of good. Augustine judged the sinful act not by the immediate consequences, but by the amount of good present in the act and/or the intention.

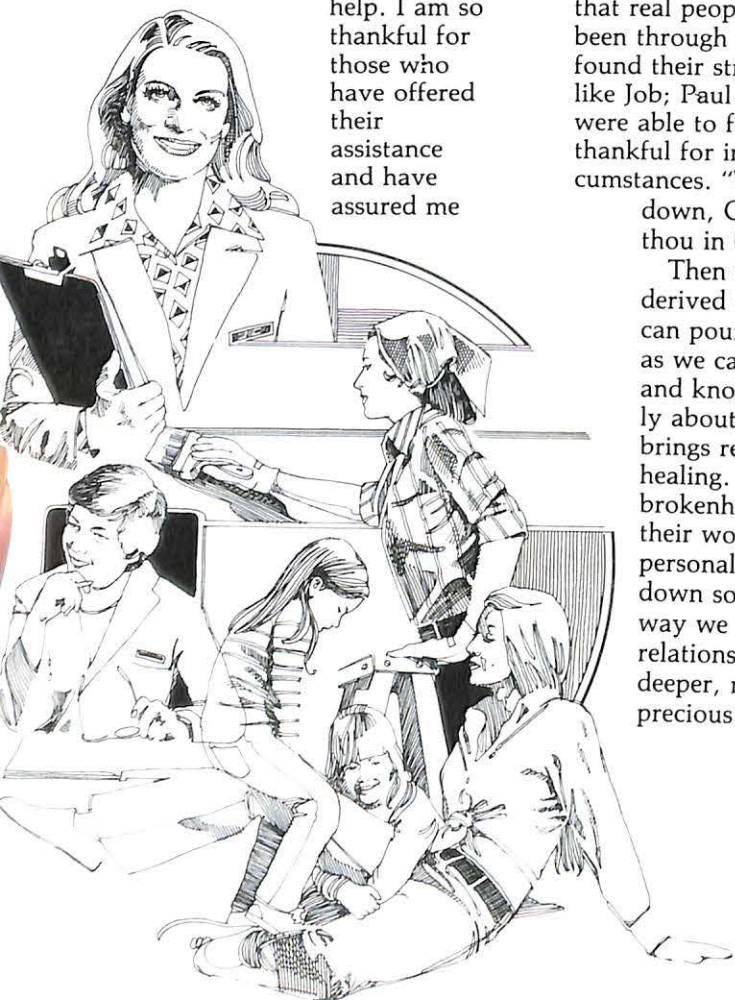
Some crimes are committed with the intent to produce good results. One may kill to protect himself, his wife or family; or, as has been said before, one may steal in order to survive. In these actions one may see some good. One may also have good intentions in committing the crime, but if the results of the crime are disastrous, where is the good?

Augustine finds in these cases that at least there was an intention of good even if the good that was sought was illusory or false. The good that is present is merely a shadow of good, but some good, even the slimmest amount, is better than no good at all.

A man who would murder for no other purpose other than that he loved to murder people would be a cruel, violent, and dangerous man. Augustine is saying that his stealing the pears was for no purpose other than the act of theft itself. So, like the man who kills only because he likes to kill, Augustine sees his crime to be completely evil, and he is no better than the murderer.

The pears did have beauty because they were God's creation, and Augustine may have desired these pears because of their beauty. Augustine did not want them because of their beauty, for he threw them to the pigs right away.

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The theft was for no other reason than the theft itself.

#### Imitating God

Augustine finds in his theft that he was pretending to be God. In any sin, Augustine sees the individual attempting to assert his own independence. It was in the name of liberty, to show that they could make their own decisions that Augustine and his friends decided that they would steal the pears and throw them to the pigs. Independence was shown in doing that which was forbidden. In so doing, Augustine saw himself as "a corrupt and perverse imitator of God."

In this, we find the ironic situation that when we attempt to flee from God, we are, in a perverted way, imitating God. We are denying who we are as humans and are pretending to be gods. Denying God is to deny our own creatureliness and to set ourselves up as the Creator. This denial of our creatureliness is only further evidence of our creatureliness, in that while pretending to be the creator, the one in control, it shows that we are not in control.

#### Friendship too Unfriendly

Augustine reflects that he would not have stolen the pears alone. As a group, the excitement of taking

the pears was intensified. The pleasure of the event was in having accomplices. Alone, the theft would have been boring and meaningless.

Augustine reveals here a truth about us that we are prone to overlook. In the company of others, we are often caught up in evil deeds that we would never do alone. The need to be one of the gang does not compel us to go against the consensus, to say no. When the cry goes up, "Let's do it," we so easily, and uncompromisingly, join in. In the words of Augustine, "We are ashamed to be shameless." The laughter and pleasure of the moment is all that counts, caring nothing of the loss it causes others.

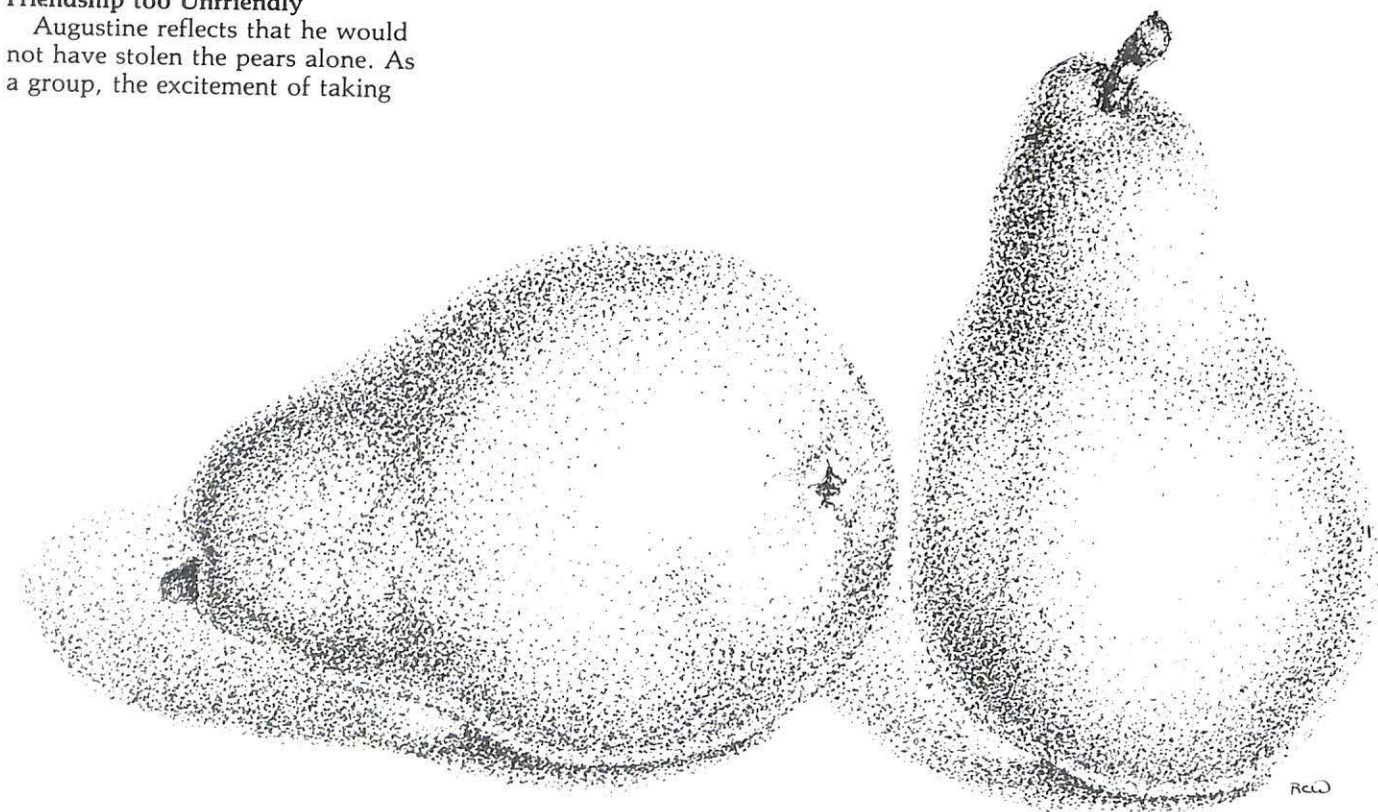
"O friendship too unfriendly" is an all too accurate evaluation of such friends. It is a reminder of the elusive nature of true friendship and how casual friendships, thought to be so important, are really often not so. True friendship is able to with-

stand the "no." True friendship allows the individual to be an individual and still a member of the group.

#### Forgiveness

We would be wrong to look only at the culpable nature of Augustine's theft of the pears. We must remember that *The Confessions of St. Augustine* are really prayers of confession to God. In this, we find Augustine able to say: "To Thy grace I ascribe it, and to Thy mercy, that Thou hast melted away my sins as it were ice . . . all I confess to have been forgiven me."

The pear stealing incident is a great story, because it is our story. Each of us has our own pear-stealing incident in our own life. Each of us is a sinner. Each of us needs forgiveness. The good news is that the grace and mercy of Jesus Christ is sufficient to forgive us of all of our sins. □



## Thirty Plus Years in Japan

The Early Years—  
Part I by Florence Miller

Following the defeat of Japan in the Pacific war and the occupation by the American forces, General MacArthur called for missionaries to come with the Christian message of hope to fill the spiritual vacuum. Almost every existing mission board began sending missionaries to Japan, including our North American Baptist Missionary Society.

In November 1951, the Julius Hirth family and I arrived in Japan as the first North American Baptist Conference missionaries.

God had called me to missionary service during my first year at the Moody Bible Institute in 1943 through a dream of Amy

of people sat in a circle on the grass, singing, laughing and making daisy chains, blissfully unaware and unconcerned that the blind were perishing.

God used that dream to convict me of what I was doing as a Bible school student. I was taking in all the good teaching and enjoying the Christian fellowship with other students, but had little concern for those who had no knowledge of the true God, a future judgment for sin, or salvation through faith in Christ. That night I promised God that I would go somewhere where the name of Christ was not yet well known. He eventually led me to Japan under our North American

The American military forces still occupied Japan, and the ruins of bombed out buildings could be seen in many places. Food rationing was going on, and many things were not obtainable in the stores. People were poor, and many were looking for jobs. They were willing to do almost any kind of work for meager wages. Missionaries who were busy with language study, missionary work, and getting adjusted to a new country, often employed maids to help with housework and care for children. Charcoal burners for cooking and hibachis for warming the hands were the usual means of heat. The only cars were those used by taxi companies, the very rich, or the foreigners. Women drivers were few and usually foreign. The language barrier kept us at a distance from the Japanese, but we did not sense much animosity towards us as Americans. They seemed to be trying hard to please us.

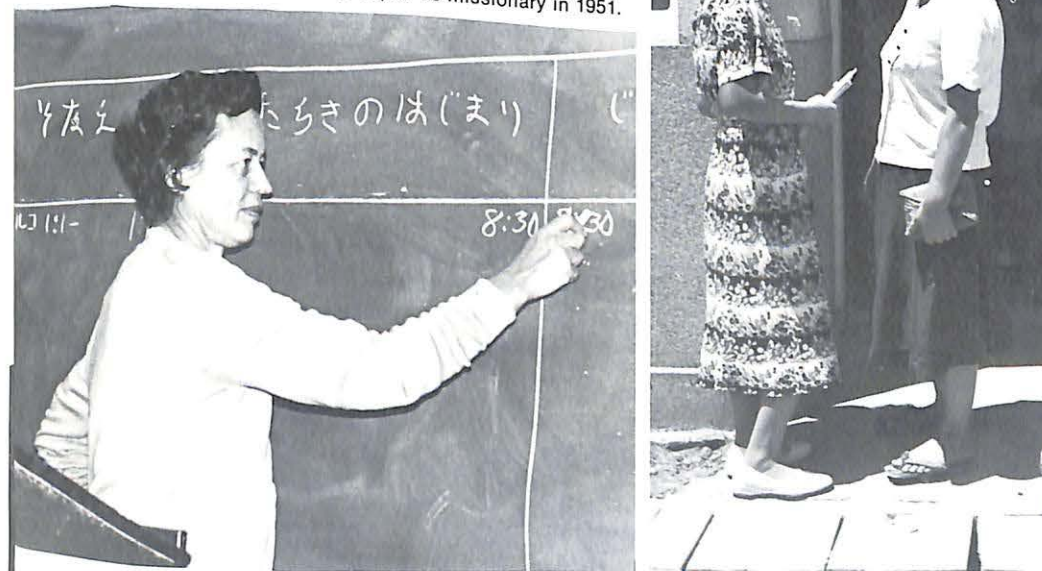
The Hirths and I spent one year and three months in language school in Tokyo before we ventured out to do evangelism. The Japanese language was difficult to learn because of the 2,000 Chinese characters which had to be memorized in order to read and write. We still could not communicate very well when we surveyed several needy areas where we might begin our work.

Mie prefecture was chosen because the number of churches was small; yet it was not too far removed from the large cities. We chose the city of Ise for our first church

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(right) Miss Yoshiko Yamamoto, (left) a 20-year-old Japanese girl, wanted to serve the Lord full-time and so became Miss Miller's first co-worker, serving as a bridge between the Japanese people and Miss Miller.

(below) Convicted by God while reading a dream of Amy Carmichael, Florence Miller answered God's call to Japan as missionary in 1951.



Carmichael, well-known missionary to India. In her dream, Amy saw a procession of people marching towards a precipice. Because they were blind, they were unaware of the danger that lay ahead, and, one by one, fell over the cliff and perished. Close by, another group

Baptist Missionary Society.

In order for a new mission to enter Japan, it was necessary to have a sponsoring mission already working in Japan. The Baptist General Conference had sent missionaries a few years earlier, so they became our sponsors and sent a missionary to meet us at the ship and take us to our first home, rooms at the YMCA and YWCA in Tokyo.

Miss Florence Miller has been an N.A.B. missionary in Japan for 32 years.



because of the challenge of the Ise Grand Shrine, the mecca of Shintoism. It was a city of almost 100,000 people with only three Christian churches.

Shortly after land for a mission house was purchased and a contractor engaged, the Hirths had to suddenly leave Japan, due to the illness of Mrs. Hirth, and I was left alone.

I received a cablegram from Dr. Schilke which read, "Prepare to go to Ise." I was afraid to go, not knowing the language very well and not knowing a soul there. Just before I left Tokyo, I was told of a 20-year-old Japanese Christian girl in Mie who wanted to serve the Lord full-time, Miss Yoshiko Yamamoto. She knew no English, so we had to communicate only in Japanese. It was difficult, but it helped me to learn the language.



In 1958, a young Japanese pastor from Toyko consented to work with our mission. The Rev. and Mrs. Yoshio Akasaka still pastor the Ise Baptist Church. Their son, Izumi is a university student and leader of a student Bible study group. Missionary Lucille Wipf (pictured at right) was church worker there for a time.

She became my first co-worker, serving also as a bridge between me and the people around me. We lived together and did everything together. She was a Christian of five years and had taught Sunday School in her own church, so I gave her the responsibility of teaching the children, and I taught the adults. She helped me write my messages in Japanese. It took me all week to prepare a short sermon.

Our first home was a three-room Japanese house without any modern conveniences, except a tap with cold running water. We used a charcoal burner for cooking and a hibachi for warming our hands. Our toilet was like an "outhouse" indoors. This house also became our first church.



Missionaries Florence Miller, Walter Sukut and Ed Kern inspect the initial construction work on the Ise Baptist Church.

We went from house to house with gospel tracts inviting people to attend our Sunday school and adult worship service. Often no one came, so we held a prayer meeting instead. Gradually, a few began to attend, perhaps out of curiosity. Among them were a partially blind man who taught the koto, a 13-stringed musical instrument; a blind masseur, and a son of a Buddhist priest.

The blind masseur told a patient about the American woman and the little church on the hill. She was a little old lady with a troubled heart, having lost her husband as a result of suicide. After her first visit to our church, she told someone that she had been disappointed, because she came to see the foreign god, but saw

only a foreign woman sitting on the floor. Eventually, she became a Christian.

Our first baptism occurred about a year after we began our work. Four were baptized, including the Buddhist priest's son. Two have died, and one is still a faithful member of the Ise church.

About a year after the Hirths returned to the States, the Walter Sukuts came to take their place. After a year of language school, they came to Ise to take charge of the church, while I went back to language school in Kyoto for another year. Mr. Sukut felt that he could work more effectively with an interpreter, so he brought with him Mr. Ono and his family.



The Kyoto Baptist Church group at a baptismal service in May 1959 with missionaries, Rev. and Mrs. Ed Kern (back row, left) and Rev. and Mrs. Fred Moore (right, back row).

With two men and their families working in the church, its character and outreach changed considerably. The new mission home had been completed and was used for small group meetings. The church was re-located to a more convenient and conspicuous place. Through a Japanese evangelist, we were introduced to a young Japanese pastor in Tokyo, the Rev. Yoshio Akasaka in 1958. He and his wife consented to work with us, and they are still pastoring the Ise Baptist Church.



Through an English Bible class taught by Missionary Clemence Auch, a college student, Hisashi Murakami, began to attend church and became a Christian. While serving as an interpreter for the Auch's, he answered the call to Christian ministry. Those participating in the laying on of hands during the ordination prayer in March 1967 for Mr. Murakami, were Deacons Yamamoto and Kogawa, (left to right) Dr. Richard Schilke, General Missionary Secretary, Missionaries Fred Moore, Richard Mayforth, and Walter Sukut, and Rev. Y. Akasaka.

After renting three meeting places, it was deemed best to buy land and build a church. Pastor Akasaka designed it. The land was purchased by the mission. The cost of the \$3,000 building was repaid by the believers on a loan basis. This first church was dedicated in 1959.

The missionary leadership of the Ise church changed often, due to language study and furloughs, but Pastor Akasaka stayed on to give continuity. The Ise Church has never had a large adult membership, but it has always had a good Sunday School, teaching many children the basics of Christianity. Its location in Ise, the stronghold of Shintoism, is undoubtedly one reason for the struggle faced by adult Christians. But we are thankful for the witness of that church.

The Akasaka children grew up in Ise, attended public schools there, and opened the door for Pastor Akasaka to be a Christian influence

in the P.T.A. and other community activities. The children themselves have exerted a good influence on other young people and children. The eldest son, Izumi, has been a great help to his father in the church and is planning to enter the ministry. Last year he studied at Michigan State University for one year as an exchange student.

## Part II—Increase of Missionaries and Churches

The opening of our mission work in Japan was a challenge to the entire North American Baptist Conference. As the call for additional workers went out, new missionaries came. The arrival of the Clemence Auch's, the Edwin Kerns, and the Fred Moores in close succession increased the witness and outreach of the mission.

Kyoto became the center for language study and medical service because it was nearer to our work. Consequently, a church was begun in Kyoto. Mrs. Shizuko Uchida, a Christian woman with whom I lived while in language school, encouraged us to build a church in her neighborhood. The Walter Sukuts built a mission house there and began meetings in their home. Mrs. Uchida became the first member. Rev. Nishizawa came to serve as a mission worker. After holding meetings in two temporary buildings, land was purchased and a



Missionaries gathered together for Thanksgiving dinner: Rev. and Mrs. Richard Mayforth (back row, 1. to r.), Rev. and Mrs. Fred Moore, Rev. and Mrs. Ed Kern, Rev. and Mrs. Wilfred Weick; Florence Miller (front row, 1. to r.), Joyce Batek, and Lucille Wipf.



Pastor Aoki (first row, right) and deacons of Rakuyo Baptist Church are pictured beside a pastor inviting the public to special evangelistic meetings.

church was built. It was dedicated in 1961.

Through an English Bible Class taught by Clemence Auch, a college student, Hisashi Murakami, began to attend the church and became a Christian. Later he served as an interpreter and helper to the Auch's in Ise. This experience led him to give himself for the Christian ministry. Since we had no seminary of our own, he went to a Presbyterian seminary in Tokyo for two years.

The Walter Sukuts were in charge of the Rakuyo Baptist Church for a number of years. Since the resignation of the Sukuts, the Rev. and Mrs. Tomokuni Aoki have been pastoring the church. It is self-supporting and has given birth to a daughter church in another nearby city.

The Tsu church began as an evangelistic effort to reach university students for Christ. I went to Tsu in 1959 for this purpose and was assisted by Miss Yokota (now Mrs. Aoki) and Miss Naruse. I was permitted to hold an English Bible class on the campus of the Agricultural College of Mie University. Through this class, students became interested in the Bible, and a little church began in a former medical clinic.



Under the leadership of the Edwin Kerns, land was purchased, and a church was built in Tsu. It was dedicated in 1965. The Rev. Hisashi Murakami came to serve as pastor of the church upon completion of his seminary training in the United States. He is still capably guiding the church and its various branches. A number of university students who came to Christ through this church were led to seminary and Christian work: Mr. Yukio Hanazono, Mr. Romokuni Aoki, Mr. Yukio Fujie, Mr. Suelo Kajita, Miss Yuko Nakai.

The Matsusaka Baptist Church began as a branch of the Ise Church. A number of missionaries worked there: the Walter Sukuts, Joyce Batek, the Richard Mayforths, and Lucille Wipf. The Rev. Yukio Hanazono served as pastor of the church for many years, but later resigned to work with Christian Literature Crusade. The church building was dedicated in 1969.

Since the church is now without a pastor, Rev. Murakami preaches there on Sunday evening, and Miss Lucille Wipf lives in the parsonage and leads the other activities. Miss Karin Kletke teaches English in the Matsusaka area and brings students to the church.



The Rev. Yukio Hanazono served as pastor of Matsusaka Baptist Church for many years.

The Inokoishi Church in Nagoya began under the leadership of the Kerns and the Rev. Hiroshi Arita in 1969. Mr. Arita was converted as a university student through the Kyoto church and later attended the Osaka Biblical Seminary.

The Wilfred Weick family came to work in Nagoya in 1972. A church was built. It grew rapidly and now has a number of very capable lay leaders, two of whom are school teachers.

The Higashi Muko Machi church in a suburb of Kyoto began under the leadership of the Rev. Richard Mayforth and his helpers, Miss Yuko Nakai and Rev. Kakiyara. They were followed by Rev. and Mrs. Hatta and the Rev. and Mrs. Reimer Clausen. This is a very evangelistic church and usually reports more baptisms than any other. In 1981 there were nine baptisms, the most any church has had in one year.

The Ikeda Christian Church began in the home of the Fred Moores in 1969. Fred was president of the Osaka Biblical Seminary at the time. The Rev. and Mrs. Suelo Kajita worked with him for several years, and later the Rev. and Mrs. Yukio Fujie came to pastor the church. They are still serving in this capacity.

I held English Bible classes in my home while teaching at the Osaka Biblical Seminary, but am now teaching at the church and at a YMCA in a neighboring city. Miss Cheryl Lake is a short-term missionary who teaches English conversation and Bible in the church and city.

The Heijo Christian Church in Nara began under the leadership of the Douglas Woykes and the Rev. and Mrs. Nakae, a graduate of the Osaka Biblical Seminary. Rev. Nakae resigned after a short time, and the church was left without a pastor. Rev. Woyke is now serving in that capacity. The church began in a small private school, but now has a lovely building with a parsonage waiting to be occupied.

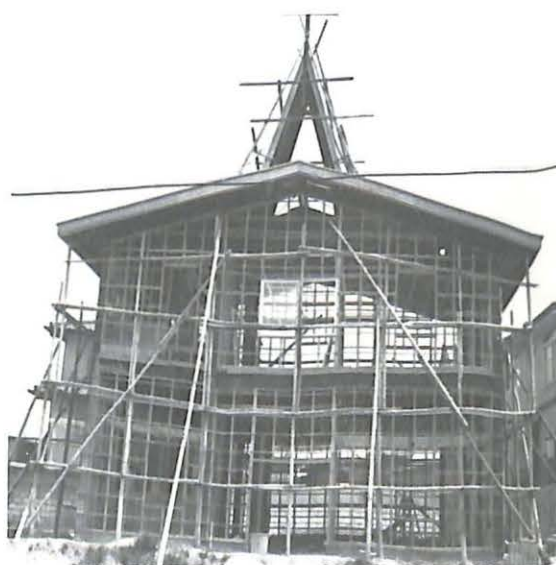
Our newest church is a child of the Rakuyo Baptist Church in Kyoto. It is located in Hirakata, an hour away from the mother church. It meets in the home of one of the members. Three Christian families



The Matsusaka Baptist Church began as a branch of Ise Baptist Church.

are the core of the church. Although the number is still small, a solid foundation is being laid for a future church. Pastor Aoki goes there to preach every Sunday afternoon.

Although the little churches are struggling to exist, there seems to be enough of a nucleus of believers in



The Heijo Christian Church in Nara began under the leadership of Rev. Douglas Woyke.

each church to fight on to bear the financial burden and to reach out to the unsaved. However, they still need the prayers and, in some areas, the financial assistance of older and bigger sister churches in the United States and Canada.

## Part III-A Need for Trained Leaders

With the increase in churches came the need for trained leaders. The Osaka Biblical Seminary was established by three missions with similar beliefs and needs (Mennonite Brethren, Baptist General Conference, and North American Baptists). The two lovely buildings were dedicated in 1967. It continued for about 15 years before cooperation between the three groups broke down, and the school had to be closed. However, it did serve to train seven young men and four young women who contributed much to our work.

At present, we have no theological seminary of our own, so we are contributing financially to the support of the Tokyo Bible Seminary and are anticipating sending future ministerial candidates there. One of the most urgent needs of our churches in Japan is for ministerial candidates and well-trained pastors for our three pastorless churches.

### Christian Education Building Purchased

A multi-purpose Christian education building was purchased in Tsu in 1980. It serves as headquarters for the Japan Baptist Conference and also for our mission; a student center for evangelizing university students; an English Language Institute; a conference center for committees, classes, seminars; and

a university student hostel.

Mr. and Mrs. Ron Stoller manage the Center and direct the student evangelism work. Mr. and Mrs. William Lengefeld are in charge of the English Language Institute, which is intended to be a means of evangelism and also to earn income for the Japan Baptist Conference to assist churches in purchasing land and construction of buildings.



"Irasshail!" Welcome to Osaka Biblical Seminary.

Short-term, Valeree Mikul is teaching English conversation in the Tsu church and in the city.

### Short-term Missionary—an Important Ministry

The short-term missionary program began in 1971. It is an opportunity for young people to give two or three years of their lives to serve the Lord in Japan as English teachers, to witness to their students, and to invite them to church. About 21 persons have served. Three of these have returned as long-term missionaries. Through their witness, several have come to know Christ. Many others have been introduced to the Bible and to our churches.

In 1978 an organizational change occurred, resulting in the merger of the North American Baptist Mission with the Japan Baptist Conference (the organization to which all of our N.A.B.-related churches belong). The significance of this was that the titles to all property owned by the mission, except mission houses, was turned over to the Japan Baptist

Conference. It also means that our missionaries no longer take the lead in establishing new churches, but work in cooperation with the Japan Baptist Conference in planning and carrying on any new work. In some churches, missionaries actually work under Japanese pastors, as I do.

### Continuing Education for Pastors and Missionaries

As the churches grew and various problems arose, the pastors began to feel the need for further education and refreshment for their own spirits. Since the Osaka Biblical Seminary closed, some of the theological education funds were channeled into a continuing education program for pastors and missionaries.

Since 1980, a concentrated two-week course of study has been held at the Christian Education Center in Tsu. Each year a professor from the North American Baptist Seminary in Sioux Falls, South Dakota, has come to teach the course: In 1980 Dr. Wayne Peterson, in 1981 Dr. Ernie Zimbleman, in 1982 Dr. Ralph Powell, and in 1983 Dr. Roy Seibel. Those participants who meet the requirements may receive full seminary credit.

Two of the Japanese pastors have



Career missionaries with short-termers in 1974: Wilfred Weick (back row, l. to r.), Shirley Bailey, Reimer Clausen (STM), Bonnie Phillips (STM), Fred Moore, Ron Stoller (STM); front row, (l. to r.), Lucille Wipf, Lois Faust (STM), and Carol Potratz (STM). Stoller and Clausen later became career missionaries.

received one-year scholarships for further study at our seminary in Sioux Falls, Rev. Murakami and Rev. Aoki.



## Laymen Maturing as Church Leaders

Christian laymen are maturing as church leaders. In fact, several churches had to carry on without their pastors while the pastors were on study leaves in the United States, or missionaries were on furlough. Much of the responsibility of the church program rested on the shoulders of busy, dedicated lay people.

With increased prosperity has come higher prices, especially of land. Small beginning churches cannot afford to buy land and look to churches in the United States and Canada to help them. They can no longer buy lots large enough to allow for a church yard, but must think of two-story buildings to make full use of the small, precious pieces of land.



In 1978 the North American Baptist Mission in Japan merged with the Japan Baptist Conference. Pastor H. Murakami (l. to r.), Dr. Richard Schilcke, Rev. Wilfred Weick, and Pastor Akasaka participated in the special merger service. Missionaries work in cooperation with the Japan Baptist Conference in planning and carrying on new work.

Dr. Fujiwara, a chemistry professor, opened his home for a branch church of the Kyoto church. He told me that when he retires, he wants to be a lay preacher. Dr. Iida, a busy pediatrician in Ikeda, is now the strongest leader in the Ikeda Christian Church. Mr. Kobayashi, an elementary school teacher in Nagoya, is the capable Sunday school superintendent in the Nagoya church. What a thrill it was for me to see about 30 pastors and laymen gathered together at the Annual Japan Baptist Conference business meeting to set goals and plan for church growth in the 80s.

## Changes in the Work

Japan has changed greatly in 30 years, and so has our mission work. Financially, Japan is very prosperous now. Most of our pastors drive cars instead of riding bicycles or motor scooters. One pastor owns his own house. But pastors in small and beginning churches find it hard to get along on their meager salaries.

## Need for Missionary "Specialists"

The need for missionaries is as great as ever, because the number of Christians in Japan is still only about one percent of the population of about 111 million people. However, the churches are not indicating the type of missionary they want. They are requesting specialists in their field, rather than general practitioners. The need of short-term missionaries continues also, because the Japanese are still eager to learn English, and the program is self-supporting, not requiring any foreign funds.

The political situation in Japan is very stable, and there is still complete religious liberty. However, there are indications that the government is trying to revert back to some of the pre-war conditions and to exalt the emperor and make Shintoism the national religion. The most recent effort is that of seeking to nationalize Yasukuni Shrine, dedicated to the war dead. Prime Minister Suzuki and all of his cabinet visited the shrine together as

a symbol of their approval of this plan. Should this happen, Christians may feel it is their duty as Japanese to honor the war dead at this Shinto Shrine and thus compromise their faith.

## Japan Today—Its Needs

Morally, Japan still rates high in comparison to the United States. They have much less crime, not nearly the drug problem we have, and far less divorce. There is, however, a great deal of graft in politics and business. Violence in the junior high schools is a great concern because children are no longer respecting authority as before. Suicide is still high, and often whole families commit suicide together to escape from poverty, illness, or shame. Secularism is the prevailing philosophy with little sense of need for God—until some serious problem arises. Many believe that affluent Japan is following in the steps of affluent America, and that the ills that we face will soon face Japan also. If so, there may be a new searching after spiritual values that cannot be bought with the almighty yen.



A multi-purpose Christian Education Center was purchased in Tsu in 1980.

Yes, our churches in Japan are continuing to witness to people with many needs. They are growing in number and maturity. During 1981 there was a ten percent increase in Baptist church membership. It is the aim of the Japan Baptist Conference to double its membership by 1990. Won't you please continue to pray and financially support our work to help the churches in Japan achieve this magnificent goal? □

# It's Getting Quite Crowded by Jim Frey

I am amazed at the volume of ads, articles, letters and appeals generated by Christian organizations in an effort to maintain ongoing support for their cause.

I imagine you have been the recipient of such printed materials. Most are designed to inform you of the ministry and ask for your support. Many even offer you something, perhaps a small gift or a service. Please don't get the idea that I'm against all of this. I firmly believe it is the responsibility of every committed Christian to support valid, Christ-honoring causes. Likewise, it is the duty of Christian charities to make known their cause and to seek support for their activities. The question arises, however, as to which cause you should support and in what way.

Let me illustrate this situation from my perspective as Associate Director of Estate Planning. The North American Baptist Conference offers an estate planning service to the members of our Conference. The N.A.B. Conference is not the only Christian charity offering this service. Practically every Christian cause (school, mission group, outreach, radio program, evangelist) has a planned giving or estate planning service. From my experience in talking with representatives from various Christian causes, I came up with some conclusions regarding the estate planning service being offered by Christian organizations:

- 1) Most have the same basic philosophy: a) to be available to assist people in setting up their estate plans and b) to provide a source of fund raising for their charity by showing those people, who are interested in supporting the charity, methods in which they can make current or deferred gifts.

Jim Frey is Estate Planning Director for the North American Baptist Conference.

- 2) Some estate planning representatives undergo and maintain special training in estate planning and charitable deferred giving.

However, not all Christian causes have the same basic estate planning philosophy nor do all of the representatives undergo and continue the necessary training. (The North American Baptist Conference estate planning ministry follows the philosophy: to be available to assist people in setting up their estate plans. Our estate planning counselors undergo and continue training in estate planning and charitable deferred giving.) So how does one respond to all the reminders from various organizations regarding wills, trusts, annuities, and estate plans? It is not easy, but allow me to offer a possible solution.

*First of all, do not put off estate planning.* You may be deluged in a month's time with many reminders to write your will or invest in a gift annuity. You may say, "There are too many charities asking me to do the same thing. Why don't they quit?" The simple fact is that the majority of Canadian and U.S. citizens have not even written a will. The urging by charities is for the benefit of most people.

*Second, pray about the matter.* Whether your objective is to just do estate planning for the benefit of your relatives, or it is to also include plans for remembering a Christian cause, you should ask God for wisdom and direction.

*Third, you should respond to a charity that has meant something special to you, or one you truly believe to be effectively serving Christ.* After talking to the representative, you will want to meditate and pray about the things he discussed. If the representative gives you the impression that you must sign something right away, be cautious.

All estate planning matters should be mulled over and reviewed before a final decision. Any type of agree-

ment which cannot be changed once you have entered into it (gift annuities, certain kinds of trust and life income agreements) should be carefully analyzed as to its current and future effect. You will probably want to discuss plans with your lawyer and possibly your accountant. On the other hand, you do not want to wait too long to implement your estate planning objectives lest some event occur (death, disability, sickness) to spoil your plans.

Yes, it is getting quite crowded. Many Christian organizations are offering a very valuable and useful service. They would hope that through this service some folks would be led to make a planned gift to their cause. There is really nothing wrong with this. The North American Baptist Conference offers this service and has done so for 12 years. We have already been of great help to many and we are prepared to be of service to you.

If you have found the ministries of the North American Baptist Conference, your church, or association to be special in your heart, and you are led to remember these ministries through your estate planning, then we are prepared to show you ways in which your objectives can be accomplished.

Send to:  
Jim Frey  
North American Baptist Conference  
1 So. 210 Summit Ave.  
Oakbrook Terrace, IL 60181

I would like to meet with a counselor to discuss my estate planning.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State/Prov. \_\_\_\_\_

Telephone No. \_\_\_\_\_

Birth Date \_\_\_\_\_



## "New Day"—Never to Be Forgotten by Larry Froese

"Let's have an old-fashion revival meeting," decided the deacons of Century Meadows Baptist Church, "and combine that with the 'New Day' team's ministries." So the week of November 20 through December 2 was chosen for these special meetings in Camrose, Alberta.

Every night after the evangelistic program by "New Day," some people met in prayer in a room staffed by the discipleship team of "New Day." On the last night of the program, following the drama, "Home Again, Portrait of a Family," an invitation was given for people to accept Christ. No one came

forward, but three young people accepted Christ as their Saviour in the prayer room. One of them was on the way out of the door, when he was drawn back by the power of the Holy Spirit. One other young man was already downtown, almost home, when he was convicted of his sins. He asked the man giving him a ride to turn around because he felt compelled to go back to the church.

The entire week was just a magnificent experience. Some of the comments heard were: "The 'New Day' team members relate so well to the old and the young." "I was leary about having them come but now

that they have been here I will never be the same again." "They have such a high level of spiritual maturity."

"The best demonstration of their ongoing witness was expressed by three young girls who were looking for the prayer room after the Sunday morning service, the week after the 'New Day' team was gone. Praise God for allowing us to have them with us. I will never be the same again, and I can hardly wait until we can have such an opportunity again," says the pastor of Century Meadows Baptist Church, the Rev. Larry Froese.

## Cameroon Women Celebrate 25th Anniversary

The Cameroon Baptist Convention Women's Union celebrated its 25th anniversary in October 1982 with special celebrations. The women's union was organized in 1957 with 183 women's groups. Two years later, Mrs. H. Martin was elected national president.

In 1961, the women adopted a Constitution and were organized as the Cameroon Baptist Convention Women's Union. In 1962, the first Women's Manuals were published. In 1965, the C.B.C. women began to participate in the B.W.A. Baptist World Day of Prayer.

Scripture Memory courses, leadership training courses, pastors' wives'

*Mrs. Beatrice Nokuri is the president of the C.B.C.W.U.. Missionary Esther Hoffman is advisor of eight member executive officers.*

courses and other materials were published regularly to help women grow spiritually. In 1971 Life Liners was started, and the children's New Life Clubs were introduced. In 1975—the women adopted the first two-year aim: family devotions in every Baptist home.

In 1977, six goals were adopted and stimulated much activity: more than 7,000 women during that year registered as Women's Union members. In 1978, two land plots were given to the women to use for Home Economics: one at Mutengene and one at Bamkekai.

In 1980, the Nfumte Women started a Home Economic centre. In 1981, blessing boxes were first filled by thankful women. In 1983, the C.B.C. Women's Union celebrates its silver jubilee. "Cementing the milestones together are the faithful workers of the many women over the past years praying, teaching, witnessing, encouraging, overcoming sorrow, and experiencing much joy in the Lord. The Women's Union roots are in the Word of God and that continues to teach, advise, correct and train. The Cameroon Baptist Convention women thank

the North American Baptist Conference members for their support all through the years.

—T. Schmidt, P. Meinerts, and D. Martin



In prayer during Baptist World Day of Prayer at Mbingo Baptist Church, Cameroon.

## Church Extension Project

### A Dream Realized!

by James P. Erb

Westview Baptist Church is the reality of a dream that God gave to Park Meadows Baptist Church, Lethbridge, Alberta, during its Board Retreat in 1980.

The Board met with Pastor Bruce Merrifield and sought God's direction for the Park Meadows congregation for the next five years. The plan that the Board conceived was a bold one. With God as its helper, it would endeavor to begin two new churches by 1985.

The Scriptures teach us that God is able "to do exceedingly, abundantly, above all we ask or think." This certainly proved to be the case with regard to Church Extension.

By God's grace, Park Meadows Baptist Church was able to give birth to its first daughter in 1981. Pastor Dennis Liesch was called to begin a new church in Taber, Alberta. At the same time, Park Meadows extended a call to James Erb as Associate Pastor for Church Extension. The plan called for another new church to be planted in Lethbridge some time in 1982.

By the winter of 1981, it became evident that the west side of Lethbridge was the most logical choice for the new church. The west side is the most recently developed area in the City of Lethbridge. The population presently stands at 8,900 with an estimated growth rate of between 10 to 20 percent per year.

West Lethbridge is naturally divided from the rest of the city with Old Man River flowing in between. Perhaps one

of the most significant factors in the rapid growth of West Lethbridge is that the University of Lethbridge is located on the west side of the river.

It is of interest that the North American Baptists were not alone in their evaluation of the west side as being an ideal place to plant a new church. Presently, Westview Baptist is holding services at Nicholas Sheran Community School (the only school on the west side), along with the United Church, the Presbyterian Church, and the Lutheran Church. Signs planted at the entrance of the school help direct the newcomers to the proper worship service.

Westview has been holding services since September 1982. They presently average about 60 for the worship services. The Sunday school, which follows the morning worship service, averages 50. Rather than a mid-week joint service, Westview has four adult home Bible studies with 34 adults participating.

Registration reached its maximum the first night for the Pioneer Girls program also held in the local school. Presently, the Boys' Brigade program is held jointly with Park Meadows Baptist Church.

God has truly given Westview Baptist a great beginning. Those involved are trusting him to complete what he has begun.

Please remember to lend your support to Westview Baptist Church. The faithful giving of North American Baptists and the offering of your prayers is pleasing in the sight of the Lord. [Contributions may be designated for Westview Baptist Church and sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.]

The Rev. James P. Erb is pastor of Westview Baptist Church, Lethbridge, Alberta.



Sunday school, which follows the worship service, averages 50.



The Rev. and Mrs. James Erb, pastor and wife at Westview Baptist.



Westview Baptist has been holding worship services since September 1982.



# WOMAN'S WORLD

## Reaching Out at Home

by Sara Pasiciel,  
Woman's  
World editor,  
Steinbach, MB



Priscilla and David Keiry are missionaries with our Spanish American work in the San Luis Valley, Colorado. They live in Center with two of their seven children; the five oldest are married (two live in other states and three live in the Valley). When I spoke to Priscilla on the phone, she had just returned from taking a foster child to Social Services to be reunited with her mother after a five-week stay with the Keirys. This little girl was the 29th foster child that has been in the Kiery home, a ministry that they see as a family project, "something we can pray over together, cry about together, and which becomes a real witness to the families and community in many ways."

Following is a telephone "interview" with Priscilla about the ministry she and her husband share.

**Sara:** What are your specific ministries at this time? We realize that in the twenty-five and a half years you've been involved in mission work there, you've seen many changes.

**Priscilla:** David's main responsibilities are with the two churches that he pastors (Center and Del Norte) and training leaders. He works with a college/career Bible study, youth group, camps, and he does a great deal of counseling (marriage, family and vocational) for people in the community.

Our Sunday morning starts at 8:00 when we leave for Del Norte Sunday school and morning worship, then

back to Center for Sunday school at 10:30 with worship until 12:15. Our family has gone to two Sunday morning services every Sunday for nearly 25 years! We both spend many hours in visitation in homes and hospitals.

One day a week I help with a government-sponsored food program here, distributing free food for kids up to five years of age and other surplus food for prenatal care. It's a way of discovering people who have real needs. I'm also involved in Bible studies and as a Sunday school teacher in both churches. I do some counseling . . . the laundromat is across the street from our house, and often women will put their laundry in and then come over to talk to me. It's time-consuming, but valuable time spent helping these women cope with their life situations.

Our son, Duane, came to us emotionally handicapped at the age of two. The trauma of an unsettled infancy, abuse, lack of love, and inadequate nutrition seemed to be responsible for this condition which in turn has given him some learning disabilities. He is progressing very well at the Christian Academy 35 miles from here. I tutor there one day a week.

Denise, our tenth grader, attends Sargent School (five miles from town) where academics, sports, and cheerleading challenge her.

Another activity that keeps me busy is houseware sales. Some might not think it's a ministry, but it gets me into homes as a woman, not the preacher's wife. I find that women often phone later—not for the housewares but for counseling, inquiries and questions about many other things.

I guess you'd say that most of our ministry is a crisis ministry. If everything is fine, we may not see many of our people in church. But when there is a crisis or an emergency—a fight, marital problems, an illness—we work with the people involved and with their families and we use their attention then to get them

interested in the Lord.

**Sara:** What about the culture and physical environment of your ministry? Any changes there in the last few years?

**Priscilla:** When we came, some people still had dirt floors and very inadequate housing. Now most of the people have color TVs, telephones, perhaps several cars and beautifully finished homes, all of which affect the direction of our work. There is less "stoop" or field labor, more mechanization—people have to be semi-skilled to hold a job. There is less use of the Spanish language. Most of the singing and preaching in the churches is now done in English. Spanish is reserved for visitation, funerals, and in work with Mexican nationals that come to the Valley.

It's interesting that the importance of the family is always stressed, even with an alcoholic father. There's a strong core, a noticeable extended family unit, usually very closely knit.

In the last few years we've also noticed a change in the pressures put on by Marxist-influenced radicals, but basically the people we work with have not been affected as much as some of the other community members who are activists or a part of the Catholic community.

**Sara:** What gives you the greatest joy in your ministry right now?

**Priscilla:** I love to see girls and women come in for Bible study and really share and pray! So many husbands are not Christians. This Bible study helps them to keep a strong witness, without nagging!

One woman had a son who was a youth leader and a promising premed student; he had problems with depression, and would often call us for counseling and prayer. Then one time he couldn't reach us, and he shot himself. This had a shattering impact on his family and on the youth group. This mother was always a quiet Christian who would come just for special events. It took her son's death for her to be really alive—she's now a key member of a Bible study group.

We have a handicapped mother named Sandy. It's great to see her love for others and her joy in witnessing.

**Sara:** What is your biggest concern right now?

**Priscilla:** I recently read a statement

## In The Potter's Mind



by Iona Quiring,  
WMF president,  
Rogers, MN



*"Before I formed you in the womb I knew you, and before you were born I consecrated you. . . ."*  
(Jeremiah 1:5, RSV).

Can you picture things that aren't? Before your children were born, did you imagine what they would be like when they were two years old, or twenty? Can you visualize what your life would be like if you had been born 100 years later? Have you ever day-dreamed about a future job, or house or vacation? I have.

Some of my imagining has been nothing more than idol fantasizing, and served no useful purpose whatsoever. But some of it has been productive. When I wondered what my children would be like when they were grown, it made me pay attention to how I was training and car-

ing for them every day while they were little. Twenty years ago when my husband Ed talked about his dream of starting a business, I was scared, but he was confident. Eventually his determination and faith rubbed off on me, and God honored his commitment.

Sometimes I wonder what God's overall pattern for my life looks like. How will I feel when I get to heaven and see what he had planned for me to be? Then I remember that his ultimate desire is that I be conformed to the image of his Son, that I become like Jesus. And even though that is his perfect plan for all of his children, he has a unique design, an individual plan, just for me. He gave me his Word, the Holy Spirit, and spiritual gifts of his choosing. He made me, he knows me personally, and he wants to be involved in the everyday process of my life. Psalm 139 tells me that's true. Read it, and you will know

that "your church is always just one generation away from extinction," and we have a real concern for the specific growth in our Christians. Kids grow up, then go away. They are not producing other Christians as fast as they move away. There's a gap in the membership where the college and career group are, so our teens don't have much of an image to follow. We'd appreciate prayer that the young and old would grow, stand firm, and reproduce other believers—and also prayer for flexibility and patience in the staff here.

**Sara:** How can we as women help in specific ways?

**Priscilla:** We use *The Way (The Living Bible)* because it is easy for our people to read and understand. It's available through the World Home Bible League. You can write to us for information about having them sent to us.

Also, we can always use Sunday school supplies—paper, tape, crayons—as well as books, both new and

used, for our young people. We have a real need for good Christian literature for distribution and the church libraries.

Another need is for socks, mittens and baby layettes, things that are "extras" for our people. We can use any clothing in good condition. The women of our church are working hard toward getting enough money for a loom or two to make rugs out of clothing which isn't sold. This will give our widows something productive to do and which can be sold.

**Sara:** Is there something you and your family, or your church could use?

**Priscilla:** My first plea is to pray for our children. It's often hard for them—their parents have the calling to missionary service, but the children are not really accepted into either Anglo or Spanish groups.

Pray that we'll use our time wisely, to leave footprints that will lead others to God. As I was growing up, Mom had a plaque on the wall: "Only

that you are important, loved, wanted, comforted, protected, and never forgotten by God, the Master Potter who designed you. You are in his mind!

*"I was in his mind before the worlds were made,  
I was in his mind before earth's frame was laid,  
Because he knew me, because he loved me!  
I was in his thoughts the night he prayed for me,  
I was in his thoughts before Gethsemane,  
Because he saw me, because he loved me!  
I am in his mind, and soon he'll come for me,  
I am in his mind with him in heav'n to be,  
Because he wants me, because he loved me!  
I was in his heart when Calv'ry's hill he climbed,  
I was in his heart when he died for all mankind,  
Because he sought me, because he loved me!"\**

*\*(I Was In His Mind by Jane LaRowe © 1970 by Singspiration, Inc. All rights reserved. Used by permission.)*

one life, 'twill soon be past, Only what's done for Christ will last." We keep that idea in front of us always. Pray that in our ministry we will have the right priorities so we keep a strong family unit.

For example, when this latest foster baby came, it was in early December, the busiest time for us as a family and for the church! We had talked about the baby Jesus and about the innkeeper who didn't have room left. So when the caseworker called, we wondered whether we should say "yes." Duane said, "We'd better take this baby, or we'll be just like those people who didn't have room for the baby Jesus!"

**Sara:** Thanks so much for talking to us, Priscilla. We will be praying for you, for your family, and for the people you're working with.

**Priscilla:** Let me add one more thought: "Don't just mark time with your life—use time to make your mark for God!"



## WEDDING ANNIVERSARY

John and Wally Haller were the honored guests on the occasion of their 50th wedding anniversary on Nov. 21,



1982. The celebration was hosted by their children and catered by the W.M.F. (Eleanor Snook, reporter.)

**WINNIPEG, MB.** At Fort Richmond Baptist Church, the hand of fellowship was extended to four families including Pastor Willi Kurtz and his family.

Special Christmas programs at the Church included a banquet held at the University of Manitoba, with approximately 100 people attending. Ecomet Burley was the guest speaker.

The Pioneer Girls had a special program with a gift exchange for their "Pals, Gals" and their families. The Sunday School held a Christmas program on Christmas Eve. (Bonnie R. Edel, reporter.)

**GEORGE, IA.** Mrs. Charles Hiatt, (pictured), wife of the N.A.B. Seminary President, gave a challenging message on faith at the World Day of Prayer service in November. Women from Faith Baptist, Rock Rapids, and First and Tabernacle Baptist Churches in George were guests of Central Baptist women.



The Church welcomed its new pastor and wife, the Rev. and Mrs. Harold Drenth, on Oct. 24, 1982, with a reception and kitchen shower.

Central Baptist invited its daughter church, Anchor Baptist of Sioux City, IA,

to its annual fellowship supper. The Rev. and Mrs. Fred Penner, Anchor's pastor and wife, brought special music. Rev. Penner reported on the progress of Anchor Baptist. Mr. and Mrs. Herman Stubbe, Jr. showed pictures of the 40th N.A.B. Triennial Conference and pictures of the activities of Central Baptist Church. (Helen Sudenga, reporter.)

**MEDICINE HAT, AB.** Recently, the Rev. Art Freitag, pastor, welcomed a couple into the membership of Grace Baptist Church.

A cantata, "The Joyous News of Christmas," with Miss Ruby Elsasser as director, proved to be a great blessing.

The W.M.S. presented a missionary program with the offering designated for the support of Missionary Barbara Kieper.

Other highlights of 1982 were deeper life meetings conducted by the Rev. Norman Dreger; girls' and boys' clubs begun by Mr. and Mrs. Mark Horch, Winnipeg, and now under the leadership of Mrs. Freitag, Mr. and Mrs. Ken Hall, and Myron Mueller, with the addition of Mr. and Mrs. Jeff Carter; and a Baptist World Day of Prayer service with ladies from Hilda, Golden Prairie, and Temple Baptist attending. (Violet Treiber, reporter.)

**VALLEY STREAM, NY.** On October 16 Valley Stream Baptist Church ordained Harry Lehotsky (pictured right) into the Christian ministry. This was a double pleasure for the church members who have seen Harry grow from a child into a young man whose life is dedicated to the service of the Lord wherever he may lead him.



The words of welcome to the guests as well as the welcome into the ministry were delivered by the pastor of Valley Stream Baptist, the Rev. Paul Stanley (pictured left).

The Charge to the Candidate was delivered by the Rev. Eldon Janzen, former pastor of the church, and the Charge to the Candidate's Wife by Mrs. Bertha Janzen. (Lorraine G. Wright, church clerk.)

**WINNIPEG, MB.** 1982 has been an exciting year for German Baptist Mission Church. The Lord has led as a church body as well as individually. A week of spiritual life meetings Sept. 27-Oct. 3, 1982, with the Rev. Herman Effa resulted in many rededications for a more obedient walk with the Lord.



Two young brothers (pictured with Moderator Horst Nickel [left] and Pastor Siegfried Hoppe [right]) were baptized and received into the membership of the church on New Year's Eve.

At a recent Missions Conference of the Church, the members became reacquainted and newly acquainted with many of the missionaries supported by the Church and their work. (Anne Pohl, church clerk.)

**PLEVNA, MT.** Both the adults and the children of First Baptist Church spent many hours preparing Christmas cantatas. "Joseph, the Carpenter," was sung by the 31-member adult choir under the direction of Bob Burkle, and on Christmas Eve, the children sang the musical, "Stranger in the Straw."

The various organizations of our Church took part in the New Year's Eve service with musical numbers or readings. The Senior B.Y.F. presented a one-hour play, "As We Forgive," and Pastor Greg Odell spoke on "How to be a Saint in '83." We completed the old year with testimony time and communion. (Mrs. Alberta Couch, reporter.)

**WINNIPEG, MB.** Five young people were baptized and welcomed into the fellowship of McDermot Avenue Baptist Church by the Rev. Richard Goetze, pastor, recently.

The Sunday school presented the musical, "Psalty's Christmas Calamity," under the direction of Doris Mueller and Jan Streuber. Christmas and New Year's Eve were blessed times of inspiration.

The Church, while waiting the replacement of two associate pastors, appreciates the services of visiting pastors and speakers. (Alice Parr, reporter.)

**PHILADELPHIA, PA.** Joining together at Pilgrim Baptist Church during the week

of prayer were the N.A.B. Philadelphia area congregations: Fleischmann, Pilgrim and Neshaminy Valley. The Rev. Henry Wilk, pastor of the youngest church extension work in New York, led the study of God's Word.



A highlight of the service was the presentation of two gifts from the Pilgrim congregation: \$3,000 to the building fund of Middle Island Baptist Church, and \$1,000 to the Neshaminy Valley Baptist Church.

"We praise God for his work through our two church extension projects and await his guiding hand as a third project is beginning in Gettysburg, PA," says the Rev. Paul Meister of Pilgrim Baptist. Pastors Henry Wilk, Paul Meister and Dennis Kee are pictured.

**GRAND FORKS, ND.** Nearly 200 high school and college-age students met at Grace Baptist Church in Grand Forks, ND, December 27-29, for a Christmas retreat.

Young people came from the three associations in North and South Dakota for music, teaching, recreation and fellowship.

Dave Moore, youth director, Sunrise Baptist Church, Fair Oaks, CA, was speaker. His seminars deal with the occult world, rock music and the end times.

The spiritual atmosphere was very uplifting and the fellowship encouraging. (Myrna Hoop, reporter.)

**EMERY, SD.** A very impressive baptismal service was held at First Baptist Church on Nov. 28, 1982, by the Rev. David Korb, pastor. Eleven candidates



followed the Lord in water baptism. As each candidate was baptized, the parents or spouse lit a candle signifying their sup-

port in prayer and guidance. The following Sunday, those eleven persons and one other joining by testimony were welcomed into the membership of the church. (Helen L. Walter, reporter.)

**RED DEER, AB.** There is a real need to reach out into the area surrounding Community Baptist Church and be a part of it. One of the ways is to invite friends and neighbors to join Community Baptist Church in Bible study and fellowship.

The ladies, (C.W.I.A.) Christian Women in Action, meet every month with an average of 18 ladies attending. "We've had the joy of meeting new ladies from our neighborhood," says Irma Edel, reporter. "Our meetings include a Bible study, missionary emphasis, and fellowship."

The Christmas meeting was special with a banquet, special speaker, music, guests and the revelation of secret prayer partners.

**ANAMOOSE, ND.** Five young people of Anamoose Baptist Church (pictured) were baptized at a special baptismal service at Harvey Bethel Baptist Church by Pastor Byron Brodehl (pictured left), pastor of Anamoose Baptist Church. These five young people along with a



young lady who transferred her membership to Anamoose Church, gave their testimonies and were received as members of Anamoose Baptist Church. The Lord's Supper was then observed along with the congregation. We praise the Lord for these new members. (Lorraine Frank, reporter.)

**SUMNER, IA.** The First Baptist Church and friends had a "Winter Fest" at Central Baptist Camp, December 30-January 1. Mr. Ron Salzman, N.A.B. Conference associate director of missions, was guest speaker on the subject of servanthood. The retreat included fun, sports, singing, sharing and good fellowship. (Retha Menke, reporter.)

**UNDERWOOD, ND.** The hand of fellowship was extended to five newly baptized members by the Rev. Wesley Gerber, (pictured back row, left, with those baptized) recently at First Baptist



Church during the observance of the Lord's Supper. "We praise the Lord for these new members," says Lorine Lutz, clerk.

**ONOWAY, AB.** Onoway Baptist Church held a New Year's Eve baptismal service at which time two persons were baptized by Pastor Wenzel Hanik. (Bonney Guidinger, reporter.)

**MADISON, SD.** The Rev. Doug Bittle, Red Deer, AB, was the guest speaker at the mortgage burning service held at West Center Street Baptist Church on Jan. 9, 1983. He challenged the congregation from Philippians 3: "Biblical Principles for Success."



Rev. Bittle was pastor of the church at the time fire destroyed a part of it in November 1978.

A trumpet trio consisting of Mrs. Diane Aus, James Clanzner, and Rev. Bittle, accompanied by Mrs. Bittle, and the Junior Choir under the direction of Mrs. Gayle Kerslake provided music for the service.

The total cost rebuilding and enlarging the facilities of the church structure was approximately \$305,000. The Rev. Oliver Bender is the present pastor. (Marie DeBoer, reporter.)

**MISSOULA, MT.** An innovative decorating plan at Bethel Baptist Church this past Christmas resulted in a beautiful sanctuary and educational unit that was aglow with the signs of our Savior's birth.

On a specified Saturday before Christmas, families came to the Church and poured all their talents into the area they had chosen to decorate.

Every door in the educational unit was bedecked with wrapping paper, ribbons,



## our conference in action

and an appropriate scripture verse to resemble huge packages. Windows were painted with relevant symbols.

Pine boughs, poinsettias and ribbons complimented the beautiful floor to ceiling tree, which held all the handmade, pure white decorations in the breathtaking sanctuary. Each tree decoration depicted its own message surrounding the miraculous birth.

The tree decorating Saturday culminated with a pot-luck dinner at the church for all the participating families. "The consensus of the group was 'Let's do this again next year,' and the congregation agreed," reports Frieda Teichrow.

**McINTOSH AND McLAUGHLIN, SD.** The Baptist churches of McIntosh and McLaughlin rejoiced as they witnessed a combined baptismal service, recently. Pastor Monty Loudenslager, McLaughlin, gave the baptismal meditation. Following this, four young people from the McIntosh Church and a young couple from the McLaughlin Church were baptized by their respective pastors.



Pastor Paul Brannon, McIntosh, then gave a meditation preceding the Lord's Supper. (Sally Brannan and Dorothy Friez, reporters.)

**NEW LEIPZIG, ND.** An especially meaningful event occurred Nov. 7, 1982, when New Leipzig Baptist Church ordained two young men into the Christian ministry: Mark Iblings, son of Willard and Edna Iblings, and Perry Kallis, son of Walter and Darlene Kallis.

The service included the invocation led by the Rev. Roger Frelander, pastor of the New Leipzig church and the reading of the Ordination Council minutes by Mrs. Dale Schram.

Dr. Stephen Brachlow, assistant professor, N.A.B. Seminary, Sioux Falls, SD, brought the ordination sermon, with the Rev. Herbert Schauer, Hebron, ND, leading in the ordination prayer, and the Rev. Charles Hiatt, president, N.A.B. Seminary, giving the charge to the candidates.

The charge to the candidates' wives was given by their mothers-in-law, Mrs. Willard Iblings and Mrs. Walter Kallis.

Mr. Kallis and Mr. Iblings spoke briefly after receiving their ordination certificates from Rev. Frelander.

Both young men attended the North American Baptist Seminary in Sioux Falls. Mr. Kallis becomes pastor of the Strassburg Baptist Church, Marion, KS, in May following his graduation. Mr. Iblings is director of the Shiloh Wilderness Camp, Calder, ID. (Mrs. Rose Iblings, reporter.)

**VENTURIA, ND.** Three candidates (pictured) were baptized recently at Venturia Baptist Church by Pastor Randy Tschetter and received into the membership of the Church along with one other by transfer.



The church also had a Round Robin Missionary Conference in which the neighboring churches participated. The

annual Harvest-Mission Fest closed the Conference. (Mrs. Paul Miller, reporter.)

**SWAN RIVER, MB.** Upon confession of their faith, four young people were baptized by the Rev. Rubin Kern at Temple Baptist Church in January. The following Sunday the new members were extended the hand of fellowship and invited to participate in celebrating the Lord's Supper. A child dedication was held during the evening service.

The Church said farewell to the Rev. Rubin Kern, Burlington, ON, who has served so faithfully as interim pastor since September. Pastor J. Shakotko assumed interim pastoral duties at the church February 1. (Lynn Patzer, reporter.)

**WISHEK, ND.** The Dorcas Society of First Baptist Church sponsored the 19th Annual Christmas Carol Sing on December 12 to which neighboring churches and the community were invited.

The program consisted of a narration on Christmas symbols, scripture reading, special music, and carol singing. Following the service, a time of fellowship and refreshments was enjoyed by all.

Wishek Baptist Church cohosted the James Dobson "Focus on the Family" series, which was well attended by the church and community.

A seminar on family enrichment was held at First Baptist Church with the Rev. Clinton Grenz, Bismarck, ND, as speaker.

On Harvest Mission Sunday, Rev. Grenz was also the guest speaker. A generous mission offering was received. (Marvis Schnabel, reporter.)



**SHAKOPEE, MN.** The last quarter of 1982 was an especially blessed time for the Shakopee Baptist Church.

"During this period, we had the privilege of hearing testimonies of at least 23 people concerning receiving Jesus as their Lord or their rededication to the Lord," writes the Rev. John Fraser, pastor. The picture shows some of the ten adults and one teen who were baptized as

well as some of the 13 who became new members of the Shakopee Baptist Church during that period.

"We are also pleased to have Mrs. Leota Stading return into our community and our church," says Rev. Fraser. Leota is the wife of the former pastor of Shakopee Baptist Church, R. C. Stading, who, in 1982, went to be with the Lord.

## In Memoriam

**IDA AHL (74)** McClusky, ND, was born to Jacob and Mary Reiman on Sept. 15, 1908, at Kulm, ND, and died Nov. 18, 1982, at Minot, ND. At eight years, she moved to Goodrich, with her mother. She married John Ahl, Dec. 4, 1942. At the age of 16, she accepted Christ as Savior. She joined McClusky Baptist Church in 1971. Survivors include her husband, John; five sons: Lester Zumbaum, Osburn, ID; DeWaine Zumbaum, Ogden, UT; Merle Zumbaum, Anoka, MN; Edward Zumbaum, Minot, ND; and Gerald Zumbaum, Judith Gap, MT; two daughters, Mrs. Benny Weible, Minot, and Mrs. Benjamin Doctor, McClusky; one step-son, Floyd Ahl, McClusky; a step-daughter, Mrs. Ruby Leibig, Oakland, CA; 18 grandchildren; 8 great-grandchildren; one brother Reinhold Reiman; two sisters: Mrs. Olga Freund, Fresno, CA; and Mrs. Christine Downs, College Place, WA. The Rev. Oscar Fritzke officiated at the funeral service.

**KARL GOEHRING (74)** was born Nov. 17, 1908, in south Russia to Chris and Dorothy Goehring, and died Jan. 18, 1983, in Rapid City, SD. He married Meta Holzworth in Herreid, SD, on Sept. 25, 1932. The couple farmed in the area until 1966, at which time they moved to Rapid City. He was a member of South Canyon Baptist Church. Survivors include his wife, Meta, Rapid City; one son, Virgil, Rapid City; one daughter, Sandra Lapegard, Rapid City; four grandchildren; two great-grandchildren; and three sisters: Bertha Fuhrman, Dorothy Fuhrman, and Eva Kneupfle. He was preceded in death by four brothers and one sister. Elmo Tahrn and Walter Hoffman officiated at the funeral service.

**ARTHUR HEPPELLE (66)** of Plevna, MT, was born Jan. 16, 1916, in Plevna, to the late Karl and Elisabeth (Opp) Heppeler, and died Dec. 2, 1982. He grew up in the Plevna area. On July 4, 1937, he married Alma A. Bechtold. Art was an active member of First Baptist Church since his conversion in 1933. He was moderator, Sunday school teacher, and a member of the Men's Fellowship. He loved children and young people. Survivors include his wife, Alma; one son, Don Bruno, Powell Butte, OR; two daughters: Elizabeth Ann Ketterling, Weiser, ID, and Beverly Kathryn Knop, Moose Jaw, SK; two sisters: Martha Bohlender and Alma Bechtold; two sons-in-law and one daughter-in-law; two grandsons; and four granddaughters. The Rev. Greg Odell and the Rev. David Johnson officiated at the funeral service.

**CLAUDE LAWRENCE HUISINGA (92)** of Aplington, IA, was born to Heit and Anna Abbas Huisinga on July 14, 1890, in Butler County, IA, and died Dec. 25, 1982. On Sept. 5, 1925, Claude married Edith Keiser in Elgin, IA. They farmed near Aplington, until moving into Aplington in 1955. On April 3, 1921, Claude was baptized and joined the Aplington Baptist Church. He served as trustee, deacon, and Building Committee chairman. Survivors include his wife, Edith, Aplington; three sons: Paul Huisinga and his wife, Lucy, Parkersburg, Rev. Gordon Huisinga and his wife, Betty, Wishek, ND, and Merlyn Huisinga and his

wife, Burdell, Aplington; nine grandchildren; six great-grandchildren; and his sister, Mrs. Anna Feldick. He was preceded in death by his parents, two brothers, and two sisters. The Rev. Donald Patet officiated at the funeral service.

**GEORGE A. KESSLER (91)** was born at Anamoose, ND, to Lawrenz and Regina Kessler, July 13, 1901, and died Dec. 17, 1982 at Bismarck, ND. He accepted Christ as his Savior in his youth. He attended Rochester Seminary for one year. He loved his Lord dearly and served him as Sunday school teacher and superintendent, deacon, church clerk, and trustee. He also supplied the pulpit and was interim lay pastor. On June 14, 1931, he married Ida Miller. Surviving are his wife Ida; one son Wesley, Washburn; two daughters: Mrs. Duane Lasher and Mrs. Alvin Herr of McClusky; eight grandchildren; two brothers: Walter, St. Paul, MN, and Sam, Fargo, ND; two sisters: Mrs. Margaret Beck and Mrs. Christeen Michelson. He was preceded in death by his parents, nine brothers, two sisters and two grandchildren. The Rev. A. W. Bibelheimer and the Rev. Oscar Fritzke officiated at the funeral service.

**WILHELM KLUMBIES (73)** was born April 21, 1909, in Lankuppen-Memel, East Prussia, and died Nov. 26, 1982. Early in his life, he accepted Christ as his Lord and Savior and at 19, he was baptized. He married Madlen Schneider in 1934. During World War II, after relocation in West Germany, they joined the Baptist church in Horn and in Duesseldorf, Westfalen. In 1954 they came to Valleyview, Canada, where they joined Emmanuel Baptist Church. Mr. Klumbies was a faithful worker in this Church and served as deacon. In 1973 after moving to Edmonton, they joined German Zion Baptist Church. Survivors include his wife Madlen; his son, Kurt, and his wife, Helena, Edmonton; his daughter, Jutta, and her husband, Norman Adolphson, Valleyview; six grandchildren; and a brother and sister. The pastors of German Zion Baptist Church, K. Hildebrandt and B. Rist, officiated at the funeral service.

**MAX LEMKE (74)** was born May 23, 1908, in Radawezyk, Poland, and died Dec. 11, 1982. As a young man, he accepted Christ as his Savior, was baptized, and joined the Baptist Church in Lessen-Neubruck. He married Sophie Freiter Dec. 30, 1931. In 1952 the family immigrated to Lethbridge, AB, where they joined Bethany Baptist Church. In December 1980, Max and his wife moved to Edmonton, where they joined German Zion Baptist Church. Max Lemke loved the Lord and the church. He was a choir member and a choir director at Bethany Baptist, Lethbridge. Survivors include his wife, Sophie; two sons: George and his wife, Irma, Lethbridge, and W. Arthur and his wife, Ingrid, Edmonton; two daughters: Ursula Ziemann and her husband, Daniel, Surrey, BC, and Brigitte Wirzba and her husband, Gerhard, Edmonton, AB; 15 grandchildren; 4 great-grandchildren; and two sisters: Louise Lemke and Gertrude Klann. The pastors, K. Hildebrandt and B. Rist, officiated at the funeral service.

**ALFRED OSTER (66)**, Golden Prairie, SK, was born April 29, 1916, to Christian and

Katherine (Leno) Oster in the Golden Prairie area and died Dec. 22, 1982. He was active in community organizations, holding offices as councillor and mayor. He became a friend of the Baptist Church, always willing to lend a helping hand. On Oct. 17, 1938, he married Otella Nertz. His wife predeceased him in March 1977. He married the former Christine Goebel nee Lachenmeier of Jamestown, ND, in 1977. Survivors include his wife, Christine; son, Bryan, and daughter-in-law, Joan; son, Gordon, and daughter-in-law, Maureen; his sister, Mrs. Bella Doherty; and eight grandchildren. The Rev. John Elhard, Golden Prairie Baptist Church, officiated.

**GUSTAV SCHATZ (66)** of Medicine Hat, AB, was born in Hilda, AB, on June 29, 1916, and died Dec. 4, 1982. Gustav accepted Christ as his Savior in his youth and was baptized into the Hilda Baptist Church. Upon moving to Medicine Hat, he united with Temple Baptist Church. Gustav was gifted in music and choir director both in Hilda and at Temple Baptist for many years. In 1937 Gustav married Louise Springer, who died in 1969. In 1971 he married Christina Hufnagel. Survivors include his wife Christina; three daughters: Mrs. Alex (Myrna) Dodds of Lommond, Mrs. Tom (Diana) Bell of Medicine Hat, and Mrs. Lewis (Connie) Diede of Fargo, ND; six grandchildren; two brothers: John and Arthur of Medicine Hat; two sisters: Mrs. Henry (Clara) Schuetzle, Calgary, and Mrs. Robert (Isabel) Hoffman, Valleyview, AB. The Rev. Loren A. Weber and the Rev. Robert Hoffman officiated at the funeral service.

**MOLLIE STOLZ, nee Miller (77)**, Lehr, ND, was born April 29, 1905, at Washburn, ND, and died Sept. 1, 1982. She grew up in the Mercer, ND area. She married John Stolz Nov. 2, 1921, at McClusky, ND. They lived in various North Dakota communities. In 1938 they moved to Lehr. Mollie was a Sunday school teacher and a leader in the Women's Missionary Fellowship work. Survivors include her husband; six sons and three daughters: Ted and Vernon, Bismarck; Robert, Steele; Milton, Fairmont; Allen, Enderlin; Jack, Beach; Mrs. Oscar (Ila) Miller, Lidgerwood; Mrs. James (Margaret) Miller, West Fargo; and Mrs. Cleo (Lorrie) Schnabel, Strasburg; three sisters and three brothers: Mrs. George (Ida) Kessler and Mrs. John (Edna) Ebel, McClusky; Mrs. Gust (Sarah) Rauser, Lodi, CA; Fred and Bennie Miller, Turtle Lake, ND; and Ernest Miller, St. Paul, MN; 29 grandchildren; and 10 great-grandchildren. Pastor Ben Lautt and Pastor Arthur Fischer officiated at the funeral service.

**EWALD TILLMAN (79)** of Springside, SK, was born Oct. 23, 1903, in Poland and died Nov. 16, 1982. At the age of 21, he accepted Christ as his personal Savior, was baptized and joined the Baptist Church in Poland. On April 14, 1925, he married Ida Bittner. In 1928 they immigrated to Canada with two of their children, coming to the Yorkton area. He farmed in the Springside district from 1928-68. He was a charter member of Springside Baptist Church, where he served as church clerk, Sunday school teacher, deacon and sang in the men's choir. Survivors include his wife, Ida;

(Continued on next page)



# Why We Give by Jack Jones

Before Gladys and I were married, we agreed that we would practice proportionate giving. Even when the income was meager, we set aside the tithe (10 percent) for God and the Church. As God has blessed us, we have found the proportion could and should be larger than the traditional tithe. Now it is at least double that.

Recently, someone who is aware of our giving pattern asked, "Why do you give like that? It is more than is expected."

My reply was, "How do you know what is expected of us? And who do you think is doing the expecting? We feel this is the minimum, which the Lord is expecting, and we have little concern about the expectation of others."

After this above conversation, I feel moved to share with you our thinking about the matter.

## We Give to Glorify God

It is part of our worship, a response to the love and grace which God has expressed toward us. It is one way in which we can say, "Thank you," to him for sending his



Jack E. Jones is pastor of Immanuel Baptist Church, Brookfield, WI.

Son, Jesus Christ, who gave himself for us. It is part of our response to "The Lordship of Jesus Christ" and a following of his example.

## We Give in Response to Need

If we did not share what God has given us with others, we would be closing our hearts and purse to our sisters and brothers. Such action would be a denial of the concern

makes an important contribution to our spiritual growth. Sacrifice is a part of the discipline as is choosing to give rather than to get or accumulate for self-satisfaction. In a sense, our giving could be said to be "selfish" because we desire to become "mature Christians," and we know that this cannot be achieved without giving of time, talent, and treasure.



and responsibility, which Christ urges upon us all when he said, "As you did it unto the least of these my brethren, you did it to me" (Matt. 25:40).

## We Give that We Might Grow in Faith and Spirit

The spiritual discipline of sharing

## We Give Because We Love God and the Church

As a concrete expression of our love, we give that the life, ministry, and mission of the church might be what God, our Father, intended that it should be. There is no other institution on earth which has as great and glorious a task as the Church. It is entrusted with the "Good News," which it is to share with the last, and least of the lost. It is the most unselfish of institutions. It does not exist for itself nor for those who are its members. It exists to share the "Good News" of God's grace and love with those who are not a part of it.

For over 40 years, we have had the privilege of giving ourselves and our resources to the ministry of Jesus Christ and his Church. We would that you too might discover the joy and sense of being "Fellow laborers with God" which we have. □

tral Baptist Church, George, IA. She married Klaus Van Westen on Sept. 26, 1918, at George. They farmed near Rock Rapids until 1963 when they moved to Rock Rapids. Survivors include four sons: Hilbert of Rock Rapids, Albertus of Luverne, Russell of Cherokee, and Raymond of Story City; five daughters: Martha (Mrs. George Doeden) of Sibley, Hilda (Mrs. Kenneth Klassen) of Rock Rapids, Betty (Mrs. John Abuhl) of Ankeny, Inez (Mrs. Sully Rogers) of Owatonna, MN, and Shirley (Mrs. Stanley Jurens) of Rochester, MN; 25 grandchildren; 28 great-grandchildren; and one sister-in-law, Mrs. Helen Krull. She was preceded in death by her parents; husband; a brother, John Krull; and a son-in-law, Stanley Jurens.

## IN MEMORIAM

(Continued from page 27)

one son, Adolph, Springside; two daughters: Selma (Mrs. Adolph Boerchers) and Hilda (Mrs. Donald Milbrandt) of Springside; 12 grandchildren; 8 great-grandchildren; two sisters; and two brothers. He was preceded in death by his parents. Pastor Neal Effa officiated at the funeral service.

GRACE (KLAUS) VAN WESTEN (86) was born Sept. 28, 1896, in Lyon County, IA, to Albertus and Martha (DeBoer) Krull and died Dec. 19, 1982. She accepted Christ as Savior and was baptized July 8, 1957, and joined Cen-

# What's Happening

Dr. Frank Veninga became the interim pastor of Riverview Baptist Church, West St. Paul, MN, on Jan. 16, 1983.

The Rev. Anthony Salazar, pastor of Immanuel Baptist Church, Portland, OR, since 1978, resigned to assume the pastorate of College Boulevard Baptist Church, (Lenexa), Overland Park, KS, effective March 1, 1983.

Mr. Lynn Heinle, a 1983 graduate of the North American Baptist Seminary, Sioux Falls, SD, accepted the call to the pastorate of Emmanuel Baptist Church, Marion, KS.

The Rev. Pete Unrau resigned as pastor of Redeemer Baptist Church, Warren, MI, effective Jan. 30, 1983. He was pastor there since 1977.

Chaplain (Major) LeRoy Kiemele received the Meritorious Service Medal from the U.S. Army on Dec. 2, 1982. He also received the Army Commendation Medal on March 22, 1982. He is presently attending the U.S. Army Chaplain School, Ft. Monmouth, NJ. He and his family plan to move to Germany after the completion of school on June 9, 1983.

The Rev. Walter Hoffman began his ministry as chaplain of Haven of Rest and Sunnyside Nursing Home and Garden Apartments, Medicine Hat, AB, on April 1, 1983. He was assistant pastor of South Canyon Baptist Church, Rapid City, SD, since 1980.

In September 1982, Brentview Baptist Church, Calgary, AB, started a daughter church in Calgary. This church, *Hawkwood Baptist Fellowship*, became a church extension project Jan. 1, 1983. The Rev. Jim Leverette, former director of Christian education and youth at Brentview, is the pastor of Hawkwood.

Fellowship Baptist Church, Kalamazoo, MI, officially voted to disband effective Dec. 31, 1982.

Dr. John Wobig, visitation pastor at Bethany Baptist Church, Portland, OR, retired at 81 years of age.

Mr. David Ganda became the director of youth at Grace Baptist Church, Racine, WI, on July 1, 1982.

The Rev. Bernd Rist, associate pastor of German Zion Baptist Church, Edmonton, AB, since 1980, resigned effective May 31, 1983.

Mr. Perry Kallis was ordained into the ministry at New Leipzig Baptist Church, ND, on Nov. 7, 1982. Following graduation from N.A.B. Seminary, May 1983, he will become the pastor of Strassburg Baptist Church, Marion, KD.

Mrs. Edna (Stanley) Grenz of Sioux Falls, SD, was selected for inclusion in the 1982 edition of *Outstanding Young Women of America*. Those listed in the book are chosen as the result of having distinguished themselves in their homes, professions and communities.

Mr. Mark Iblings was ordained into the ministry by New Leipzig Baptist Church, ND, on Nov. 7, 1982. He is a 1982 graduate of North American Baptist Seminary and is director of Shiloh Wilderness Camp, Calder, ID.

Chaplain (MAJ), Henry E. Wake is an N.A.B. endorsed chaplain stationed in West Germany, where he serves as Brigade Chaplain to the 69th ADA Brigade (Porvisional). His multi-faceted ministry includes 1) pastoring four young chaplains in a one hundred mile area as they "learn the ropes;" 2) being pastor and counselor to 1,200 soldiers located at Emery Kaserne, Wuerzburg; 3) providing Sunday worship service and Sunday school at Emery Chapel for soldiers and their families; 4) Special Staff Officer to the Brigade Commander, advising him on matters of morale and the religious programs. He also interfaces with the Command Chaplain Office for the 32nd Air Defence Command.

Chaplain Fred A. David, an N.A.B. endorsed chaplain at the VA Medical Center/Vancouver, WA, Division, near Portland, OR, in addition to his regular duties has had a special ministry to terminal patients on the Hospice Ward at the Hospital.

The Rev. Don Cox assumed the pastorate of First Baptist Church, Sidney, MT, on Feb. 3, 1983.

Mr. Dave Henkelman, a 1982 graduate of N.A.B. Divinity School, is the new associate pastor at Greenfield Baptist Church, Edmonton, AB.

Capilano Baptist Church, Edmonton, AB, changed its name to *Hillview Baptist Church*. The church is in the process of relocating and hopes to be in the new church building by May. The Rev. Bruno Voss is pastor.

## Exciting Account of N.A.B. History Now on Sale

Read the exciting story of how the North American Baptist Conference came to be and how God has worked through it for more than 125 years in the book,

*Heritage and Ministry of the North American Baptist Conference* by Dr. Frank H. Woyke  
Send \$3.50 and your name and address to Woyke Book, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

## Prayer Concerns

From April 5-7, the Board of Missions meets at the N.A.B. International Office. The members of the Board will be considering the appointment of 12 new missionaries—some as replacements. They will be considering the education of missionary children in Cameroon and Japan as well as the budgets for each mission field and setting objectives for 1984. *Pray for this Board.*

Remember our "missionaries at home, also . . . church extension pastors, home missionaries, chaplains. New church extension projects, home missions and inner-city ministries will be discussed during the sessions of the new Church Extension/Church Growth Board, April 7-9. *Pray for them, also!*



# Editorial Viewpoint

Excitement, exuberance, joy, so permeated the soul of the psalmist when he thought of God's love that he burst into song, not only into song but he also challenged the listeners to sing . . . and not only to sing but also to speak of God's love. "Tell of His glory among the nations; His wonderful deeds among all the peoples" (Ps. 96:3).

This verse reminds me also of recent letters from missionaries and from our churches—letters telling of speaking of God's love to the people.

I think of Allan Effa, a new missionary who recently trekked to a remote area to witness to "the hidden peoples,"—people who had not heard of Jesus Christ on the Mambilla Plateau in Nigeria. Allan wrote, "I think I know something of how David Livingstone must have felt a century ago when he contacted African people for the first time."

I think of Doug Woyke, preaching each Sunday in the Japanese language in Nara, Japan, and of Ron and Joan Stoller in university student evangelism seeking to reach some of the 4,000 students at a near-by university in Tsu, Japan.

I think of short-term missionaries in Japan and Cameroon seeking to touch lives for Christ through their words and life and of the medical missionaries who minister to the physical and spiritual needs of thousands a week.

I think of the Japanese businessman who picked up a discarded tract on a commuter train. As a result, this president of a successful exporting company, was guided to Higashi Muko Church to find the true faith. After much struggle as well as dialogue with his wife and mother who were Jehovah's Witnesses, the whole family came to know Christ as Savior. I think of the Japanese doctor on his deathbed who received the good news of salvation through Christ because a friend and a missionary spoke to him.

I think of Rod Zimmerman and his words to North American Baptists: "I wish you each one my heartfelt thanks—most of all, as you remember me in prayer. Mere words cannot tell it all as the flowing and powerful undercurrent of God's presence is felt continually to guide and reassure. As decisions and actions are sometimes agonized over before actual steps are taken, yet when finally helplessness forces that small step of faith, God's power is released into action. This is a mystery to me—but a very basic and straightforward promise to us from God. Please do continue to pray."

I think of a mission chairman of a local church in Florida who wrote: "As chairperson of the missions committee of our

church, I am happy to send you the enclosed check for missions. Small as we are . . . we have voted to take on two more missionaries for support in 1983. Even though . . . our church has a mortgage and debts . . . I am trying to instill in the minds of our people that if we are faithful in the missionary effort, God will be faithful in providing all that we have need of."—Joyce Batek, *Evangel Baptist Church*.

The missionary challenge of Psalm 96, reminds us that through the words and the life of the Lord's servants, people are brought from guilt to forgiveness in Christ; from enslavement to sin to deliverance; from sorrow to comfort, from death to life eternal. This is our joyous task.

The missionaries need not only our

## CONGRATULATIONS!

To the following churches for joining the Church Family Subscription Plan to the *Baptist Herald*:

*Zion Baptist*, Okeene, OK; Rev. Edward Kopf, pastor.

*Ebenezer Baptist*, Abilene, KS; Rev. Dale Lint, pastor; Mrs. Thomas Lutz, agent.

*Immanuel Baptist*, Vancouver, BC; Rev. Waldemar Kroguletz, pastor; Mr. Horst Radant, agent.

*Odessa Baptist*, Odessa, WA; Rev. Myrl Thiesies, pastor; Mrs. John Mayes, agent.

*Faith Baptist*, Vernon, BC; Rev. Henry Schumacher, pastor; Mrs. Helga Bass, agent.

*Hudson Bay Park Baptist*, Saskatoon, SK, (100 percent of church families subscribing); Rev. Rudy E. Lemke, pastor.

*First Baptist*, Elgin, IA, the Rev. Ben Hulsing, pastor; Mr. and Mrs. Peter M. Luchsinger, agents.

To these for renewing through the Church Family Subscription Plan to the *Baptist Herald*:

*Venturia Baptist*, Venturia, ND; Rev. Randall Tschetter, pastor; Mrs. Asoph Haas, agent.

*Bethany Baptist*, Hunter, KS; Rev. Dennis Sigle, pastor; Mrs. Howard Wehrman, agent.

*Terrace Heights Baptist*, Spokane, WA; Rev. Harvey Motis, pastor; Mrs. Eugene Eddy, agent.

*Temple Baptist*, Leduc, AB; Rev. Franz Schmidt, pastor; Mrs. Violet Fleck, agent.

prayers but our financial support. It costs \$47,500 to support a missionary family for one year, and \$22,700 for a single missionary. Our missionaries number 91. Has your church raised its support for the present missionaries it supports? Have you "adopted" any new missionaries recently? How are you "Telling of His Glory among the nations"?

On April 3, you had the opportunity to help reach the goal of \$300,000 for the Laura Reddig Easter Mission Offering in your church, but more importantly, you have the opportunity to pray and support missionaries all year around, because your heart overflows with love and you cannot contain it. You want to sing, speak, live Christ's love! □ BJB

*Greenvine Baptist*, Burton, TX; Rev. Alan Knuckles, pastor; Mr. and Mrs. Lesley A. Kramer, agents.

*Faith Community Baptist*, Airdrie, AB; Rev. Harold Weiss, pastor; Mr. Clair Ziolkowski, agent.

*Martin Baptist*, Martin, ND; Rev. Bill Keple, pastor; Mrs. Royce Bender, agent.

*Parkdale Baptist*, Drumheller, AB; Mr. Merle Hoots, pastor; Mr. and Mrs. Arthur Forsch, agents.

*Bloomington Baptist*, Bloomington, IL, Dr. Martin Stuck, pastor; Mrs. Martha Granzow, agent.

*Ebenezer Baptist*, Shattuck, OK; Rev. Rod Poppinga, pastor.

*Minnetrista Baptist*, St. Bonifacius, MN; Rev. Ken Unruh, pastor; Mrs. Elroy Berge, agent.

*Nokomis Baptist*, Nokomis, SK; Rev. Donald Harder, pastor; Miss Hildegard Jesse, agent.

*Trinity Baptist*, Kelowna, BC; Rev. Richard Hohensee, pastor; Mrs. Elsie Hait, agent.

*Salt Creek Baptist*, Dallas, OR; Rev. George Breikreuz, pastor; Mrs. Eugene Villwock, agent.

*First Baptist*, Arnprior, ON; Rev. David Glader, pastor; Mrs. Carl Weisser, agent.

*Faith Baptist*, Regina, SK; Rev. Richard Quiring, pastor; Mrs. Vera Rosom, agent.

*Sierra College Boulevard Baptist*, Rocklin, CA; Rev. Phyl Putz, pastor; Mr. David Beasley, agent.

*Bethel Baptist*, High Prairie, AB; Rev. George E. Dunn, pastor; Mrs. C. R. Collett, agent.

# Presenting the 1983 North American Baptist Divinity School Graduates by J. W. Goltz

On the road to Damascus trudged a band of religious zealots, fully committed to their task of wiping out the Christian faith. They were suddenly arrested in their tracks by a light from heaven and a voice which confronted their leader, Saul, with the purpose of life. The purpose was explained to Ananias as follows: "Go, for he is a chosen instrument of Mine, to bear my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name sake" (Acts 9:15, 16).

Years later, near the end of his ministry, the Apostle

Paul reflected upon this life-transforming experience in the following words: "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus" (Phil. 3:12). Paul recognized that God had a purpose for his life when he was confronted by Jesus Christ on the Damascus road. Now his entire life was devoted to achieving that purpose.

In this issue, we introduce to you a group of men who have "been laid hold of by Christ Jesus." God has placed his hand upon their shoulder, calling them not only to salvation but also to service in the pastoral ministry. In obedience to God's call, they will soon be completing a course of training that has provided the knowledge, skills, and the personal qualities that will enable them to serve. They are awaiting God's call and the call of a church.

We commend these prospective graduates to our churches. If your church is seeking a pastor, we invite you to correspond with Prof. Ron Mayforth, the chairman of N.A.B. Divinity School's Placement Committee.



Prof. J. W. Goltz is president of North American Baptist College and Divinity School, Edmonton, Alberta.



**Ken Bayer**  
Having graduated from North American Baptist College with the Bachelor of Arts in Religion degree, Ken is now completing Master of Divinity studies at N.A.B.D.S. His experience includes serving as youth pastor at McKernan Baptist Church in Edmonton, Alberta. Ken and his wife, Jerilyn, (nee Effa), have a deep interest in foreign missions. Ken is looking for a pastoral charge that would provide him with a full range of experiences in ministry. His preference would be for a position in a rural or town church as sole pastor, or, in a staff position, where the functions of that pastoral staff are interchangeable.



**Mel Cruikshank**  
Mel is affiliated with the Southern Baptist Convention and transferred into the Master of Divinity program at N.A.B. Divinity School from Golden Gate Baptist Theological Seminary. He enjoys the loving support of his wife, Marybelle, who is also a student at N.A.B.D.S. Together, they are looking forward to ministry in and through the Southern

Baptist Convention. At present, Mel is serving as chaplain with the Baptist Union at the University of Alberta.



**Rick Foster**  
Rick is a member of Immanuel Baptist Church in Kankakee, Illinois, and will be graduating with the Bachelor of Theology degree in May. He is presently serving as youth pastor at Ebenezer Baptist Church in Wetaskiwin, Alberta, and has previously served in the Wiesenthal Baptist Church in Millet, Alberta, and Austin Street Baptist Church in Buffalo, New York. He is open to the Lord's leading into some form of pastoral ministry.



**Tom Smith**  
It was while attending the University of Alberta that Tom was first confronted with the claims of Christ upon his life. It was during that period that he committed his life to the Lord and to his service. He has served in various capacities in churches of the Southern Baptist Convention, and is looking forward to full-time ministry within the Convention. He is supported in this by his wife, Tina,



**Tim Zapf**  
Tim has completed his Master of Divinity studies and is available for placement immediately. Coming from Meadowlark Baptist Church, Edmonton, Alberta, originally, he has recently been involved in the ministry of Westland Baptist Church in Edmonton, as assistant pastor. Tim is married. He and his wife, Lois, have two children, Joshua and Chrissy Lynn. He is particularly interested in ministering in an urban context. □

The Thornhill Baptist Church (formerly German Baptist Church), Calgary, AB, is celebrating its 30th anniversary on June 26, 1983. All former members, friends and pastors are invited to join us.



# Baptist Herald

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“There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, ‘Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. . . Then go quickly and tell his disciples; ‘He has risen from the dead. . .’ ’ ” (Matt. 28:2-7).