

# Baptist Herald

April 1984



CHRIST IS RISEN



# Peace Be with You!

by Gene A. Kern

"Peace Be with You!" was among the first statements made by Jesus to a group of fear-filled disciples following his resurrection. In fact, according to John 20:19-20, he made the statement twice. Why two times? Because I am convinced that Jesus knew the disciples were in desperate need of having their nerves quieted—for the record says, ". . . and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."

We, too, along with people everywhere in this vast universe, are anxious, fear-filled and often hopeless as to what awaits us in this world of uncertainty. We need to hear the words of Jesus in a fresh and repeated manner.

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*Peace be with you.* We not only need to hear it, but also we want it to be a reality in our lives. It can and will be when we enter into a living relationship with the Prince of Peace. On that first resurrection morning, the disciples saw Jesus standing in their midst, and John's record says that "they rejoiced when they saw the Lord." They personally experienced his presence. He is the fear-dispeller and the peace-giver.

On one other occasion, Jesus said, "Peace I leave with you" (John 14:27). Here he clearly distinguished between the peace that he brings and leaves with that which the world offers, for he went on to say, "not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful."

Thomas, one of the twelve, was not with his fellow disciples behind closed doors when Jesus first appeared. Consequently, when the news came to him that Jesus was alive, he remained

doubtful and quite likely filled with fear. Thomas also had the opportunity to experience and hear Jesus speak directly to him, "Peace be with you" (John 20:26). However, the Scriptural record states that it was eight days later before Thomas had the opportunity to meet the resurrected Lord in a very personal way. Those must have been eight days of agony.

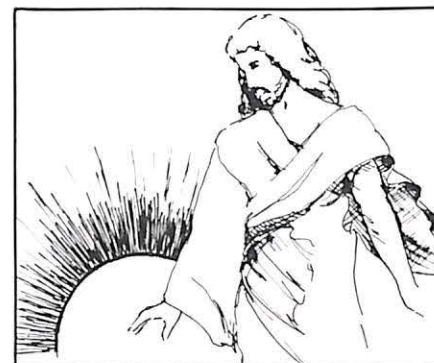
Life without the peace that Jesus offers is always misery and frustration. But by faith we, as North American Baptists (Christians), have moved into the arena of God's peace because of Christ's victory over sin and death, our final enemy. Therefore, as possessors of this great gift of God's eternal peace, we must take this message to the ends of the earth, even as Jesus said, "As the Father has sent me, I also send you" (John 20:21).

The disciples were to go, and they did go in the power of His Spirit. Can we do any less? □

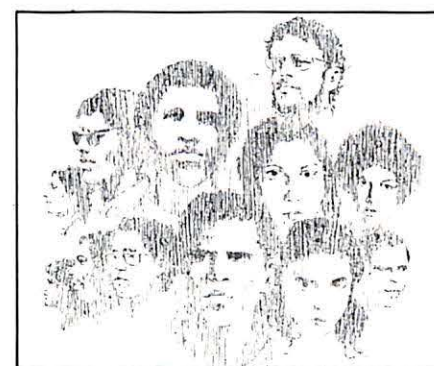


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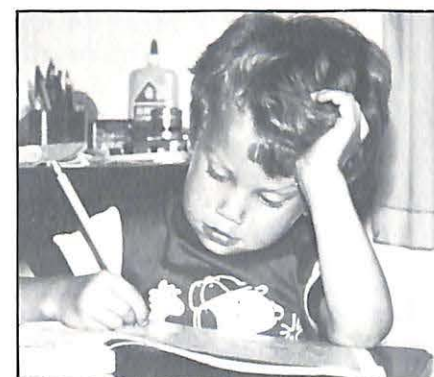
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# Were You There . . . In Secret? *John 19:38-42*

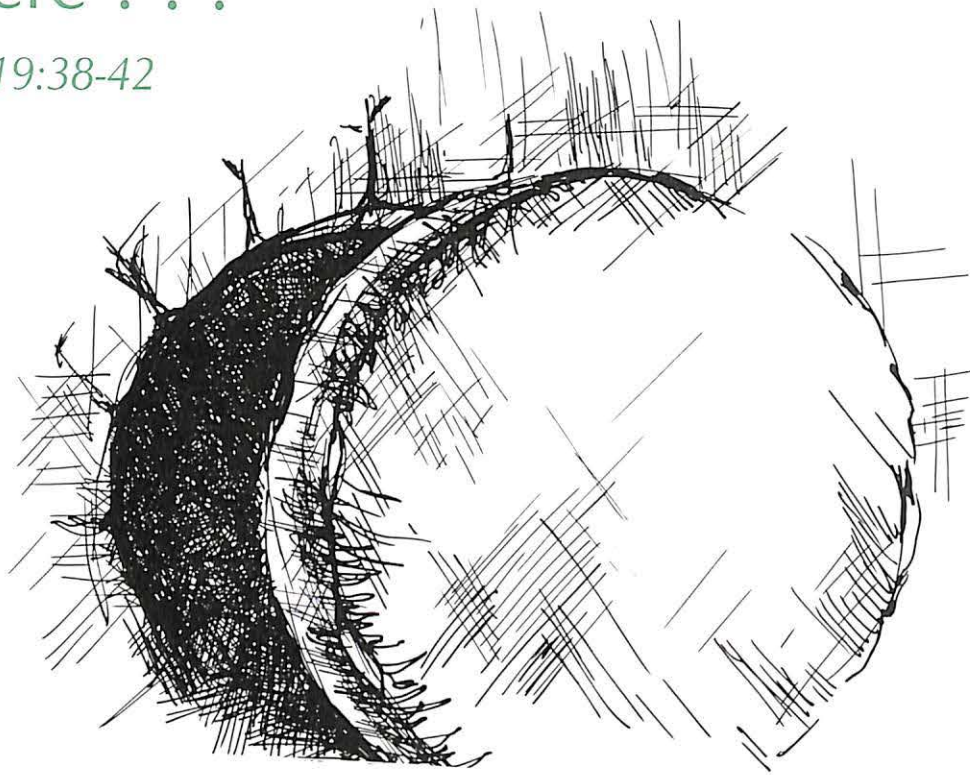
by Roy E. DeBrand

Were you there when they crucified my Lord? Joseph of Arimathea and Nicodemus were, and they watched in shocked silence as the Savior suffered and died. They had followed him from afar in fear. But when he was dead, Joseph of Arimathea and Nicodemus buried Jesus. The Gospel of John tells us about it. Jesus had died, and then:

*After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there (19:38-42).*

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Actually all four Gospels tell about the burial of Jesus, and we have to put all four together to get a complete picture. Matthew and Mark add the detail that the burial was at evening. Mark explains that it was the day of preparation, the day before the sabbath, in other words, Friday evening. Luke tells us Arimathea was a Jewish settlement, Joseph's home. Both Matthew and John let us know Joseph was a disciple of Jesus, but John alone adds, "but secretly, for fear of the Jews."

Joseph of Arimathea had reason to be fearful. The Sanhedrin had seen to it that Jesus was crucified. Mark indicates Joseph was a member of that council, and we already know Nicodemus was too. Luke not only tells us that Joseph had not consented in the decision of that high court to condemn Jesus but also assesses Joseph's character as a "good and righteous man" (23:50, RSV).

Mark says Joseph was "looking for the kingdom of God." Watching Jesus die, he surely found it! So Mark explains that Joseph "took courage"

(15:43), (and it must have taken a great deal) and went to Pilate and asked for Jesus' body. Pilate wondered if Jesus were already dead, and the centurion confirmed it, Mark adds. Matthew tells us Jesus' body was wrapped in a clean linen shroud. Mark says it was laid in a rock-hewn tomb, and Luke adds the detail that the tomb was previously unused.

John alone indicates that Nicodemus was a partner with Joseph in Jesus' burial. He brought burial spices, this same religious ruler who came to Jesus by night and heard him say "Ye must be born again" (3:7, KJV).

Matthew says two Marys sat by the tomb. Mark says they saw where he was laid. Luke adds that they saw how he was laid, and John locates the tomb in a garden near the cross.

When you read the four Gospel accounts of the burial of Jesus, with all the details, it has the "ring of truth" J. B. Phillips wrote about. There's no doubt about the facts that Jesus died and was buried nor about the circumstances and people involved.

But there are some questions we'd like to ask Joseph of Arimathea and Nicodemus. Why were they secret disciples? What made them come out openly after Jesus was dead?

As we examine ourselves in relation to Jesus, we must ask ourselves, Had I been there, would it have been in secret? And what kind of disciple of Jesus am I today? Were you there in secret? Let's examine this question by first looking at some reasons for secret discipleship.

## Reasons for Secret Disciples

It's intriguing that John identifies Joseph of Arimathea as a secret disciple of Jesus. What is secret discipleship? Nicodemus obviously was in the same category. They weren't open, practicing disciples of Jesus during his brief, three-year public ministry, as were Matthew, Simon Peter, Andrew, James, John, and the rest of the twelve apostles. Even Simon Peter concealed his discipleship when it was expedient to do so! Why secret discipleship?

For one thing, Joseph and Nicodemus had too much fear. They feared losing status as respected religious and community leaders. They feared losing their position on the "supreme court" of Judaism, the Sanhedrin. They feared losing money, as many did who gave up everything to follow Jesus. And most of all, they feared for their very lives. Had they followed Jesus openly, they could just as easily have been beside him on crosses that day. Fear consumed them and prevented active, open discipleship.

They also had too little faith. They wanted to believe Jesus was who he said he was and could do what he said he could. Joseph was "looking for the kingdom," as Mark put it. And Nicodemus had heard the necessary faith relationship explained clearly by Jesus himself when he went to him by night. He knew he had to be born from above! They wanted to believe. It just took the cross to fully convince them.

And they had too few facts. In life Joseph and Nicodemus were seekers, questioners, pilgrims. But in seeing Jesus die, in hearing what he said while dying—only in his death did they finally become finders, committed to him.

There are far too many secret disciples today! Great numbers of would-

be followers have too much fear, too little faith, and too few facts and therefore commitment to Christ is questionable. Are you one of those? Where do you stand? What do you believe? To whom are you committed?

William Barclay says, "There is no such thing as a 'secret' disciple. For either the discipleship will destroy the secrecy or the secrecy will destroy the discipleship."

Joseph of Arimathea and Nicodemus couldn't stand seeing their Lord die, so their discipleship destroyed their secrecy. They "took courage,"

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*"There is no such thing as a 'secret' disciple. For either the discipleship will destroy the secrecy or the secrecy will destroy the discipleship."*

—William Barclay

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expressed their faith, finalized their commitment, went to Pilate, and asked for the body of Jesus and buried him. Maybe you need to do the same. Go public with your discipleship and say, "I'm one of his and I'll live like it, talk like it, act like it, and let it make all the difference in my life from now on!"

This may mean a change in your life-style, a recommitment to Christ. It may call for identification with other disciples by church membership. Maybe it means for you professing Christ as your Savior and becoming a disciple. There's every reason in the world for open discipleship and not a single one for secret discipleship.

Let's look at some reasons for open discipleship.

## Reasons for Open Discipleship

As you ponder the story of Jesus' burial and the role of Joseph of Arimathea and Nicodemus in it, try to analyze what it was that brought their discipleship into the open. Surely a part of it was Jesus' real death. He died. There could be no doubt of

that. His death was agonizing, excruciating for Jesus and all who even leaned toward belief in him. And in Jesus' dying came the convincing revelation of his messiahship. Joseph and Nicodemus saw him die. They heard him speak seven times from the cross. And their fears subsided, their faith was strengthened, and the facts were confirmed as Jesus died for them. They knew it, experienced it, and it opened up the way of discipleship for them.

Jesus' death gave them new life. They were "born from above." The new birth Nicodemus hadn't understood earlier he now experienced at the cross. Joseph did too. Life from death is what the cross is all about.

This new life gave them new courage. To go to Pilate and ask for Jesus' body was tantamount to a public acknowledgment of discipleship. In their newfound courage, they publicly identified with Jesus. They added to their new courage new generosity by the gift of the tomb. It was an offering of great generosity and personal sacrifice.

And what about you? Have you experienced the real death of Jesus, the fact that he died for your sin? Have you experienced the new life he gives by faith in him? When you do, it will open the way for you to ask yourself, "What can I do for Jesus?" This question is answered in the poem, "What Jesus Needs."

He doesn't need a crown,  
To put upon his brow;  
He had one once,  
But has another now.

He doesn't need a cross,  
To carry up a hill;  
He had one once,  
But never again will.

He doesn't need a tomb,  
To lay his body in;  
He had one once,  
But then he rose again.

He only needs from you,  
Your faith and life and love;  
That's all he needs,  
To rejoice forever above!

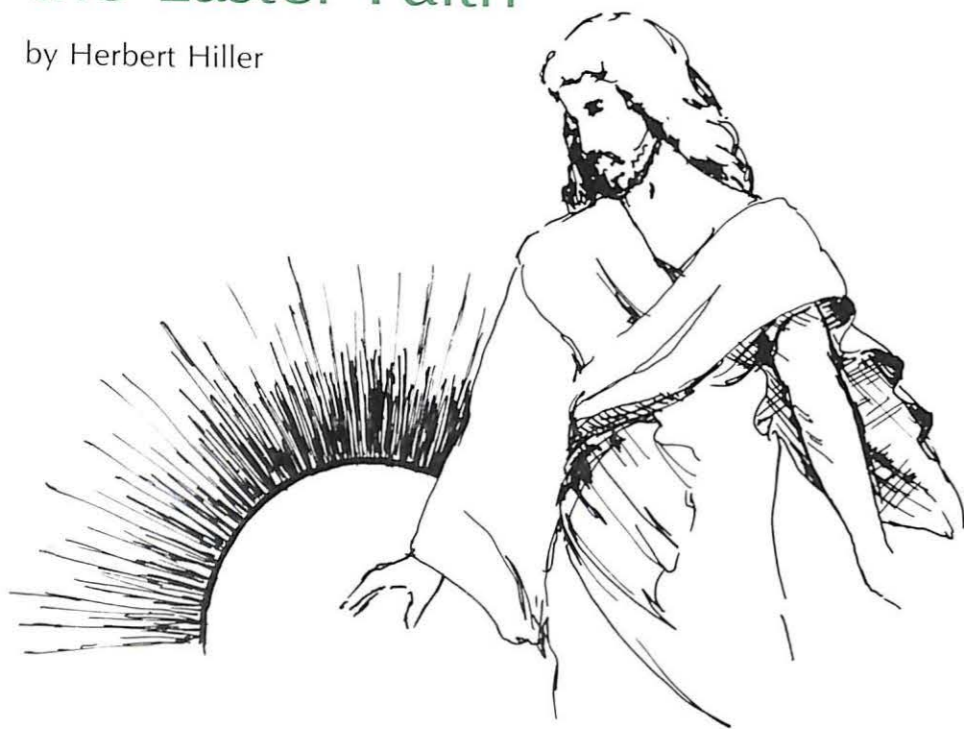
Jesus needs from you an open declaration of faith, an open and obvious discipleship. Were you there? We were and are, but it must never be in secret!

What can you do for Jesus? Follow him—openly, committedly, now!



# The Challenge of the Easter Faith

by Herbert Hiller



*"Upon the first day of the week, very early in the morning" CHRIST Arose! (Luke 24:1).*

On this Day of days, the air is vibrant with the good news. Triumphant affirmations of the Easter faith are heard the world around. Where ever people gather in the risen Savior's name, they sing the message jubilantly, "Christ the Lord is risen today. Alleluiah!" They proclaim it in stirring organ music and choir anthems, songs and sermons, generous offerings, fragrant lilies and with the cordial greeting: "The Lord is risen. He is risen indeed!" How soul-refreshing are these sights, sounds and scents of Easter! How challenging its glorious certainty and eternal perspective for mortal mankind!

*Dr. Herbert Hiller is minister of membership at Grosse Pointe Baptist Church, Grosse Pointe Woods, MI.*

Yet all this excitement makes one wonder at times: How real and lasting is this Easter faith? In many cases, its challenge is lost with the one-day celebration, as hallelujahs subside, and lilies fade. When people are back in the rush of their daily routine, they tend to moan and mourn more than rejoice.

It makes one ponder: Is the hope of eternal life merely wishful thinking, a fancy or frightening idea, or is it a beautiful and true dream, a strong conviction and blessed assurance? Actually, how bright is our prospect? Will life and love, faith and hope, win at last over doubt, defeat and death?

Easter says a resounding "Yes," but while in this mortal body, we see with the Apostle Paul "as through a glass darkly" and so appreciate every ray of light across our pathway.

### Intimations of Immortality

The Apostle Paul saw the resurrection faith vividly demonstrated in nature's rebirth. What seemed lifeless and dead springs forth in beautiful

growth when the sun shines warmly and gentle rain falls.

I believe it was George Washington Carver who said: "When I touch a flower, I touch infinity." And the poet Goethe speaks of thrilling sights that made him feel "the holy zest for life, flowing, glowing through his veins and nerves"; yet he longed for more light and a peace for which unaided man strives in vain.

From nature's miraculous renewal, thinking people have always drawn inferences and intimations of immortality. However, at best, life after death was only a faint hope or an instinctive drive, a yearning for certainty, a cry for a Redeemer, as expressed in the Old Testament books of Ecclesiastes (3:11) and Job (14:14; 19:25).

Somehow, the worthiest felt that without eternal hope, life is incomplete and unfulfilled; the best melodies remain unsung, the fairest dreams unrealized. As Victor Hugo said on his 70th birthday: "Winter is on my head, but spring in my heart; yet I still have not said a thousandth part of the love that is in me."

Instinctively, man feels that the urge of immortality is a moral necessity for us all. And that is some admission, when we think of how much of life on earth exists by mere instinct alone. Someone thoughtfully remarked, "If there is no eternal life, there ought to be, for our God is not ruling over a vast graveyard." He validated the divinely implanted instinct by raising his Son Jesus from the dead.

### The Certainty of Eternal Life

The reality of eternal life was not only claimed and promised by Christ (John 11:25, 14:1-3), but also attested to by the Gospels' accounts of Jesus' resurrection and the great affirmations of the apostolic writing, as well as by many witnesses and "infallible proofs" (Acts 1:3, 1 Corinthians 15:4-8). Easter was and is God's answer to the endless human quest: "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive forevermore" (Revelation 1:18).

Christ "abolished death and brought life and immortality to light through the Gospel" (2 Timothy 1:10) and assured his disciples, "Because I live, ye shall live also" (John 14:19).

**The Challenge of the Easter Faith**  
Eternal life is God's gift to mortal man, but it must be appropriated through faith in the living Lord (John 3:16) and demonstrated in a relentless pursuit of a Christlike life-style. What then does such a strong conviction of immortality do for believers in the here and now? To be sure, it lends firmness, purpose and orientation to a goal-oriented life and gives credibility and productivity to its witness.

In his letter to Timothy, Paul challenged his spiritual son to flee all sorts of evil temptations and discipline himself in godly virtues: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Timothy 6:12). He encourages the Colossian Christians to die to all indecency and ruthless greed, but be very much alive unto God, focus on spiritual values and aspire to high ideals, as "your life is hid with Christ in God" (Colossians 3:1-10).

After Paul had stirred the hearts of his Corinthian readers with his matchless, classic resurrection chapter, he pressed for a wholehearted response. If through Christ you become immortal, then be steadfast in your integrity, unmovable in faith, always abounding in the enduring work of the Lord. And so until you arrive

like a winning champion stretching for the prize,  
like a ship with precious cargo moving into harbor at eventide,  
like a plane gliding through the purple night into the endless day—home at last (2 Timothy 4:7,8).

What does the possibility of eternal life mean to unbelievers? Nothing! Nothing at all! However, if this hope is totally ignored and rejected, it may become, in a crisis situation, the haunting ghost of a winning chance lost forever (John 3:16), an extended misery into a Christless eternity (1 Corinthians 15:19). □

# The Sequence

(Luke 22:54-62)

*The inevitable result of the sequence leading to Peter's denial of you, Lord, strikes home. He followed at a distance— He warmed himself at the campfire of the enemy— He denied you— He wept bitterly.*

*It's the same with me, Lord. A little following at a distance— A little warming myself at the campfire of the enemy And I fall for the first temptation that comes along. Then—bitter tears.*

*Lord, help me to follow closely. Guard me from embarking on this dangerous sequence.*

—Maria Rogalski—

*Mrs. Maria Rogalski is a member of McDermot Avenue Baptist Church, Winnipeg, MB, and is a freelance writer.*



# Are You a Partner— A Worker Together With Others?

by Dennis Dewey

If you are tempted to look at offerings or special appeals for giving as "raising money" by the church or conference, please consider a Biblical term instead—"partnership." I like that word! It is a reminder that in giving we are working together with others to accomplish the work of Christ.

Paul uses the concept of partnership in describing the relationship of the local church in Philippi to his own ministry. That church should be an example to churches today as they help support the spread of the gospel in other places through their gifts.

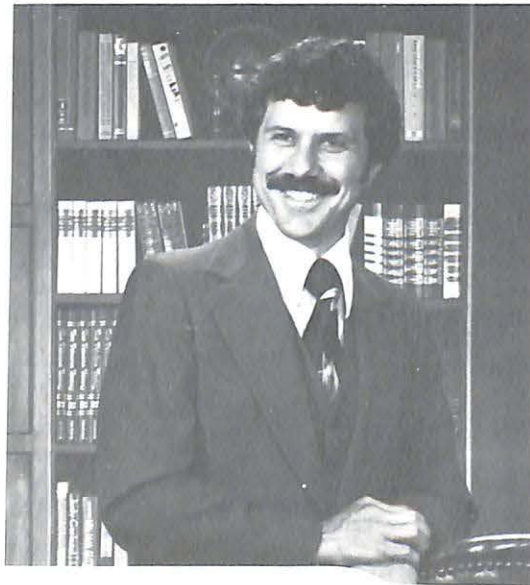
Before Paul closes his letter to the Philippians, he shares a few comments about a gift they had sent him in Rome through Epaphroditus, and he acknowledges their partnership with him (Philippians 4:15). It was not the first time they had helped support his ministry; while he was in Thessalonica, they had twice sent gifts to him. When a riot drove Paul out of that city, the Christians at Philippi apparently lost track of him for awhile. Then when they learned he was in Rome, another gift was sent.

The Philippians loved Paul, and they appreciated his ministry. Paul

*The Rev. Dennis Dewey is pastor of First Baptist Church, Steamboat Rock, Iowa.*

appreciated their support and thanked God for their "Partnership in the gospel from the first day until now" (Philippians 1:5).

Churches are remembered for different things—some good, some bad.



Some are remembered for a warm, friendly spirit, others for strife and bickering. Some churches are remembered for their concern for their community, some for the number of pastors they have "run off." Another church will be remembered for its emphasis on Biblical teaching, yet another simply for its magnificent building.

Pastor and author, James Boice, points out the fact that the church at Philippi is "remembered because it

remembered." They showed Christian love and good stewardship as they supported Paul's ministry and the work of missions as partners with him.

The people at Philippi can be an example and inspiration to us today (Philippians 4). We have the opportunity as individuals and churches to be partners together in the ministries God has given to the North American Baptist Conference. As we begin to see our giving as making us partners in the work of Christ, it becomes an exciting privilege and venture rather than simply "raising money." I, personally, am enthused about the ministries of our Conference—I feel like a partner, like I am having a real part in doing God's work.

One of the things I have learned as a pastor from Paul's comments in Philippians 4 is that as I help people learn to give, it allows them to also become partners in the Lord's work and receive direct spiritual benefits as a result of it. I see outlined in this passage at least four benefits for the giver.

## The giver reaps spiritual dividends

Paul indicates that his joy over the Philippians' gift was not because he wanted the gift (4:17) (he knew the secret of being content, Philippians 4:11), but rather because he wanted to see the fruit that increased to their

credit. Paul was happier for their sake than for his own. They were making a wise investment in God's eyes that would pay rich spiritual dividends, credited to their personal account. Jesus described it as "laying up treasures in heaven." Paul knew that such faithfulness would not go unnoticed or unrewarded. In a day when people search to find out where they can receive the greatest yield from their investment, investment in the spread of the gospel should top the list.

## The giver has the joy of seeing needs met

Undoubtedly, the Christians in Philippi found great satisfaction in knowing that Paul was "filled," his needs met by their gift (4:18a). I believe that as God's children, we have a need to give; it comes from our Father, the giver of "every good and perfect gift"—that is his nature, to give.

When I was a young boy, one of the elderly deacons would hand out dimes to the children after the church service. We thought it was great! Now, I realize that it not only made us happy, but, it also met a need within that gentleman as well.

The first Christmas after we were married, my wife and I did not have much money to spend for presents; I was in seminary, and she was still in college. When we found a nice riding toy for my niece and nephew on sale at half-price, we were overjoyed! We could not have afforded something like that at the full price. I remember being so excited about giving that gift . . . there is no doubt in my mind that giving that gift brought greater satisfaction within me than within the two children who received it!

Joy is felt, and a need met within us as we give and help meet the needs of others.

## The giver performs an act of worship (v. 18b)

Paul refers to the gifts of the Philippians as "a fragrant offering, a sacrifice acceptable and pleasing to God" (4:18b). Giving is a special way of praising and thanking God for having first given to us. Words of thanks are easily spoken, but the act of giving demonstrates real heart-felt gratitude.

*The special joy I have experienced in the past (in giving) will continue in the future as I see new churches established, new mission fields developed, and the seminary library addition completed . . . because I feel and will feel that I have really had a part—I am a partner.*

We give to those we love. While it is true that you can give without loving, I do not believe it is possible to love without giving. Sharing our gifts with the Lord and his work becomes an excellent way of expressing our loving adoration for and devotion to the one who has first loved us and given himself for us.

## The giver will have every need supplied

One of the great promises of Scripture is found in Philippians 4:19. Speaking from personal experience, Paul says, "My God will supply every need of yours." That includes forgiveness, daily strength, food, wisdom, hope, comfort—he meets every need

here and now. Jesus also assured us that in giving we will receive, as he said, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap" (Luke 6:38). As has been said so many times, you cannot out-give God.

Paul says that God supplies our needs "according to his riches." A millionaire gives \$1,000 "out of" his riches, but when he gives \$100,000 it is "according to" his riches. Since his riches are unlimited, God lavishly gives of his mercy, love, and strength to meet our needs.

As I apply these thoughts about partnership and giving in a personal way, I am thankful to be a part of the work of the North American Baptist Conference through my ministry and through my giving to the yearly Mission and Ministry Budget, the North American Baptist Seminary Annual Fund, and the Capital Funds Campaign. The special joy I have experienced in the past will continue in the future as I see new churches established, new mission fields developed, and the seminary

library addition completed . . . because I feel and will feel that I have really had a part—I am a partner.

It is a privilege to be able to give to the Lord's work. I am excited about giving, and I want others to be as well. There are tremendous benefits awaiting those who join in as partners in sharing the gospel, dividends for eternity, satisfaction in meeting needs, peace and joy in having glorified God, and increased trust in the goodness and faithfulness of God as he supplies every need.

All in all, our partnership in giving should have one end result—to echo the words of Paul in Philippians 4:20, "To our God and Father be glory for ever and ever. Amen."



# Transition— The Work of God

by David H. Wick

Deacon Williams shuddered slightly as he sat down after giving his report—a simple, statistical report of the past ten years at Crossroads Baptist Church. At first, the church board members had listened with polite indifference, but as the report unfolded, many of them became visibly agitated.

Deacon Williams was a quiet man who shunned conflict, and he dreaded the impending explosion; he was glad he was not in Mr. Brown's position. Mr. Brown now had to resume his role as moderator.

The report had revealed specifically what everyone knew generally, namely that Crossroads Baptist Church was in decline. Membership in the past ten years had dropped from 400 to 200—and at that there was a lot of dead wood on the rolls. Sunday morning attendance was down from 300 to under 100; the other services were suffering accordingly.

Mission giving remained stubbornly and heroically pegged at \$20,000 per year; even though overall giving was in decline. Four pastors had served the church in the past decade, and the church was currently looking for a new pastor. Deacon Williams' report was like probing a tender wound; clearly, Crossroads Baptist Church was not only in decline but also it was in trouble.

Mr. Brown had scarcely regained the floor when Brother Kurt exploded with a fiery oration on what the whole problem was.

"Time was," he cried, "when a



pastor would stay with his flock for 10 or 15 or 20 years. These new breed, they come right out of seminary and stay until they find something better, then poof, they're gone. Now, when I was a young man. . . ."

Stanley Perth, who had been a young man in the same era as Brother Kurt, interrupted quietly: "Not Pastor Clausen, friend Kurt."

The other board members chuckled quietly, and Brother Kurt reddened. Pastor Clausen was two pastors ago, already; he had not been a young man, but nearing retirement when he came to the church. He left the church the hard way; he died. The wind was temporarily out of Brother Kurt's sails.

Deacon Pointer seized the opportunity to expound his views. He was the youngest board member and relatively new to the church; he felt he could be more objective than some of the old-timers.

"Of course," he began, "we all understand what you're driving at, Brother Kurt. Good spiritual leadership is essential if we are to grow as a church. But surely you can't blame the pastor for the way the community has changed. When this church was built, the community was just like the church—German and Protestant.

And the church was full. Now the community is Italian and Roman Catholic, and most of you drove here tonight from far out in the suburbs."

Brother Kurt had gathered steam again, and he cut in with a wave of his hand; "Yes, yes, that's true, we all know that. And I was going to say, we're not evangelistic enough. We must have a pastor who preaches the Gospel and saves souls, then we will grow as a church."

Mrs. Sinclair huffed impatiently; Brother Kurt's tantrums sorely tried her patience. To think that forty years ago she had almost married him!

"Oh, Brother Kurt, for heaven's sakes," she said in her most condescending tones, "our pastors have always preached the Gospel. But no unsaved people ever come in to our services—just the same old ones; that's the problem."

Deacon Williams was inclined to agree with this sentiment, and even at the risk of stirring up Brother Kurt even more, he said, "That's right; we should have moved out of this neighborhood years ago, up my way where we could have reached our own kind of people."

It was not Brother Kurt who reacted violently to this sentiment, however; it was Deacon Pointer. He began to shake with rage. He made no attempt to hide it as he yelled, "Well, well, Williams! But what about the Great Commission? Are Italians exempt? Don't we have a mandate to go to the highways and byways? . . ."

Now it was Brother Kurt's turn to shout: "What do you want, Pointer? To run all us old folks out who built this church with our bare hands, and give it to the Italians?"

There was, unfortunately, much more of this kind of talk before Mr. Brown was able to assert his influence and ring down the curtain. Mr. Brown wept in his bed that night; he wept for the days that had been days of glory. He wept, and he prayed, "Lord, send us some light," for deep in his heart he did not feel there was any hope for Crossroads Baptist Church.

While the board meeting recounted above is fictitious, it probably sounds familiar to many of you. If things like this haven't been said at your church board meetings, they could be—maybe you think they should be! If so, your church evidences the symptoms of transition. As our fictional board meeting indicates, a transitional church can be a tough place to be. Is there any hope for such a church?

At the Fall 1983 Missions Conference at North American Baptist Seminary in Sioux Falls, South Dakota, the question of the transitional church in the urban setting was addressed by the Rev. Jim Westgate. Rev. Westgate is Urban Ministries Director for the Evangelical Free Church of America; his primary ministry is helping urban churches through transition. If your church is in transition, this summary of Rev. Westgate's presentations may help you understand what is going on.

There are many kinds of transition, not just the racial or ethnic transition, which we associate with the urban church. There is generational transition, which occurs as the average age of the congregation increases. There is economic transition, which happens when the community around the church slides downward, and when substantial givers leave the church by transfer or by death. There is the geographical transition which takes place when a church's membership shifts from the community to distant suburbs, and the congregation becomes one of commuters.

Every church is always experiencing some kind of transition. Transition itself is not the problem; transition is inevitable. The problem lies in a church's inability or unwillingness to plan for and cope with transition.

Churches caught in the crucible of transition face many pressures. There is the pressure of time: too many changes in too short a time creates intense anxiety. Economic pressure arises when the membership declines, and the church tries to carry the financial burden of commitments made when it was much wealthier.

Ministry pressure develops when the church is structured to minister to families within the church, but transition begins to impel the church to minister to the needs of the community outside the church. Cultural and value pressures are felt when the church opens its doors to an ethnically or racially different community, and "they" begin to come in. This pressure intensifies when "they" are seen moving towards leadership roles.

These pressures of transition produce serious dilemmas for the church, the most intense of which may be the grief syndrome experienced by the congregation. In other words, people react as if somebody had died. Our fictional board meeting demonstrated the whole range of grief reactions: denial (wishing for the past); anger; rationalizing (explaining things in terms of pastoral failure or community change, with the implication that the board could do nothing about the decline); and despair (weeping and the deep sense of hopelessness).

Grief experienced at the death of a loved one eventually resolves itself in renewal and acceptance. Can a church resolve its transitional dilemmas? The good news is that many churches have done just that and emerged as strong, vital congregations. A church that successfully goes through transition will no longer be characterized by decline; instead it will be characterized by truly effective ministry and a new sense of spiritual life.

How have churches that have successfully gone through transition been able to do this? First, they had to decide to approach their situation rationally and realistically. This meant work, objective thinking, and lots of prayer for wisdom. It meant realizing that transition was going to cost something; it could not be accomplished without losing some people, and it would not happen overnight.

Second, successful transition churches had to begin to plan ahead rather than simply to react to one crisis after another. For many Evangelical Free Churches, this meant establishing a transition committee

comprised of key leaders in the church, and pastors and leaders of other churches, with special effort made to include those whose churches had successfully gone through transition. The full scope of this committee is too detailed to explain in this article; suffice it to say that the committee basically helped the church decide what it was about and where it wanted to go. Then it developed steps to accomplish the journey.

Third, successful transition churches were willing to be innovative rather than restrictive. They were willing to break out of the mold of their own past. Yet, in a sense, they found their past in the process, as they adopted the pioneering spirit of their founders.

Fourth, successful churches in transition emphasized continuity—planned, step-by-step change, rather than radical revolution. There was an attempt to recognize and meet the spiritual and emotional needs of the "old guard," while at the same time changing the emphasis in ministry according to the changed situation.

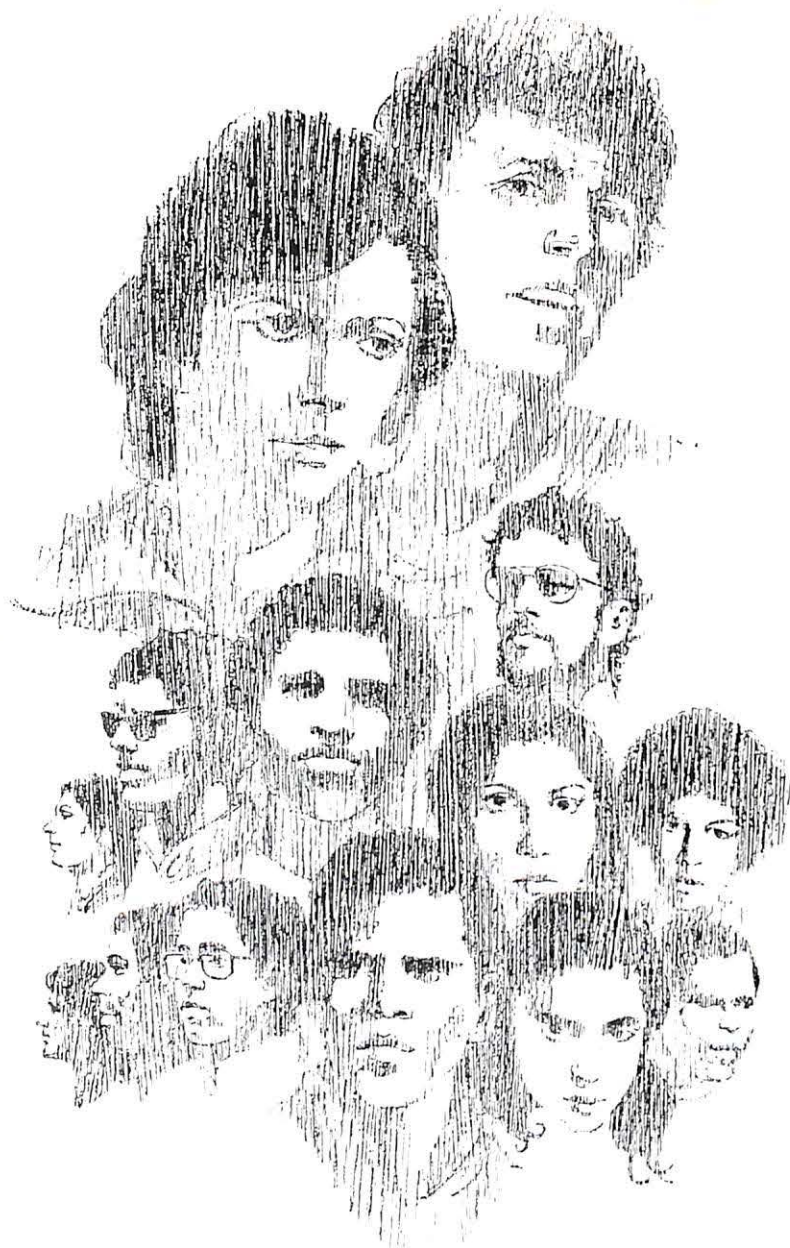
Again, not everyone from the "old guard" went along with the transition, but if they left, they did not feel run out. Many stayed, however, and experienced the joy of the new ministry themselves.

The attempt to deal with transition through radical, sudden change may leave so many casualties that the new ministry, however valid, will long be regarded doubtfully by many who might otherwise support it. At the other extreme, the church with a "fortress mentality," a church which refuses to change and instead tries to maintain or re-establish the past, is a church that is simply going to continue to decline.

You cannot prevent transition from occurring in your church; but you can understand the nature of transition and the kind of ministry God wants you to have in and through transition. God specializes in transition; it is he who says, "Behold, I make all things new." The work of transition in your church can be and should be seen as the work of God.

The Rev. David H. Wick is pastor of the Forest Park Baptist Church, Illinois, and is a member of the N.A.B. task force on urban study.





## Losing a Job: End of Life's Dreams or Challenge to Beginning of New Growth?

J. Gordon Harris

*Dr. J. Gordon Harris is professor of Old Testament, North American Baptist Seminary, Sioux Falls, SD, and as a National Guard Chaplain conducted a crisis management class, "How to Survive Hard Times."*

Losing a job is almost always difficult. Being "let go" is a terrible psychological blow. Loss of income upsets the whole family. The sense of self-worth that comes with employment can become seriously damaged. Family structure can fracture. Arguments can erupt without provocation between family members. Often deep depression creeps in.

People are not used to thinking about having off a full week. They are programmed to work. God is a worker, and people are created in his image (Genesis 2:2-3). Human beings enjoy working so much that God had to command that they take a day off (Exodus 20:9-11). No one who is employed can imagine the agony of having a week, a month, six months or even a year unemployed.

As the time drags on, deep misery may settle in. Unemployed persons often feel isolated from friends who are employed. The longer a person waits without employment, the more frantically the person struggles to find a job. It is no easy task to recover confidence after such a blow.

If you find yourself suffering under such stress, there are some steps which you can follow to help you recover. None of these suggestions ensure an unconditional cure, but they certainly cushion the blows to your confidence and family that unemployment may bring.

### Take Care of Family's Immediate Needs

First of all, if you become unemployed, take care of the immediate needs of your family. Check to see if you qualify for any unemployment

insurance. After all, you and your employer have already paid unemployment insurance so you might receive it when you need it. Taking unemployment insurance payments should never be equated with welfare.

When you take care of the immediate needs of your family, also notify your creditors. Call your bank and credit card companies, call anyone that you owe money. Explain to each what is happening to you and assure them that you will pay them something each month.

Reorganize your budget so you can pay bills and, at the same time, buy necessities. If you are receiving some income, postpone purchases, which are not absolutely necessary. When you lose a job, the tendency is often to want to go fishing or hunting or even, ironically, shopping. Take care of the immediate needs of your family before you do anything else.

### Consider Your Job Options

After stabilizing your family and preparing for unemployment, you will be ready to consider your job options. You may want to initially check to see if another job is available in your area. Realistically, you may have to search for the position, which you desire. You may need to do quite a bit of work before being ready to look for that job.

### Take Personal Inventory

In preparing for a new occupation, take a personal inventory. Decide what you would like to do. Be realistic in light of your background. Talk with a jobs counselor to find out what

might be available in the job market and decide what you would like to do. If you decide you would like to learn a new trade, then go to school to update or learn new skills. If you decide you want more education, you might go back to college. If you feel that God is calling you into some special full-time ministry, check with your pastor to discover the requirements that would prepare you for the ministry. If you would be happier doing something else, then take this time to decide what you would like to do.

### Plan for New Job

Next, you need to plan how you can achieve it. Take all the training for a new occupation you can afford. Then, armed with new skills, zero in on what you want to do and actively seek a particular job. Even go so far as to decide on a particular company or companies where you would like to work. Investigate carefully what each company does, its personnel, product, and policies. Now you are ready to concentrate on accomplishing that goal.

### Stay Busy Helping Others

While you are looking for a job, it is important for you to stay busy helping other people. Your self-image needs this. It's important to be useful. Make necessary repairs around the house. Volunteer to help at the church. Spend extra time with your children. Help a neighbor or an elderly person. Do volunteer work at a hospital. It's important that you stay busy helping others, while you wait for the next job.

When you seek a job, apply for it

in a well-prepared manner. You should carefully make a summary of your past education and work experience. Include in it personal data on your family and future goals. It is crucial that you neatly type and duplicate a well-prepared resume.

### Develop Contacts

While you are unemployed, make or develop contacts with friends in prospective companies. Being known within a business itself affords many advantages when applying for work.

After you get a job interview, arrive on time and dress appropriately. Do not dress in an excessively flashy or sloppy manner. Look your best. Speak to the interviewer with a confident voice, clearly and with strength. Look at the employer who may be interviewing you. Relax as much as possible and be yourself. After the interview, you may want to call back regularly to let them know that you remain interested in the job.

### God Has Plans for You

The important thing after you lose a job is to not lose confidence in yourself or your God. A favorite verse helps me in such moments. It is found in Genesis 18:14. Sarah has heard again that she will have a child. In her frustration, she laughs thinking that in her old age this is impossible. Firmly, the angel of the Lord turned to Sarah and said, "Is anything too hard for the Lord?" It remains important to keep that before you, for truly nothing is too hard for the Lord. Do not lose faith in your God, for he has plans for you. Instead of the end of life's dreams, losing a job may be the beginning of new growth. □



# Doing the Great Commission in a Variety of Ways

by Ron Salzman

The working out of the Great Commission is accomplished in many ways. In my trip to Nigeria and Cameroon in November and December, I was impressed with the wide variety of responsibilities assigned to our missionaries. Each of our missionaries is a professional who brings specialized skills to important areas of ministry.

I was encouraged with seeing the expertise our missionaries have in the areas of church evangelism, education, administration and medical care. I would like to show you four different examples of how missionaries use their special skills to accomplish important missions' tasks.

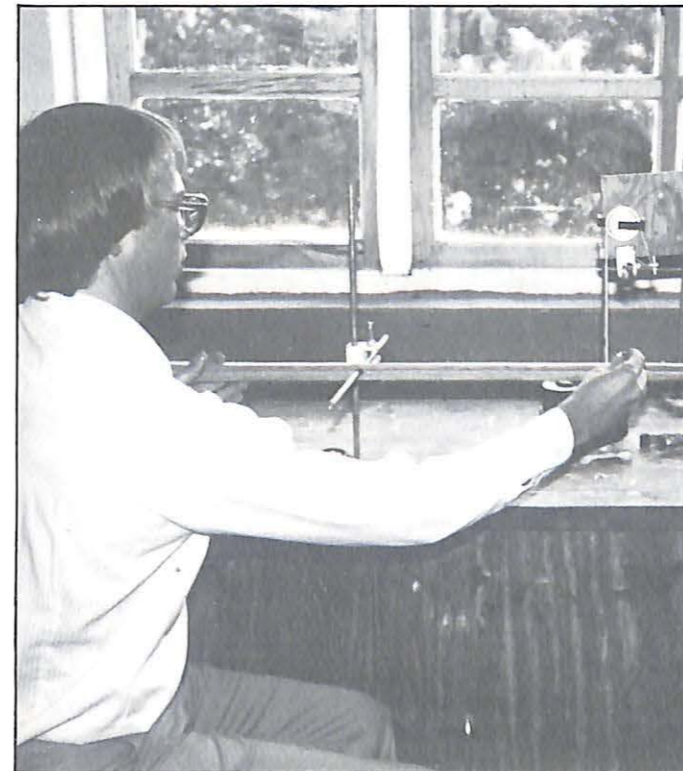


In Nigeria, the Rev. Elmer Strauss serves as a teacher at Mambilla Baptist Theological School and is also field secretary of the Mambilla Baptist Mission. He was also the interim field treasurer for one year. As a teacher, Elmer helps young pastors learn theology, church practice, and Bible study methods. Being a teacher involves lots of preparation, class presentations and general faculty assignments. Since Elmer is also field secretary, he serves as an adviser to the Mambilla Baptist Convention. This allows him good opportunities to have significant input at all major board and committee meetings of the Convention. Elmer helps our missionaries in Nigeria with government regulations, their job descriptions, and gives general supervisory support.



Another type of missionary is seen in our medical work in Cameroon. Stationed at Bansa Baptist Hospital, Dr. Rodney Zimmerman and two other doctors serve the patients of this 160 bed hospital. As Dr. Zimmerman makes rounds through the various wards of the hospital daily, he seeks to meet the many physical and spiritual needs of the patients. He particularly enjoys the maternity ward and surgery.

When it is his weekend or night on call, he often puts in long hours with little sleep. His position calls for a broad background in general medicine with special knowledge of tropical medicine and surgery.



In a very different type of ministry is short-term missionary, Mr. Norton Redlich. Mr. Redlich teaches physics at Joseph Merrick Baptist College. In this college of 260 students are high school age boys and girls who need skills in science. Helping young people grow academically is coupled with spiritual training as Norton seeks to influence their lives for a deeper commitment to Jesus Christ. Norton's day includes chapel, lesson preparations, class presentations, laboratory sessions, and general faculty responsibilities. Norton is particularly concerned about the spiritual depth of his students and is seeking ways to start Bible study clubs with them.



Good administration is one of the keys to productive missions outreach. A very special job is done by Mr. Michael Kirschman, who is treasurer in Cameroon. Mike is responsible for the central treasury of the Cameroon Baptist Convention. Because of the turn-over of fees in the medical work, the government subventions to elementary and secondary schools, and the Mission financial business, the treasury has a tremendous cash flow with over 700 accounts. Mike is responsible for working with station treasurers, auditing station accounts, reporting financial statements to the Cameroon Baptist Convention as well as to the N.A.B. Conference. He sits on the major boards of the Convention. Mike has a job that demands accuracy and wise financial counsel.

Our missionaries in Cameroon and Nigeria are serving in a variety of ways, in diverse jobs, and in unique situations. Each has brought his or her special expertise to the job of doing the Great Commission. Our missionaries are doing a variety of tasks in a variety of ways so that God's Kingdom will advance. They are grateful for your prayers and support. □

Mr. Ron Salzman, Oakbrook Terrace, IL., is associate missions director for business affairs, N.A.B. Conference.



# Bamenda School Begins for Missionary Children



A screened casement window became the temporary home of our up close look at insects when the children caught two praying mantises. Since the boys delighted in catching grasshoppers, the mantises never went hungry. We learned many things not only about the mantises and grasshoppers but also from the ants who carried away the leftovers from the mantises' meals. It was not long before we had an egg case to await hatching.



Jason Lake, second grade



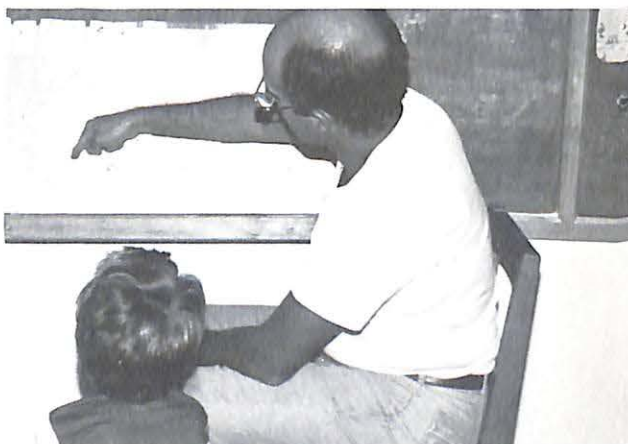
Kendall Priebe, kindergarten



Heidi Kunkle, second grade



Miss Nancy Grover is the principal of the Bamenda School and teaches grades four, five, and six.



Mr. Francis Maks, a Mission Aviation Fellowship volunteer, teaches kindergarten and second grade.



Kent Priebe, fourth grade



Jeff Kunkle, fifth grade

Two more students entered this school in January 1984: Joynel Burgess (grade 4) and Mark Burgess (grade 6).

by Nancy Grover

Five excited children eagerly awaited word that they could enter the building. It was September 8, 1983; the first day for the Bamenda School for Missionary Children in Cameroon, West Africa.

At the present time, the school is only a day school. It is temporarily located in three rooms of Crawford House on the Bamenda Station. The rooms are small, but the classes are also small. As you walk into the

*Miss Nancy Grover of Portland, OR, was appointed as a career missionary to begin a school for missionary children in Bamenda, Cameroon, in the fall of 1983.*

rooms, you will not see the large bulletin board space, the latest wall maps or plenty of equipment. A thorough search of market stalls and small shops provides the best locations for a few of the basic needs of the school. Necessity becomes the mother of invention for others. A locally made mat, for example, hung on the wall makes an excellent bulletin board.

The curriculum is like any you would find in the United States or Canada. The textbooks we use are from American publishers of school texts. Along with the basic subjects, we give the children some extras, which we feel are important. Mrs. Dorothy Lake teaches music. Mrs.

Rose Sprunger from Helimission teaches French.

When asked why they liked the school, all the students agreed on one thing. The school is near home. This is also why the parents like the location. There are no more long separations or long worrisome and tiring journeys to and from school in Jos, Nigeria, for the younger children. Another advantage of the school is the class size; small classes allow for much individualized instruction. Although this is a great advantage, there is the need to instill independent thought and study so the students do not become completely dependent upon the teacher for answers and direction.

At this time, there are two very noticeable disadvantages. With one student in a grade, there are not enough students for group work. Team games make up a large portion of the middle grade physical education program. This is difficult to do when you have two to four students in your room.

As a teacher, I rejoice that I can freely begin each day with the children in Bible study and prayer. As we follow the life of Elijah, we are learning that he was a man of prayer who trusted God and put God first in his life. The children have also taught me to not only pray for people and events, but to also thank God.

One day, as we were giving prayer

requests, I said we did not need to pray for Uncle John that day as he had been out and back on a flight already. One of the students said we could thank God that Uncle John had a safe trip. Their prayers are always full of thanksgiving as well as requests. Not only is there Bible study and prayer, but also we can discuss our faith and beliefs at any time during the day.

There is no end to the insect world to study close up or from a distance. One day we scraped a mud wasp's nest from the side of a house to see what was inside. It ended up on the teacher's desk in a box where we could daily observe with a hand lens the development from egg to adult.

The day the lone surviving adult was strong enough to walk around the box was the day the teacher decided it was strong enough to be on its own outside.

Even the lizard who lives in the attic gave us a good laugh one day. We looked out the window to see him trying to get an ant carrying a grasshopper wing. It was a bit difficult to do when he was on one side of the screen, and the ant was on the other.

The surroundings and equipment are not elaborate or the latest, but we are learning and enjoying it. God is also blessing as mothers are freed from teaching, so they can expand their outreach to the Cameroonians. □



# Confessions of a New Mother



by Linda Opp

You've all seen her. Maybe you are one. The natural mother type who sails through the day with two or three little persons in constant motion around her. She smiles through the spilled milk, messy diapers, and twenty-five interruptions while she makes dinner. It doesn't bother her in the least that the unfolded laundry is piled up all over the living room, or that it will take at least two years to finish reading the book she started yesterday.

I wish that mother was me, but it isn't. It took me a long time to try motherhood. I knew it wasn't going to be an easy job. But nothing could

*Linda Opp is a member of Temple Baptist Church, Lodi, CA, and wife of Steve Opp, minister of children's activities at the Church.*

have prepared me, the great lover of solitude, schedules and quiet evenings, for this business of being on call 24 hours a day, seven days a week.

I have been plunged into a refiner's fire, an experience that is both painful and joyful. Painful, because my impatience and anger constantly threaten to take over. Painful, because I had no idea a sweet ten-month-old could demonstrate such an incredibly strong will. Often I wonder if I have made a dreadful mistake. Surely mothering ought to be left to the "naturals," those placid souls who remain unruffled through everything.

My daughter is probably no different than any other baby her age. But I find her squirmy, demanding, curious, messy ways grating on my nerves and sense of order. She, like her mother, is impatient in almost every situation, and possesses a streak of

stubbornness that would do credit to a mule.

She is driven to explore every inch of the house, eating lint off the floor as she zooms back and forth. At mealtime, she rocks her high chair while I struggle to spoon mashed bananas into the moving target. She smirks at me as I pull her away from the stereo controls for the tenth time in five minutes. My helpless, tiny baby girl has become a defiant, swirling mass of energy.

Just as I am about to lose my cool, she flashes me her charming smile, or gives me a wonderful, sloppy kiss. I love these unexpected displays of affections, the romps on the living room floor, enjoying her delight in the discovery of new sights, sounds and colors. A small girl is helping her always-in-a-hurry mother to slow down and revel in the sheer gladness of being alive.

In these moments, I realize how deep and strong my love is for her. I see my own childish foolishness mirrored in the actions of my little girl, and I am amazed at God's love for the disobedient, silly child that I often am. I am awed at his love in spite of my behavior, as I will love Katherine no matter what. God is using the constant interruptions, the battle of wills, the agony of hardly ever being able to follow or complete my own agenda, to teach me what the fruit of his spirit is all about.

And so the joyful part of this refiner's fire is that I am learning to be more Christlike. I am maturing in ways that would have been impossible had I remained childless. I am cooperating with God in the building of my own character, and in ensuring that this time in the life of our family will be filled with honest joy and happy memories.

After completing six years of higher education, I sometimes wonder if what I do is important. After all, nobody offers a major course of study in motherhood. But who can minimize the importance of molding a life, building a person?

What I model to her, say to her, do for her, will all affect the way she responds to the Lord God as she grows up. Clearly, there is no responsibility more important. I will thank God for this priceless opportunity and privilege, that of raising a child for his glory. □

## new day

### Experiencing a Continent of Contrast by Lyle Buyer



One of the music section's ministries was to the congregation and community of Cypress Springs Baptist Church, a church extension project, in Coral Springs, Florida.

We have finished dragging all our luggage into the home of our new host family. They've shown us the room where we will be staying for the week; now we are sitting in their living room for the first of several conversations we will be having with them.

Invariably, one of the first questions we are asked goes something like this, "So, what is it like touring with 'New Day'? You must see a lot of different things."

We often wonder how to answer that question. How are we to communicate, in a short period of time, all the experiences of our first four months of tour? Personally, this question has led me to reflect on the overall impact of all I have seen and heard since reporting to training at Central Baptist Camp four months ago. My reflection has brought to mind several different contrasts we have experienced, each one exposing a new

facet of God's power and provision in our lives.

#### Geographical Contrasts

From the lush valley of the Mississippi River to the open plains of North and South Dakota, from the crispness of a midwest blizzard to the stickiness of a warm day in South Texas, from fields of grain to groves of citrus fruit, our team has had the opportunity to experience the wide diversity of geography which marks our continent.

The tremendous variety of God's creation never ceases to amaze us. What a boring world it would be had God created everything the same. Our travels through the south and the midwest have given us all a new appreciation of Genesis 1:31: "And God saw all that he had made, and said it was very good" (NIV).

#### Social Contrasts

Possibly, the most rewarding aspect of being on "New Day" is the opportunity it affords us to stay in the homes of the people of our North American Baptist churches. This allows us a firsthand look at the day-to-day lives of a variety of people. We have enjoyed the simplicity of rural life and the hustle and bustle of city life. Yet in every situation, regardless of social background,

the results are the same. We have experienced the excitement of seeing God show his love through his people.

We have also had the opportunity to experience a somewhat different type of social contrast. While ministering in South Texas, our team took an afternoon to visit Mexico. Although we were never more than one mile south of the border, the differences from the United States were overwhelming. We were suddenly immersed in an atmosphere of poverty many of us had never seen before. It has always been so easy for us to take for granted the bountiful blessing of God upon our lives. Our trip to Mexico gave us all a new sense of gratitude to God for supplying not only our needs but also so many of our wants.

#### Spiritual Contrasts

It is a sad reality that a tremendous sense of apathy has crept into the church of North America today. We have become very comfortable with our Christianity. Against this background, it has been exciting and challenging to encounter many individuals who possess a growing and contagious commitment to Christ. Their joy, enthusiasm, Christ-centered priorities, and untiring service, all combine to serve as a shining example to us.

This creates an interesting irony. When we come into a church, people expect us to minister to them. However, many times we become recipients of their ministry as God uses different people at different levels of Christian growth to meet our needs and teach us valuable practical lessons.

So, what is it like touring with "New Day"? It is a very rewarding experience in which we are all benefiting from experiencing the diversity of God's work in nature, in society, and in the hearts of his people. □



*Lyle Buyer is a member of the team of "New Day" 1983-84. "New Day" is composed of two teams: the discipling section and the music section. These teams minister in North American Baptist churches, schools, shopping malls, homes and hospitals.*





## A Letter to Moses, Leader of Israel

Dear Moses,  
Although you have long since departed from this planet, we thought of you recently. Twenty-two missionaries and their children went to Bamenda, Cameroon, to attend the Cameroon Missionary Fellowship the last week in December. While there, a coup took over the Nigerian government. Borders were closed. Our visitor's visas were about to expire pushing us out of Cameroon and back to the "closed border."

We went about twice as fast in our vehicles as when you left Egypt on foot, which does not say much for the "roads." The second day, we lifted up our eyes, and behold, we saw the closed border . . . a stick across the road. Some people had been waiting there for four days to enter. There was no food, not even a banana, no soft drinks, no motel. The place was called Marraraba . . . meaning three corners.

We knew that if God did not intervene we could remain with the others for many days. We said, "Lord God of Abraham, Isaac and Moses, we are your servants. If you want us to return to our work, you will have to open the border for us."

The local immigration officer said that he would write a letter to his superior 30 miles away telling him we were waiting there. A two-wheeled messenger was sent after agreeing on a price. He left in a cloud of dust and exhaust fumes.

Four hours later, he returned with a reply. He must have broken all travel records! The officer said, "Your God must be with you; you shall pass as soon as I process your passports." Of course, we thanked him, but especially our God who kept his promise that he would be with us even to the ends of the borders.

We don't know all the story down here, Moses, but we were in North America. Does this remind you of the time you stood at the Red Sea? We thought you would want to praise God again with us. Same God and somewhat similar circumstances.

Two of your earth-planet co-workers,  
Elmer and Ruth Strauss

Ruth and Elmer Strauss are teachers in the Women's and Men's Departments of the Mambilla Baptist Theological School, Mbu, Gembu, Nigeria.

## A People with a Mission—To Glorify God

by Marlene Schroeder

BAMENDA, CAMEROON. "To glorify God through our lives" was the theme of this year's annual Cameroon Missionary Fellowship held Dec. 28, 1983, to Jan. 2, 1984. C.M.F. is an annual event where all missionaries affiliated with North American Baptist missions in Cameroon and Nigeria meet for spiritual renewal, fellowship with God and with co-workers, fun, and much needed relaxation in Bamenda.

Inspiring were the excellent messages, personal testimonies, and the special music by guest speaker, the Rev. Herman Effa, Edmonton, AB, and his wife, Ardath. His topic was "How Can I Glorify God?"

C.M.F. gave the missionaries the opportunity to get to know one another better. For the new missionaries, it gave them the opportunity to know those whom they had supported through prayer while they were in North America. There were times of fellowship around meal tables, on the volleyball court, and during a musical fun night.

Every morning, the children of the missionaries had a special program,

Mrs. Marlene Schroeder is a missionary serving with her husband in Soppo, Cameroon.

which included singing, Bible and missionary stories using vacation Bible school materials and crafts. In the evening, Mrs. Herman Effa told a continuing story, "The Watch," which kept the group on the edge of the seats waiting for the next episode.

The children enjoyed a picnic, while their parents held their annual business meeting. The children did not enjoy the inoculations which all received one afternoon.

A highlight of the Conference occurred New Year's Eve following the banquet. The missionaries shared their love for one another by telling each other what they appreciated about them. This gave a much needed opportunity to tell others in a personal way that they were loved, thus binding all closer together.

During the closing evening, the children presented a short program which was followed by a communion service.

The missionaries are grateful for the many who prayed for this conference as well as for those who contributed toward it: Central Baptist W.M.F., Edmonton, AB—money for food costs; the Onoway and Balgonie Baptist W.M.F.s—food; the W.M.F. of Calgary Baptist in Wetaskiwin and the W.M.F. of Weisanthal Baptist in Millet—new hymnbooks, and Central Baptist, Edmonton.—Tupperware. □

## Thanks for Caring—It Made a Difference

by Anthony J. Salazar

"Pastor, I'm so excited, I don't know what to do with myself!"

These are the words that came from one of the men after a recent Sunday morning service. The statement expresses the joy and amazement of us all as we watch God at work. Things are beginning to happen; events have turned around for us. The Church is starting to grow in size.

Since Christmas Sunday, we have had first-time visitors each Sunday, except one. A family of five joined the Church, and four more people asked to unite with us. We've been able to present the Gospel message; our own people have been strengthened; and there is a positive spirit among us. In addition, we have started two home Bible studies for adults, and there is a youth Bible study meeting on Sunday evenings. Presently, we are making preparations for an Easter Pageant. Soon we'll launch

The Rev. Anthony J. Salazar is pastor of Faith Community Baptist Church, Lenexa, KS.



The Rev. Anthony Salazar, pastor, Faith Community Baptist Church.



Sunday school is an enriching time for these children.

our first Sunday school contest. Our attendance is running around 30 people, and we're looking forward to more growth.

Things have not always been so good. Prior to Christmas Sunday, it was a different story. In fact, since our coming to the project in March of last year, the work has been rather slow and difficult. Attendance was staying around 15 people, and there were problems as well. It was a struggle. Where were the blessings of Church Extension? What was God doing? How long can we continue like this?

Well, in retrospect, we realize that we had to experience this trial in order to be toughened spiritually. It was a test of our faith—both pastor's and people's—intended to make us mature. Spiritual growth was necessary before God could bring numerical growth. What is



Fellowship is a vital part of a church extension project.

happening now is the result of God's working in us. He is building his Church according to his own plan and timetable.

Two thoughts stand out in my mind. First, the words of Galatians 6:9, which the Lord impressed upon me last summer: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." Secondly, God moves in response to the prayers of his people. We have been praying . . . you have been praying. As a result, "doors of ministry have been opening up." It's been one answer to prayer after another! Thank you for praying.

Finally, let me add that God has also worked in other ways through many of our fellow believers in the Southwestern Association and throughout the Conference. People have been supportive. They have been present to help; they have given financially; they have said words of encouragement. Without these tangible expressions of support, we would not have made it. Thank you for caring.

We look forward to building the Church under God's hand. There's considerable growth and development in the area. Our rented facilities are very adequate. The community knows we are here. So continue to pray for us "that God may open a door for our message, so that we may proclaim the mystery of Christ . . . that I may proclaim it clearly, as I should (Colossians 4:3-4)." □



## Children And The Media— Part Two

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

Part One of this article appeared in the March 1984 issue of the *Baptist Herald* on these pages. It dealt with the five negative tendencies of television as set forth by author, John R. W. Stott. They were:

- 1) Television tends to make people lazy.
- 2) Television tends to make people intellectually uncritical.
- 3) Television tends to make people emotionally insensitive.
- 4) Television tends to confuse people psychologically.
- 5) Television tends to make people morally disordered.

Part Two deals with possible solutions.

**What can we as parents do about this influence on our children? Let me suggest several alternatives.**

1) One possibility is to *throw out the TV set completely*. Many families become so frustrated with the tension of imposing controls and making decisions about what to watch that they simply do without. And usually these families are quite content and satisfied with this decision.

2) Another possibility is to *exert greater control over the whole family's access to television*, restricting it to a certain amount of time per day or per week, and to certain programs. In our family, at this stage of our children's lives,

we watch only what we can all watch together. We select the programs together, then watch them as a family so that we are able to react, critique, and discuss the content immediately.

3) I'd also like to suggest that schools and even church youth groups or Sunday school classes *provide a study of television and other media*, which would educate children and young people about why advertisers do what they do, how the shows are made, even how news is selected and presented—generally providing helps for watching television objectively and critically.

If we, as adults, take Philippians 4:8 seriously, realizing that what goes into our minds evidences itself in our life-styles as well as our speech and actions, we can then pass that understanding on to our children. We cannot easily escape the media . . . we *can* make it a servant rather than a master.

## Freedom . . . Restrained by Love

by Ruby Altnow, W.M.F. secretary-treasurer, Lodi, CA

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Philippians 2:1-2, NIV).

As a child, I can remember thinking, "If dad or mom would

just let me . . . how good it would feel." Or, looking forward to the time when I would be "of age" and could do whatever I wanted to do—what complete happiness that would bring! No restraints, no rules . . . freedom! I have since learned that we can experience true freedom only through faith in Jesus Christ and his redemptive death and resurrection. "If the Son sets you free, you will be free indeed" (John 8:36).

The study of Galatians, in our Home Bible Study group, has reinforced my thoughts regarding Christian liberty and the bonds of love that this liberty creates. My daily relationships with others must be affected by this love. I am a witness, good or bad, in the everyday happenings of office routine. Oh, how I fail—but God has also given me victories in difficult situations, and I have grown closer to him through these experiences.

Life as an accounting office supervisor can be very frustrating, burdensome, rewarding, tiring, hilarious, heart-warming . . . not always a bowl of cherries! It means making decisions and being firm when it's not popular, smoothing ruffled feelings and situations, fostering right attitudes in myself, dealing with my own feelings when situations or people seem unfair, understanding, guiding, encouraging, reprimanding, listening, caring, sharing—all with that love that comes only through Christ. Obviously, this list does not belong exclusively to me or my job. I'm certain that each of you can identify with it wholly or in part. It's everyday living! The responsibilities of our freedom are overwhelming, but our God is all sufficient—and what joy and peace that freedom brings. "We wait in hope for the Lord; he is our help and our shield" (Psalm 33:10).

Thank you, Lord, I couldn't do it without you. And Lord—please continue to mold me . . . use me.

## May Offerings Designated for Education of Missionary Children

by LaVerna Mehlhaff, women's work director

Eleven N.A.B. missionary children in Japan and Brazil attend schools either in the country where their parents are serving as missionaries or in the U.S.A. and Canada. Two of the young people, Eugene and Michael Nelson, attend Biola University in California. The five children attending schools in Brazil are Daniel and Karina Kaiser; and Murrey, Marcus, and Melody Rabenhorst. In Japan, there are four school-age children: Andrew Lengefeld, Jonathan Stoller, and Joyce and Todd Woyke. Pray for all of these children as they study.

We thank God for the missionaries and their families who faithfully serve God. We, as women, have a vital part in the education of the sons and daughters of our missionaries by giving liberally to the W.M.F. offerings taken during the month of May. These offerings are designated for the education of the children of our missionaries.

God has done and continues to do great things through his people who love him and serve him.

"I will always thank the Lord; I will never stop praising him. I will praise him for what he has done" (Psalm 34:1-2, TEV).

## N.A.B. Conference Archives Assists Researchers

by George A. Dunger

Although working with limited resources, we are making considerable headway, especially in assisting researchers who write in from places as far apart as the state of Tennessee, the province of British Columbia, and the continent of Australia. Their interests range from poetry to doctoral dissertations. In addition, we have assisted in consultative capacity educational institutions in Protestant and Roman Catholic spheres. Besides historical matters, there are numerous genealogical requests, some of which are of great Conference value.

During the last two years, we have received over 4,000 single items of varying importance. Although we are ready for processing, most of these items await final

*Dr. George A. Dunger is the archivist at the North American Baptist Seminary, Sioux Falls, SD.*

*(Editor's Note: A portion of the Conference Capital Funds Drive is designated for the construction of additional library facilities at the North American Baptist Seminary. A section of the addition will provide the much needed room for expanded archival storage and display areas.)*

incorporation. In addition, there are unprocessed materials from earlier years and sizeable shipments from the N.A.B. International Office and the mission fields. Lack of space, equipment and staff continue to limit our output.

One of the most encouraging things to be reported is the support we recently received from the Men's Brotherhood of the South Dakota Association. This Association resolved, as a body, to give its support to the Archives and our N.A.B. Historical Society, which is still in its fledgling state. In a more personal way, we are benefiting by the volunteer work of the Rev. Alfred Weisser and a student work scholarship which makes it possible for Miss Julie Berndt to assist us eight hours a week.

One of the more sizeable tasks still ahead of us is the coordination of the archival holdings at the N.A.B. International Office and those of our institutions and churches with the Conference Archives at the Seminary. We are looking forward to the time when we will have the so badly needed personnel, work and office space and storage when the expanded Kaiser-Ramaker Library project has been realized. □

## Did You Know . . .

. . . that the Home Economics Centre at Mutengene in Cameroon will receive the funds collected through W.M.F. Blessing Boxes for one more year? This is the final year of a five-year project for the Centre.



## Wedding Anniversaries



John and Ella Ohlmann celebrated their 50th wedding anniversary Dec. 14, 1983. They are members of Onoway Baptist Church. John was the builder of the original buildings of the Christian Training Institute (now N.A.B. College). He also built the Onoway Baptist Church in 1933. (The Rev. Wenzel Hanik, reporter.)



The 60th wedding anniversary of Heinrich and Luise Wessler was celebrated at Bethany Baptist Church, Vancouver, BC, on Dec. 9, 1983. The Wesslers' steadfast faith has been a fine Christian example to their own large family and to the church family of Bethany, where they have been active members, since 1951.

Mr. and Mrs. Jacob Rust celebrated their 50th wedding anniversary on July 24, 1983, with their children and grandchildren hosting a program and reception. Mr. and Mrs. Rust are active members of First Baptist Church, Mercer, ND.

Mr. and Mrs. William Patzia of Winnipeg, MB, and Florida celebrated their 50th wedding anniversary on Jan. 3, 1983, in Florida. Mr. Patzia was a



Sunday school superintendent, a deacon, and moderator of McDermot Ave. Baptist Church for many years. The Patzias were honored by the Church in October for their faithful service.

## Church Growth

**AVON, SD.** A baptismal service was held at the Danzig Baptist Church on January 15, at which time two candidates were baptized and received into the church by Pastor Jason Haas.

On January 8, a special baby dedication service was held. (Velda Voigt, church clerk.)

**ONOWAY, AB.** The Onoway Baptist Church closed off 1983 with a baptismal service for four candidates (pictured), bringing the total number of persons baptized to 15 during 1983.

The Onoway Baptist Church hosted the Capital Funds Drive banquet for the area churches. Dr. Connie Salios presented slides and challenged each church to meet the goals. The Rev.



Wenzel Hanik (pictured at left) is the pastor of the church. (Bonney Guidinger, reporter.)

**TABER, AB.** Recently, the Community Baptist Church witnessed the baptism of five persons. The service was held at the mother church, Park Meadows Baptist in Lethbridge.

"It was exciting to hear how the Lord Jesus had worked in each person's life as each one shared his testimony," says the Rev. Dennis Leisch, pastor. "Each member of the church has been assigned one of the baptismal candidates for whom to pray in the week preceding the baptism. At the close of the service, they came forward to offer a word of encouragement to their candidates. They were soon joined by the



other people of the church, and the spirit of the Lord was felt in a unique way as people shared their love and concern."

**WINNIPEG, MB.** Many rededicated their lives at a Crusade in November at McDermot Avenue Baptist Church with Evangelist Ron Susek. On Christmas Eve, six persons gave their testimonies, were baptized and accepted into the Church fellowship. A communion candlelight service was held New Year's Eve, preceded by refreshments and a program with the two pastors, Richard Goetze and Werner Dietrich. The young people had a separate communion service with Reid Galbraith, youth pastor, leading them.

The Senior Citizens were treated to a Christmas dinner hosted by the Board of Deacons. This dinner was followed by the Sunday School program, directed by Mrs. Jane Eisbrenner, Jan Streuber and Doris Kanwischer. (Alice Parr, reporter.)

**WINNIPEG, MB.** Six persons, including a refugee from the "Boat People," were baptized recently at Rowandale Baptist Church. Rowandale also welcomed its first black member to the church family.

The 20th Group, mostly young couples, continues its involvement with Bible studies and other activities.

The Rowandale Outreach Committee began a coffee fellowship after the morning worship service especially for



the visitors. Interaction with the visitors is enjoyed.

In December the ladies presented an annual Christmas program with refreshments following. The choir participated with the Association choirs of the Winnipeg area in a Christmas Songfest. The Sunday School presented the musical, "Hark the Herald Angel." The young people delighted many senior citizens with their caroling. The band continues to practice and perform under the direction of Bernie Wollenberg, the part-time youth worker.

Pastor Kenneth Schmuland is pictured at back right with the new members. (H. Kahler, reporter.)

**ST. PAUL, MN.** Three persons were baptized at Redeemer Baptist Church. They, along with five others being transferred from other churches, were received into the Church.

Following the morning service, a pot-luck dinner was served honoring 17 new members who joined the church in 1983 and thus far in 1984. The church presents to each new family a one-year subscription to the *Baptist Herald*. The Rev. Ruben Herrmann is the pastor. (Doris L. Patet, reporter.)

**VANCOUVER, BC.** On New Year's Eve, Bethany Baptist Church joyously witnessed seven young people confidently follow the Lord in baptism. (They are pictured with the pastor, the Rev. Rick Laser, on the right, and Mark Wollenberg, associate pastor, on the left.)



On Jan. 1, 1984, the seven new members were received into the church fellowship. "We also prayed for three infant boys and the three families, as their parents dedicated them to the Lord," says Elsie Baum, reporter.

**DRUMHELLER, AB.** Three members were added to the church in 1983. "We are being blessed with the ministry of our pastor and his wife, Allen and Lorraine Unger," says Ida Ziegler, reporter.

**VANCOUVER, BC.** Recently, at Immanuel Baptist Church, a young sister, who had been attending services for some time, and a middle-aged couple from our neighborhood followed our Lord Jesus in baptism. These three were received into the Church's membership during the following communion service.

"We thank the Lord for this baptismal service, which added new depth and relevance to the advent season and the celebrations of Christ's birth," says Joerg Wagner, church clerk.

The Rev. Waldemar Kroguetz is pastor of the Church.

**ROCK RAPIDS, IA.** Recently, three people were baptized by the Rev. Rueben Grueneich and were received into Faith Baptist Church.

Twenty-six members of Faith Baptist Church recently took the Awana leaders' training. As a result, Thursday evening finds the Church "ringing" with games, Scripture memorization, singing, and challenging messages. Children involved from kindergarten through grade eight total 66.

The senior youth group spent the entire New Year's Eve night at the Church enjoying fellowship and numerous planned activities. (Eleanor J. Stump, reporter.)

## Mission Events

**EDMONTON, AB.** The annual Northern Alberta Missionary Conference was held Oct. 17-23, 1983, with 25 Edmonton and area churches participating. Chairman of this year's committee was the Rev. Wenzel Hanik, with the Rev. Herman Effa assisting. The theme of the Conference

was "So Send I You . . ." Guest speakers were the Rev. and Mrs. Reimer Clausen, Japan; Dr. Dennis Palmer, Tina Schmidt, and Eleanor Weisenberger, Cameroon; the Rev. Wilson Oliveira, Brazil; the Rev. Fred Folkerts, N.A.B. missions director; the Rev. Isador Faszer, Alberta Area minister; the Rev. Doug Bittle, church extension pastor; Trudy Schatz and Bernie Lemke, former missionaries to Cameroon; and Dr. Edwin Kern, former/returning missionary to Japan.

Our missions project goal of \$25,000 was equally divided four ways for mission projects in Japan, Cameroon, Brazil, and Nigeria. Prior to the Conference, the churches heard short, taped messages from each of the four missionaries involved with the projects, outlining their assignments, prayer requests, and project needs.

Besides services and informal gatherings in individual churches, combined events included a get-acquainted pot-luck supper with missionaries and speakers, pastors, missions coordinators, hosts, and spouses. There was a men's and ladies' rally, senior citizens' luncheon, Saturday missionary breakfast, and evening youth rally.

A highlight was a Youth Mission Marathon, "Let us run with endurance . . ." organized by the Rev. Terry Fossen. It was a round trip youth relay to Red Deer, AB, (90 miles) by 90 youth running two miles each, which raised \$5,000 toward the project goal.

The Conference closed with a rally at the Northern Alberta Jubilee Auditorium, with the Rev. Wilson Oliveira from Brazil giving a profound challenge for missions, with Rev. Effa translating and bringing the service to a fitting climax of dedication to "go" or "send."

"As a result of this conference, our vision of the lost was again sharpened and brought into clear focus," states Verna Peter, secretary of the Planning Committee. "Our youth as well as second-career men and women were motivated to missionary service. Our financial goal, which touches all four of our overseas fields, was reached. To God be the Glory!"

**OLDS, AB.** "Skate for Missions" was the theme for a family night at the East Olds Baptist Church skate-a-thon recently. Approximately 75 individuals from toddlers to senior citizens participated in a favorite Canadian pastime, ice-skating, to earn pledges to be

(continued on next page)



given toward an N.A.B. mission project. In one hour, over \$1,350 was raised, and a fun time was had by all. (Jeanine White, reporter.)

## Special Events

**COSTA MESA, CA.** Harbor Trinity Baptist Church said farewell to Pastor Aaron and Dorothy Buhler on Jan. 15, 1984. The evening was filled with special music. Earlier, they were presented with a love offering to help furnish their new home.

The Buhlers had served the Church faithfully for three years. Under his leadership, an organ was purchased, and a pre-school started.

The Buhlers have moved to Acampo, CA, where they are enjoying semi-retirement. Pastor Buhler will take speaking engagements or fill the pulpit on an interim basis. (Bev. Stark, reporter.)

**AURORA, CO.** The Meadow Hills Baptist Church presented the musical drama, "Two Nights Before Christmas," in early December. Under the direction of Mr. Herb Berry, music director, the 22 member cast played parts of toys that came alive and had a conversation with a skeptical janitor concerning the real meaning of Christmas.

Costumes and make-up allowed the cast to become all kinds of toys. The large set was designed by Kathy Curry and constructed under the direction of Eelan Green. Rehearsals began in early September and continued weekly until shortly before the performances were to begin when the cast rehearsed daily.

With the church people inviting their friends and neighbors, the four consecutive evening performances were filled with about 500 people attending over the four nights.

"The goal in presenting the musical was to show our community that the people of Meadow Hills are actively interested in this area," states the Rev. Roger Cauthon, pastor of the Church. "The cast uniquely communicated the gospel. In addition, the musical was a great morale-boosting experience for the Church. People were able to see that it is quite possible to have an impact for the Gospel."

**BETHLEHEM, PA.** After 36 years of faithfully serving the Lord at Calvary Baptist Church, Ernie and Henrietta Zentgraf relocated to Tel Hai Retirement Village, Honeybrook, PA. At a service, the church expressed its heartfelt gratitude for the many programs they pioneered and supported through these years. (William R. Robinson, reporter.)

**BETHLEHEM, PA.** Diane Beck leaves for Cameroon in mid-March to serve as a short-term nurse at one of our mission hospitals for eight weeks. The primary purpose of this experience for Diane is to fulfill the requirements for her degree, but she feels that this would also provide an excellent chance to further explore her interest in missions. Diane, a senior in the nursing program at Thomas Jefferson University, Philadelphia, is a daughter of Norma and Philip Beck. (William R. Robinson, reporter.)

**ST. CLAIR SHORES, MI.** As a part of our service program, the Women's Ministries of Bethel Baptist Church sponsored a drive for gloves and mittens, which were given to three metropolitan service agencies. It was held for



the three Sundays preceding Christmas, and over 100 pairs were collected. Standing next to the glove and mitten tree is W.M.F. Vice-President Jean Merrill. To her right is Mary Morgan, associate pastor's wife, who designed the attractive Christmas "tree" with its gilded snap clothespins holding the items.

"The offering from our annual Christmas Tea went to the special N.A.B. project, construction of the Home Economics Training Center in Cameroon," writes Mrs. Ilah Sarber, secretary, W.M.F.

**MERCER, ND.** The First Baptist Church participated in many joyous events in 1983, the first of which was the marriage of its pastor, the Rev. Perry Schnabel to Miss Cynthia Brenner of Bismarck.

The Rev. James Porterfield of the Washburn Baptist Church spoke in a series of revival meetings October 18-23, 1983, at First Baptist. Those who attended received many blessings and challenges.

**GLADWIN, MI.** The Round Lake Baptist Church hosted a tri-city Capital Funds Campaign Dinner Rally on Jan. 13, 1984. Pastors and several lay people from the Alpena and Auburn churches attended. Following the dinner, Ray Vigneault, gave a personal testimony as to what the N.A.B. meant to him. Two special musical selections were offered by Gail Brown and E. J. Gronda. Dr. Ken Fenner gave the devotional. Dr. Connie Salios presented an audiovisual, "Building on the Foundations of Faith," and explained what the Capital Funds Campaign will do. A question and answer period followed. "We were challenged to make a commitment to this program to enable our Conference to make strategic advances," states Jean Kleiss, reporter. "It was a very informative evening."

**FOUNTAIN VALLEY, CA.** Two performances of an Outdoor Christmas Nativity Pageant with live animals were presented by the Chancel Choir, Choristers, and Cherubs, with a total cast of 135. It was well attended by the people of the city.

At an Adult Christmas Banquet, the Revival Men's Quartet gave an excellent program.

The Chancel Choir gave a Christmas Cantata at a Sunday morning worship service. The Christmas Eve Service featured Joyce Handle, harpist. A family pot-luck dinner was held on New Year's Eve. The program included music, a film, "First Fruits," a Mortgage Burning Ceremony, and a Candlelight Communion Service.

Pastor Eugene Stroh recently gave a series of messages from the Book of Romans. (Clara Unruh, reporter.)

**FOUNTAIN VALLEY, CA.** A Thanksgiving Festival, "Expanding Our Horizons," began with a pot-luck dinner, followed with a program by the W.M.F. and then the presentation

of a floor plan and drawing of the proposed building addition for Fountain Valley Baptist Church.

The combined Thanksgiving and Christmas Offerings for this project were targeted for \$8,000; the goal was exceeded by \$4,000. The Thanksgiving Eve Service featured the Awana Clubs, the Chancel Choir, the Choristers, instrumentals, building review, testimonies, and message.

The Rev. LeRoy Schauer, area minister, and the Rev. Charles Hiatt, president, N.A.B. Seminary, were guest speakers recently. (Clara Unruh, reporter.)

**REGINA, SK.** "Calvary Baptist is a growing, little church, reaching out in many ways to the people of the area," says Hazel Hoffman, reporter. There are clubs for the young, and Bible studies for three groups: youth, adult, and new Christians.

Once a month, a family fellowship supper precedes the evening service. Once a month, the Church also has a Family Fun Night.

Although the congregation as a whole tries to reach and visit people, there is also a special visitation group. "God is truly blessing us with a steady increase of new people and new members," says Hazel. "In January, we had a baptismal service as a result.

Larger accommodations are needed. The Church plans to embark on a building program in 1984.

**VANCOUVER, BC.** "Psalty's Christmas Calamity," performed on a Sunday evening, was a December highlight at Bethany Baptist Church. This excellent performance by the junior choir was under the direction of Sherri Scott and Susan Zenky. The role of "Psalty" was performed by Ron Strelau.

"The delightful musical gave our participating children an opportunity to learn the words to many beloved, traditional Christmas carols," says Elsie Baum, reporter. "It also effectively portrayed success achieved through dependence on God, and instilled the message that 'Christmas is a time to love'."

**ST. PAUL, MN.** Redeemer Baptist Church dedicated its completely rebuilt and refinished grand piano recently. A musical program of local talent was presented.

The choir gave the cantata, "The Savior Has Come," under the direction

of Pam Stewart. The Sunday school program was given that evening. (Doris L. Patet, reporter.)

**WISHEK, ND.** The Dorcas Society sponsored its 20th Annual Christmas Candlelight Carol Sing, Dec. 11, 1983, at First Baptist Church. The first carol sing in 1963 was coordinated by the Rev. Carl Weisser and Esther W. Herr. Phyllis Bender, vice president, recognized Esther Herr for her 20 years of service as program chairman, pianist and organist, and presented a gift to her.

The public and neighboring churches have always been invited to share in and enjoy this annual event.

On Nov. 7, 1983, the Dorcas Society and Women's Mission Circle co-hosted the Baptist World Day of Prayer, with Mrs. Charles Littman of Bismarck as guest speaker. (Marvis Schnabel, reporter.)

**BETHLEHEM, PA.** Christmas Eve at Calvary Baptist Church began with a multisensory Bible time tour of historical Bible events presented by the junior high youth. The life-size stable was the



perfect backdrop for the live nativity scene. The animal puppets told of Jesus' birth. Children of the congregation brought their gifts of love to Baby Jesus—their singing voices, instrumental selections, and personal testimonies. At the close, the congregation formed a giant candlelit circle singing "Happy Birthday" to Jesus. The service was directed by Dennis Hoffman, assistant pastor, and his wife Pat. The 11:00 p.m. traditional candlelight service was led by Pastor Larry Burd. (Colleen Conrad, reporter.)

**HEBRON, ND.** Two babies were dedicated to the Lord at First Baptist Church. This brings the total to 16 babies, and three children dedicated in 1983.

The Alpha Teen and Omega Youth groups and families enjoyed a New Year's Eve banquet. The evening included fun and fellowship.

"Our Wednesday evening youth-oriented program in the lower auditorium has grown to the point where our classrooms are too small," says Walter Kitzan. "We have classes for all ages from pre-school to senior high during prayer meeting. We praise the Lord for his blessings." The Rev. Herbert Schauer is pastor. (Mrs. Delores Kitzan, reporter.)

**SUMNER, IA.** The First Baptist Church gathered at Central Baptist Camp near Lansing, IA, for its third annual All-Church Winter Retreat, January 13-15. It was a unifying experience for the church body as the Rev. Dave Rushton, church extension pastor, Sun Prairie, WI, spoke on "Relationships in the Body of Christ."

Miss Hannah Haddison of Limbe, Cameroon, and a university student at Steven's Point, WI, was speaker at the Cameroon's program and taught them Cameroonian songs.

Many enjoyed the various winter sporting activities. The Rev. Dan Payne is pastor of the Church. (Retha Menke, reporter.)

**KELOWNA, BC.** Thirteen members were added to Lakeview Heights Baptist Church in 1983, eight by baptism, four by transfer and one by testimony.

On Dec. 18, 1983, the Senior Choir presented the cantata, "A Reason to Rejoice." Women's Ministries are enjoying Bible studies and crafts every Thursday morning, with up to 61 ladies in attendance. (Dorothy G. Fritzke, reporter.)

**KELOWNA, BC.** Dr. Ron Mayforth was guest speaker at "Deeper Life" meetings, January 4-8, 1984, held at Lakeview Heights Baptist Church. Dr. Mayforth's ministry was greatly appreciated. He is Associate Professor of Pastoral Theology at N.A.B. Divinity School, Edmonton, AB. On Jan. 15, 1984, Lakeview Heights Baptist Church welcomed Loren Stark, new assistant pastor, and family, with a special service and pantry shower, including words of welcome and challenge to the Starks by the Rev. Gerald Scheel, senior pastor. (Dorothy G. Fritzke, reporter.)



## in memoriam

MRS. ANNA KOTH (90), George, IA, born Aug. 22, 1893, at Lesterville, SD, to John and Fredricka (Saylor) Schafer, died Nov. 20, 1983. She married Nathaniel Koth, May 30, 1916. They moved to Parkston, SD, then retired to George, IA, in 1941. At an early age, she accepted Christ as her Savior, was baptized, and joined Central Baptist Church, where she was very active in the Ladies' Missionary Society. Survivors include 5 sons: Wilbert, Shingle Springs, CA; Harlow, Eugene, OR; Curtis, Sibley, IA; Ivan, Cudahy, WI; Keith, Ralston, NE; 11 grandchildren; 15 great-grandchildren; and 1 sister, Mrs. Pauline Koth. She was predeceased by her parents, husband, 1 son, 9 brothers, and 4 sisters.

DIETRICH RAMM (65) was born Nov. 22, 1918, in Danzig, Germany, and died Nov. 15, 1983. At the age of 9, he was baptized. As an organist, he served in the church faithfully for many years. Dietrich married Waltraud Purrmann Oct. 25, 1952. They moved to Canada and joined Bethany Baptist Church, Vancouver, BC, on Dec. 16, 1956. He was predeceased by his son Christopher in 1963. He is survived by his wife Waltraud and son Oliver along with other relatives. The Reverends Rick Laser and Mark Wollenberg officiated at the funeral service.

ANN JEAN SOLDAN (74), daughter of John and Bessy Babiak, was born June 2, 1909, in Beaufort, AB, and died Nov. 22, 1983. In her teen years, she moved to Edmonton and in 1962 to Onoway. She joined Onoway Baptist Church. Her Christian example was an inspiration. In 1934, she married Earl Strand who predeceased her in 1960. In 1962 she married Bill Solda. He predeceased her in 1976. Survivors include three sons: Ralph Strand of Edmonton, Richard Strand of Leduc, and Leonard Strand of Renton, WA; one stepson, Nick Soldan, Valleyview; two stepdaughters, Lena Bauer and Nancy Demchuk of Edmonton. Pastor Wenzel Hanik officiated at the funeral service.

MRS. MARTHA YOST (nee Block), born March 24, 1895, in Volynia, Russia, died Sept. 28, 1983. She married Luis Yost on Jan. 14, 1913, at Stony Plain, AB. Mrs. Yost became a believer in Jesus Christ and was baptized. In 1918, the Yost family moved to Trochu, where she became a charter member of the Baptist Church. In 1959 Mrs. Yost moved to Calgary, where she was an active member of Grace Baptist Church. One son, Lester, and her husband (1971) predeceased her. Survivors include 4 daughters: Mrs. Lilly Weigum, Three Hills, AB; Mrs. Edith Riske, Calgary; Mrs. Selma Rogers, Calgary; Mrs. Dorothy Pierce; one son: Allan of Red Deer; eight grandchildren; and six great-grandchildren. Dr. Walter Kerber officiated at the funeral service.

PHILIP SCHLITTENHARDT (85) Bismarck, ND, was born in 1897 in Russia and died Feb. 20, 1983. He came to this country in 1905 settling in South Dakota. He married Emma Tazis in 1922 in Linton, ND. They moved to Bismarck in 1944, joining the Bismarck Baptist Church. He is survived by his wife; three sons: George of Valley City, ND, Darrell and Dennis of Bismarck; three daughters: Mrs. Martha Just, Mrs. Ed (Ella) Skager, and Mrs. Alma Miller of Bismarck; 23 grandchildren; and 12 great-grandchildren; two sisters: Mrs. Rebecca Haas and Mrs. Dorothy Schuler. The Rev. M.D. Wolff officiated at the funeral service.

KATHERINE PEPPLE, born Mar. 24, 1898, in New Danzig, Russia, died Jan. 17, 1984. She came to the United States with her parents Nov. 28, 1907. At an early age, she accepted Christ as Savior, was baptized, and joined Calvary Baptist Church, Carrington, ND. She married George Pepple, who preceded her in death. Survivors include two daughters: Mrs. Elvin Gedrose and Mrs. Ben Edinger, Carrington; two sons: Percy, Melville, and Perry, Soddy Daisy, IN; 13 grandchildren; 7 great-grandchildren; 4 brothers: Andrew, Gust, Clarence and Raymond Klein; 4 sisters: Tillie, Amelia, Ann, and Rose. The Rev. Bob Lang officiated at the funeral service.

FREDA WEISSER (72), Calgary, AB, born July 23, 1911, in Leduc, AB, died Jan. 18, 1984. She was formerly of Camrose, AB. Freda married Paul Weisser. She was a member of Bethany Baptist Church, now Century Meadows Baptist, Camrose. Survivors include her son, Dennis, and wife, Lea; two daughters, Louise and husband, Ken Kohn; Darlain and husband, Ray Hehr; 3 sisters: Helen, Erna, and Mrs. Lydia Lee; 2 brothers: John and Milton; 8 grandchildren, and 3 great-grandchildren. Mrs. Weisser was predeceased by her husband Paul in 1964, and by three sisters: Martha, Elsie, and Ruby (Dreidiger). The Rev. Sylvester Smith officiated at the funeral service.

MRS. MAGDALENA TURRILL (87), daughter of Michael and Katharina Borth, was born May 2, 1896, in Russia, and died Dec. 10, 1983. The family immigrated to Shattuck, OK, and later to Forestburg, AB, where she accepted Jesus Christ as her personal Savior. She was predeceased by her husbands: Jacob Kirschman in 1947 and Guy Turrill in 1977. She was a member of Central Baptist Church, Edmonton, and later Onoway Baptist Church. She was predeceased by her parents, five brothers and two sisters. Survivors include four daughters: Ruth Walker, Grande Cache, AB; Mrs. Betty Roberts, Onoway; Mrs.

Leona Schultz, Edmonton, and Mrs. Judith Mikuska, Calgary; one son, Don Kirschman, Dawson Creek, BC; 15 grandchildren; and 17 great-grandchildren. Pastor Wenzel Hanik officiated at the funeral service.

ROLAND VAN GERPEN (57), Avon, SD, born Aug. 3, 1926, to W. R. and Johanna DeRoos Van Gerpen, died July 13, 1983. He married Louise Dykstra Mar. 26, 1947. He accepted Christ at an early age, was baptized, and joined First Baptist Church, Avon, SD, in 1937. He served as Sunday school teacher, superintendent, deacon, and assistant church chairman. He was currently vice moderator, South Dakota Assn., N.A.B. Conference, and member, President's Council, N.A.B. Seminary. He was currently serving in the South Dakota State House of Representatives. He is survived by his wife Louise; three sons and daughters-in-law: Billy and Karen, pastoring in Valley City, ND; Danny and Arlis, pastoring in Randolph, MN; Lorney and Barbara, Avon; 5 grandchildren; two brothers: Harlan and Ed; 1 sister: Lucille Waterman. He was preceded in death by his parents.

MRS. RUBY GUTSCHE (78), Mandan, ND, born Dec. 28, 1905, near Tripp, SD, to John and Wilhelmina Raugust Schulz, died January 11, 1984. She married Rev. Erich Gutsche in 1931. They served churches at Leduc, AB; Benton Harbor, MI; Corona, SD; Hettinger, ND; and Medicine Hat, AB. They retired to Bismarck in 1973 and joined Bismarck Baptist Church. Rev. Gutsche died in 1978. Ruby is survived by one sister, Mrs. Clinton (Violet) Sprain, Minneapolis, MN, and one brother, Elmer Schulz, Washburn, ND. Officiating at the funeral service were the Rev. Orville Meth, the Rev. Stanley Malgrem and the Rev. M. D. Wolff.

RECA POPPINGA FESKE (84), born May 28, 1899, in Lincoln County, SD, died Dec. 7, 1983. At 16, she accepted Christ, was baptized, and joined First Baptist Church, Chancellor, SD. She was a Sunday school teacher for many years. She married Daniel Feske, Oct. 18, 1944. They lived in St. Paul, MN, where they were members of Riverview Baptist Church. In 1953, they moved to Sioux Falls, SD, and joined Trinity Baptist Church, where she was an active member. Survivors include her husband, Daniel; 5 stepchildren; grandchildren; great-grandchildren; 2 sisters, Mrs. Tillie Bartels and Mrs. Henry (Magdalene) Peters; 2 brothers, Dick and Henry Poppinga. She was predeceased by her parents, 3 brothers, and 2 stepchildren. Pastors Leon Bill and Richard Person officiated at the funeral service.

## what's happening

The Rev. Johann Bergen became the pastor of Bethel Baptist Church, Edmonton, AB, on Dec. 11, 1983.

The Rev. Edward Bacon resigned as pastor of Ridgewood Baptist Church, New York, effective March 25, to accept the pastorate of a non-N.A.B. church. He was pastor at Ridgewood since 1980.

The Rev. Monte Michaelson pastor of Calvary Baptist Church, Aberdeen, SD, since 1980, resigned to go into secular work in Florida.

Dr. John Hisel has accepted the call to Apple Valley Baptist Church, Minnesota, effective June 1984. He has been pastor at Community Baptist Church, West Boca Raton, FL, since 1980.

Mr. Ray Semeniuk was ordained into the ministry at Trinity Baptist Church, Kelowna, BC, on Nov. 27, 1983. He has been on the staff of the church.

The Rev. Klaus Hildebrandt will become pastor of Central Baptist Church, Kitchener, ON, on Aug. 1, 1984. He has been pastor of Zion Baptist Community Church, Edmonton, AB, since 1975.

Mr. Doug Tweedy, minister of youth at Harbor Trinity Baptist Church, Costa Mesa, CA, since 1980, resigned in January 1984.

Mr. Rudy Bauder accepted the position of director of church ministries at First Baptist Church, Colfax, WA, effective February 5, 1984.

Dr. Stanley Grenz, associate professor of Theology at the North American Baptist Seminary, Sioux Falls, SD, has authored a book, *Isaac Backus—Puritan and Baptist*.

The Rev. Darrell W. McKay becomes pastor of Redeemer Baptist Church, Parma, Ohio, in April. He has served as pastor of Bethel Baptist Church, Sheboygan, WI, since 1978.

The Rev. Dieter Reda has accepted the position of associate pastor at Thornhill Baptist Church, Calgary, AB, effective May 6. He has served as pastor of Salem Baptist Church, Kitchener, ON, since 1978.

Mr. Darold Sauer has resigned as pastor of Balgonie Baptist Church, Saskatchewan, effective June 31. He has served this church since 1967 as a bivocational pastor.

The name, *United Republic of Cameroon*, West Africa, has been changed to *Republic of Cameroon*, West Africa.

Mr. Bernie Wollenberg is the part-time youth worker at Rowandale Baptist Church, Winnipeg, MB, since September 1983. He comes from McDermot Avenue Baptist Church and is also a part-time student.

Mr. Charles Rowe is the new associate pastor at Calvary Baptist Church, Tacoma, WA.

The Rev. Larry Friesen resigned as pastor of Whispering Oaks Baptist Church, Parkville, MO, effective February 1984.

Jon Hathorn is the new Director of Junior High Ministries at Quail Lakes Baptist Church, Stockton, CA.

The Rev. Winfield F. Ramish resigned as pastor of Shroyer Road Baptist Church, Dayton, OH, effective February 1984 to retire. He has served this Church since 1967.

Mr. Mike Holtzinger was ordained into the ministry, Dec. 30, 1983, by Valley View Baptist Church, Everett, WA. The ordination address was given by the Rev. LeRoy Schauer, Western Area minister.

Mr. Alan Steier was ordained by Faith Baptist Church, Minneapolis, MN, on Jan. 15, 1984. The Rev. and Mrs. Steier and three-month old daughter Jennifer left for Japan in March as newly appointed missionaries.

Ministers and wives wishing to provide vocal or instrumental music for the *Ministers' Conference*—or who have requests—please write the Rev. Ruben Herrmann, Redeemer Baptist Church, 2479 Geneva Ave. N., St. Paul, MN 55119. The Conference is scheduled for August 14-17 in Sioux Falls, SD.



## North American Baptists Attend Seminar

Attending the "How to Plant a Church" seminar at Pasadena, CA, were, from back left, Ron Hartman, pastor, Corona Heights Baptist Church, Corona, CA; Norris Helms, pastor, Mountain View Baptist Church, Chino, CA; and Ron Norman, Oakbrook Terrace, IL, church extension and church growth director. In front, from left, are Donald Burnett, church extension minister, First Baptist Church, Elk Grove, CA; LeRoy Schauer, Vancouver, WA, Western Area minister; and Jim Leverette, pastor, Hawkwood Baptist Fellowship, Calgary, AB. The seminar was sponsored by the Charles E. Fuller Institute of Evangelism and Church Growth.



## Building on the Foundations of Faith

*As the North American Baptist Conference of today, we are grateful for the solid foundation laid by our forefathers. Through the commitment and dedication of God's people over the years, we have ministered and continue to minister. What a challenge to be involved in the strengthening of this foundation for the expansion of God's Kingdom. It's an exciting experience to be involved with and to see a positive response to our "Building on the Foundations of Faith" campaign.*

*We have divided our British Columbia Association into three regions. Let me share our experience in the Prince George area, where we have four churches with a total membership just at 550.*

*One is a church extension work in the midst of a building program. Another church started in 1975, also coming through our church extension program, with still a considerable debt on the building. Still another is anticipating a building program.*

*The economy in Prince George has not yet really recovered from the recession. In this environment, what a joy to see II Corinthians 8:1-5 come alive, and quoting just the first verse, let me change one word, "And now, brothers, we want you to know about the grace that God has given the Prince George churches. . . ."*

*The three regional committees of the British Columbia Association were given suggested goals for each region, based on membership. The suggested goal for the Prince George region was \$10,000 per year or \$30,000 for the three-year period. Suggested names for Advance and Challenge Gifts were then identified.*

*An enthusiastic chairman, Mr. Bert Fichtner, had everything arranged in detail when Dr. Connie Salios visited the area to make contacts. What a thrill to receive a telephone call from Dr. Salios reporting that more than \$50,000 was pledged by these individuals.*


*The regional committee's decision was that this be above the \$30,000 regional goal, which was appropriately divided among the churches, each church to adopt its own goal. We praise God for such a response! As more individuals and churches respond in this way, we will over-subscribe our goal.*

—Edmond Hohn  
British Columbia Area minister

Diamond Jubilee  
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Grand Forks, North Dakota  
Jubilee Anniversary  
June 15, 17  
Ralph E. Cooke, pastor

The 90th Anniversary of  
First Baptist Church  
Leduc, Alberta  
June 30 - July 2, 1984  
Former members and friends are cordially invited to attend this event of picnic and special presentations. Banquet tickets (June 30) need to be purchased in advance.  
Please contact  
The Anniversary Committee  
c/o First Baptist Church  
R. R. 2, Leduc, Alberta T9E 2X2  
Dr. Joe Sonnenberg, pastor

100th Anniversary  
and  
Centennial Celebration  
of the  
Calvary Baptist Church  
Carrington, North Dakota  
June 9-10, 1984  
All former pastors, members, and friends are cordially invited.  
Inquiries? or Greetings! Contact:  
Anniversary Committee  
Calvary Baptist Church  
N. First at Eighth Avenue  
Carrington, ND 58421  
Rev. Robert H. Lang, pastor



**BAPTIST PRAYER CONFERENCE**  
1984  
Columbus, Ohio  
April 30—May 3  
1984  
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Sponsored by the Inter-Baptist Prayer Conference Committee, made up of representatives of thirteen Baptist bodies. For further information write to:  
Baptist Prayer Conference  
Miss LaVerna Mehlhaff  
1 So. 210 Summit Ave.  
Oakbrook Terrace, IL 60181

## Women in Ministry: A Response

To the Editor:

Dr. Sydney Page has done readers of the *Baptist Herald* a service by reopening the discussion of women in ministry with his excellent article in the January/February issue. He attempts to follow a balanced approach, which integrates and utilizes pertinent New Testament data and which sees that data as relevant today.

Nevertheless, there are certain points in Dr. Page's article, which are open to question. First, the author's picture of the extent to which the early church limited women in ministry is overdrawn. The New Testament indicates that women may have served in various official capacities in the church, even to the point of exercising some type of authority over men. For example, Dr. Page acknowledges that women regularly filled the office of prophet. Likewise, there is indication of reference by Paul to women in connection with the deaconate (Phoebe—Romans 16:1; perhaps also 1 Timothy 3:11). Further, Priscilla and Aquilla were prominent leaders of the churches, which met in their home. They also assumed the authority of instructing the male evangelist, Apollos. Finally, there is even evidence suggesting that a woman may have served as an apostle (Romans 16:7; Junias is seen by many as being a woman).

Secondly, Dr. Page presents a weak case against the widely-held view that the restrictions on women in ministry were culturally conditioned. Many of Paul's instructions were given to local churches faced with uniquely first-century problems. This being the case, it is not unlikely that the limitations placed on women in

1 Corinthians 14 and 1 Timothy 2 also arose out of abuses, just as Paul's long-discarded command to wear a veil did. Further Dr. Page's "consistent pattern" of restrictions is not as universal as he suggests, as is readily evidenced by the authority-bearing functions which women did indeed fill, noted above.

Thirdly, Dr. Page's harmonization of 1 Corinthians 14:34, 35 with 1 Corinthians 11:2-16 is strained. The former text nowhere indicates what, if any, limits may have existed in Paul's mind to his command that women keep silent in the church. The author must import his own conclusions into the text. (It has been argued recently that this command is not Paul's personal injunction at all, but rather the position of his opponents, which he is combating—a theory much in keeping with 1 Corinthians 11 and Pauline practice in general).

Fourthly, Dr. Page sidesteps the crucial issue of women's ordination. He would not favor ordination to any official authoritative status in the church, which would allow women to "give doctrinal and ethical direction." Yet he would apparently allow for ordination in some other ministry context. But one wonders if ordination has any other meaning than official leadership authority! Is ordination to be administered in any context other than pastoral ministry? Actually, women have been functioning in "ordainable" capacities within the church for some time, whether as missionaries (where fulfilling various pastoral responsibilities and the exercise of authority over men are a matter of

course) or in church staff positions, which also entail definite teaching and authority roles.

Finally, Dr. Page fails to discuss a fourth possible option, in addition to the three mentioned in his article. It is probable that Paul's fundamental conviction concerning Christian community life is that principle, which is indicated in Galatians 3:28 and explicitly stated in Ephesians 5:21: "Submit to one another out of reverence for Christ." Paul, I would maintain, ultimately favored neither male dominance of women nor female dominance of men (hence 1 Corinthians 11:11-12), but rather a harmony based on mutual respect of all. This is perhaps also expressed in 1 Timothy 2:11-15, for the command related to authority in verse 12 is fittingly translated "dominate men." In the same way, the reference to childbearing in verse 16 is best understood as a restatement of the principle of 1 Corinthians 11:11-12. This egalitarianism was actually Paul's own practice, for he willingly worked side by side with women as full ministry partners, as Dr. Page himself readily indicates (e.g. Phil. 4:3).

In summary, the question of women in ministry will not go away. Dr. Page is to be commended for reminding us of that fact. The Holy Spirit is bestowing ministry gifts, such as administration and teaching, on women as well as men (an action which began at Pentecost in fulfillment of Old Testament prophecy). The church can ignore this only to its own detriment.—Stanley J. Grenz, professor, North American Baptist Seminary, Sioux Falls, South Dakota.

## Missionary Kids Support Club

Missionary Kids Support Club is the new, exciting children's mission project for 1984.

The goal is \$16,000. This is only part of the \$40,000 needed each year to provide books, equipment, housing, care, and teachers' salaries for our missionary kids. To give MK's a good, solid start, and enable them to stay with their families, a new elementary school was opened in Cameroon in the fall of 1983. Other missionary kids continue to attend Hillcrest School, Jos, Nigeria, the Kansai Christian School in Nara, Japan, and a Baptist school in Porto Alegre, Brazil. The money also goes to buy the correspondence course curriculum for mothers to teach their children at home.



# Baptist Herald

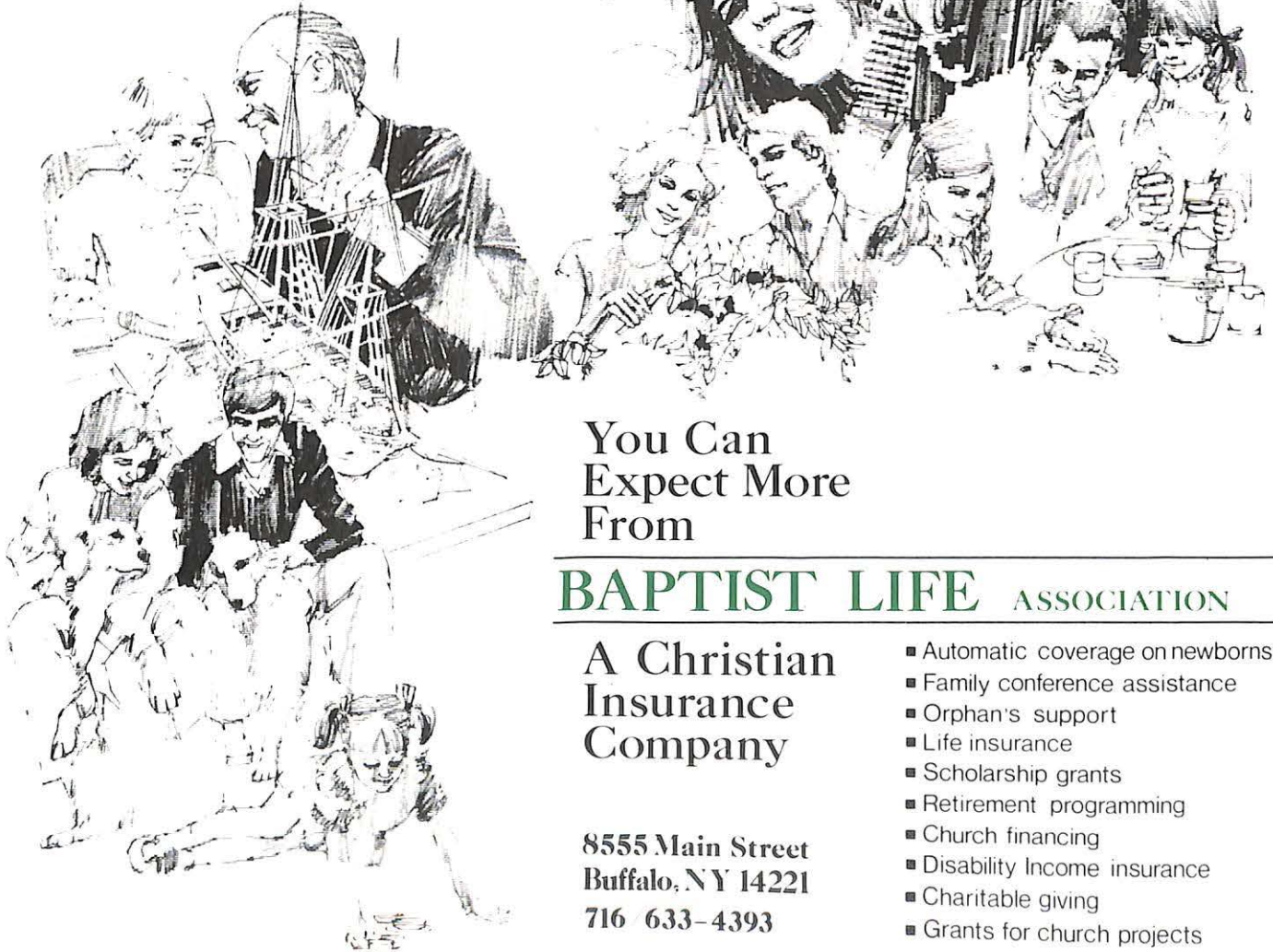
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