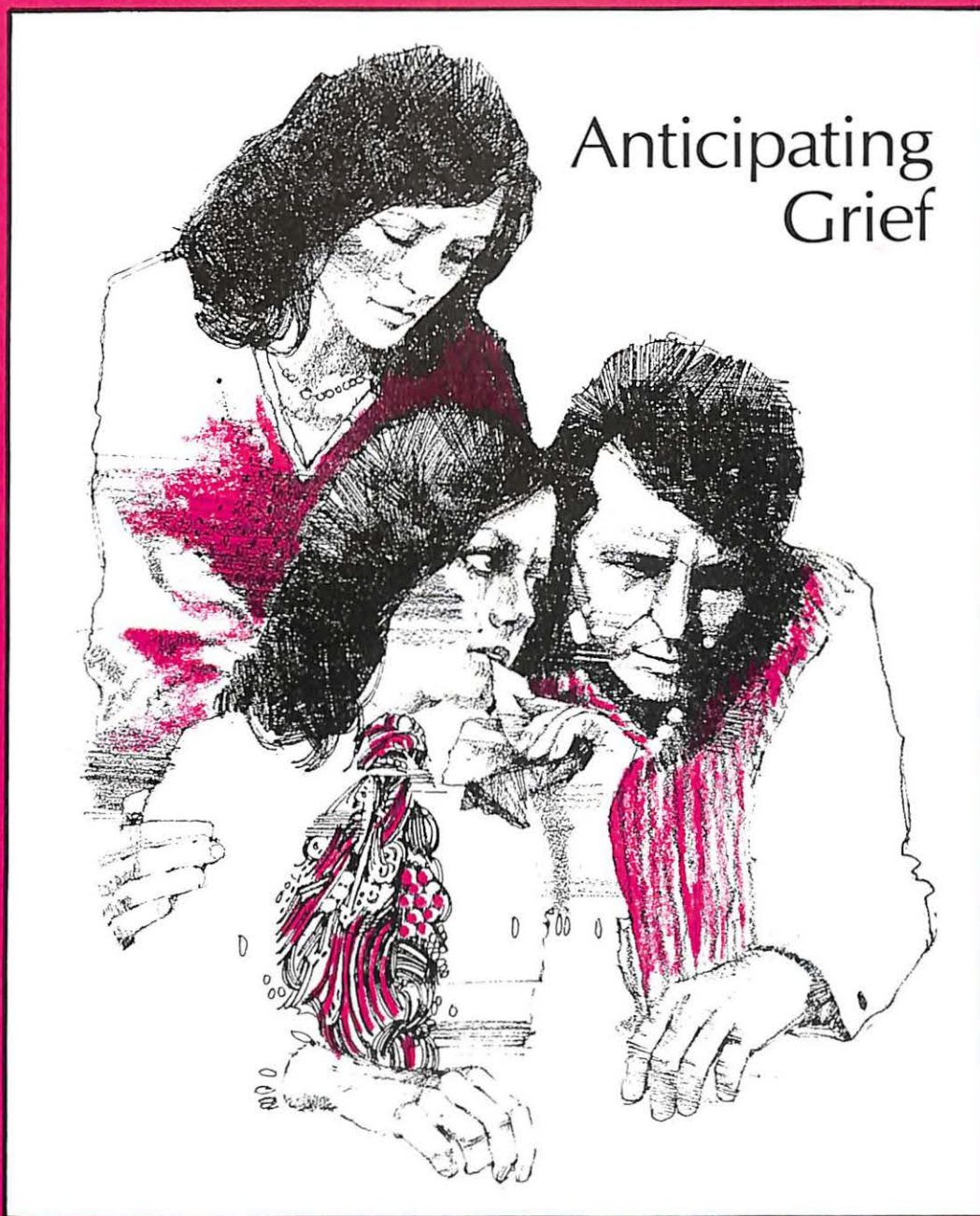


Baptist Herald

July/August 1984



Conveying Cordiality

by Gene A. Kern

While there are a lot of serious emotions wrapped up in our daily walk with God, genuine spirituality is best communicated by a warm smile and a caring spirit. *Cordial* or *cordiality* is a term not used with much frequency today but, in all reality, should be revived among believers because of its significance. Webster defines *cordial* like this, "... of or relating to the heart: vital, tending to revive, cheer or invigorate, heartfelt, gracious . . ."

Since cordiality originates at the center of our inner life, it ought to be shared, for in so doing it will stimulate and invigorate the shy and bashful fellow believers by putting them at ease. It also brings cheer to the sad and gloomy and prompts the self-conscious person to feel accepted and wanted. It is a needed virtue, even among North American Baptists, necessary to be lived out in all sincerity and genuineness. It really can't be cordiality in any other way, for it comes from the heart.

The Rev. Gene A. Kern is senior pastor of Sunrise Baptist Church, Fair Oaks, CA, and moderator of the N.A.B. Conference, 1982-85.

Here are four basic ingredients, which will help all of us in projecting this contagious virtue:

1. *A Warm Smile.* Now you don't learn to smile by practicing in front of a mirror. You can't fake it. A smile has to be a natural part of your whole person, reflecting a friendliness that is genuine. There is nothing about you more magnetic or attractive than your smile. It will fit most every occasion, and it will communicate volumes to the other person.
2. *A Solid Handshake.* I've experienced about every kind. Some are *bone crushers*, sort of a cross between the Incredible Hulk and Goliath. Others are completely *boneless*, like a glove full of warm pudding. Some handshakes leave you exhausted; some cling like a crab; others turn into a small wrestling match.

However, there are those that are solid, sure, filled with such thoughts as: "Oh, how I appreciate you!" and "My, it's good to meet



you!" and "Let me assure you of my love and interest!"

Never underestimate the value of this cordial expression. The handshake is one of the rare, remaining species threatened with extinction in the family of touch.

3. *Direct Eye Contact.* Accompanying every handshake and conversation, no matter how brief, ought to be an eyeball-to-eyeball encounter. The eyes reflect deep feelings enclosed in the secret chamber of your soul . . . which have no other means of release. This allows others to read your feelings from them. Cordiality cannot be expressed indirectly.

4. *A Word of Encouragement.* Call the person by name; if you don't know, ask for the name and then use the name when you talk. Share some honest word of appreciation. Be specific and natural. Remember: "Oil and perfume make the heart glad, so a man's counsel is sweet to his friend" (Proverbs 27:9.)

So, in our churches, where we work or wherever God puts us, spread some sweetness—have a heart—convey cordiality! □



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Why Go to Bible College?

Kurt Redsclag

"Have you ever considered going to Bible college?" I asked a high school student recently.

"Bible college?" he exclaimed, the surprised expression on his face already betraying the fact that he obviously hadn't. "No, I'm afraid I haven't, and quite frankly, Mr. Redsclag, I really can't think of any reasons why I should."

As I eagerly continued my conversation with this bright young student, I was both impressed and dismayed with him. I was impressed with the seemingly clear sense of direction he had for his future. However, I was also somewhat dismayed at his misconceptions of what a Bible college is and what role it can play in the educational and personal development of a Christian young person.

I pointed out to him what I consider to be some of the distinct benefits of a Bible college and suggested that he consider including at least a year or two of Bible college in his educational plan. I challenged him to evaluate the Bible college not only in terms of his academic preparation but also in terms of its contribution to his personal growth and development. Next year, this high school student plans to enroll at North American Baptist College.

Kurt Redsclag is Director of Recruitment and Communications for the North American Baptist College and Divinity School, Edmonton, Alberta.

Have you ever considered attending Bible college? Does it have a place in your plans for your life, faith, and career?

How Do I Choose?

Deciding upon what school to attend is not an easy matter. No simple formula can be followed. Only after careful examination of the uniqueness of both the secular and the Christian institutions, can you discover God's design for you. Needs vary; each student is an individual. Many factors have a decisive bearing on what type of school is best suited to meet the needs of a particular student. When selecting a school, you need to ask yourself, "What kind of person do I want to become, how do I want my life to count, and how can this or that school help me to become the person God wants me to be?"

As you consider your future goals and objectives, consider whether or not the following Bible college distinctives are what you need and desire to help you become the person God meant you to be, both in your career and in your personal development.

Offers a Unified Christian World-View

Today we live in a society that compartmentalizes religion and treats it as peripheral or irrelevant to large areas of life and thought. The Bible college refuses to compartmentalize religion. It insists that there is a valid Christian view of the world and of life. It affirms that a personal

Creator-God acted in history to reveal himself and that he relates himself to mankind in all areas of life.

Integrates Faith and Learning

Closely related to the above is another distinctive of the Bible college—its integration of faith and learning. It is based on the principle that the God of the Bible is a God of truth; thus there is no fixed chasm between the "secular" and the "sacred." Truth can be found in the Bible, in the physics lab, or in psychological research. The Bible college is uniquely equipped to provide this kind of integrated, Christian education.

Provides Familiar Relationship between Students and Faculty

Another benefit offered by the Bible college is its (usually) small size. Faculty know their students by name rather than by number; they are involved with them in a host of activities beyond the classroom setting. Being related to students in this way, faculty tend to demonstrate a greater care and concern for their students.

As one of our students recently said: "I can go to my professors with any problems I have, whether they are related to my studies or personal life. They always have time for me. They really care about me as a person. And not only that, they even pray with and for me."

Demands Academic Excellence

Going to Bible college is no picnic. The accusation that academic excellence is lacking at the Bible college level is not necessarily true and often directly opposes the facts. Instructors, particularly of lower level

courses, are frequently full professors, and rarely, if ever, graduate students who are struggling to meet the requirements of their classes in master's and doctoral programs. It is worthy to note that the percentage of graduates from small Christian colleges who are found in *Who's Who* is much higher than of graduates from our teeming universities.

Prepares Its Students for Society

In preparing students for living in society, the Bible college does not close its eyes to the corruption of society—to its materialism, to its greed, to its inequity, to its social problems, to its ugliness, to its groundless pride, to its confusion. Bible college education aims neither to protect its students from society nor to make them acquiesce in society. Rather, it hopes to equip its students for living in society and then struggling to reform and transform it in joyful obedience to God. In fact, much of the educational curriculum of the Bible college demands off-campus service projects that bring the students into contact with the real world, often at its rawest edge.

Emphasizes Moral Responsibility

We all face the temptation to cop out morally, to shift the responsibility from our own shoulders to the shoulders of the group, or to blame "it" on our society, or heredity, or on drives and compulsions, which we claim, we are powerless to control. Much in secular education encourages this thinking.

On the contrary, the education found in a Bible college affirms that moral truth is not determined by holding an election or conducting a poll. God's moral law, it is stressed, is not imposed upon us as a burden but given to free us to reach our fullest potential in him. Because the Bible is the foundation of its education, the Bible college stresses to its students that all of us are responsible to God for what we are and what we do. We reap what we sow. We are accountable stewards. We are to be morally responsible people.

Provides Opportunities to Grow in Personal Faith and Convictions

Do you know what you believe, and why you believe it? Have you earnestly examined your faith? Many young people flounder in this important area.

In a Bible college, the Bible is at the very center of your studies. A wide variety of courses are offered from an overview of the entire Scriptures to an in-depth analysis of a single book and from those that introduce you to the great truths of the faith to those that help you explain the reasons for your faith. You will be helped to develop your convictions and to be able to discern between truth and error.

You will meet professors who are not afraid to ask tough questions and who will challenge you to think hard and earnestly about the crucial issues of life. Your doubts and questions will not be stifled or ignored. This honest search and examination will lead you to a stronger, deeper and more meaningful faith.

Fosters a Wholesome Christian Life-style

The life-style fostered by the Bible college provides the students with opportunities for growth in an environment conducive to Christ-like maturity. You can find opportunities to develop a healthy self-esteem in the shadow of Christ's Lordship, and you become aware of what you can do if your life is totally given to God.

Provides Christian Service Opportunities

Spiritual growth includes reaching out and ministering to others. It means putting what is learned in the classroom into action. A Bible college will provide you with a wide variety of Christian service opportunities, which may be in a home, a prison, ministry in the street, in a hospital, in a rescue mission, in a children's home, or a Sunday school.

Other students find an outlet for ministry by participating in choirs, in instrumental ensembles, on various musical teams, or in a drama troupe. These various ministries provide students with practical, God-given opportunities to give expression to their faith.

Offers Specialized Training

The Bible college is not only for those who wish to take a year or two of studies for their personal benefit, to enable them to better function as laypeople within their local churches, but it also provides a variety of diploma and degree programs that train and equip the student for specialized aspects of the Christian ministry. Such programs of study include

Christian education, pastoral training, youth ministries, music, missionary service, as well as many others.

Other young people find it helpful to take part of their education in their chosen field at a Bible college, then transfer to another college or university to complete their program. Bible college credits are finding more and more acceptance by other institutions of learning.

Builds Lasting Friendships

A Bible college is not just books and buildings. It is people. People who teach, counsel, study, and learn. Friends who cheer, compete, encourage, and challenge.

From the excitement of the first day to the tearful good-byes of commencement, you will experience community at its best. You'll build friendships that last for a lifetime.

Bible college work is hard work, but that's not all it is. It's also learning to appreciate the uniqueness of one another and to love others deeply while sharing the joy of the Christian life.

Challenges You to Grow as a Whole Person

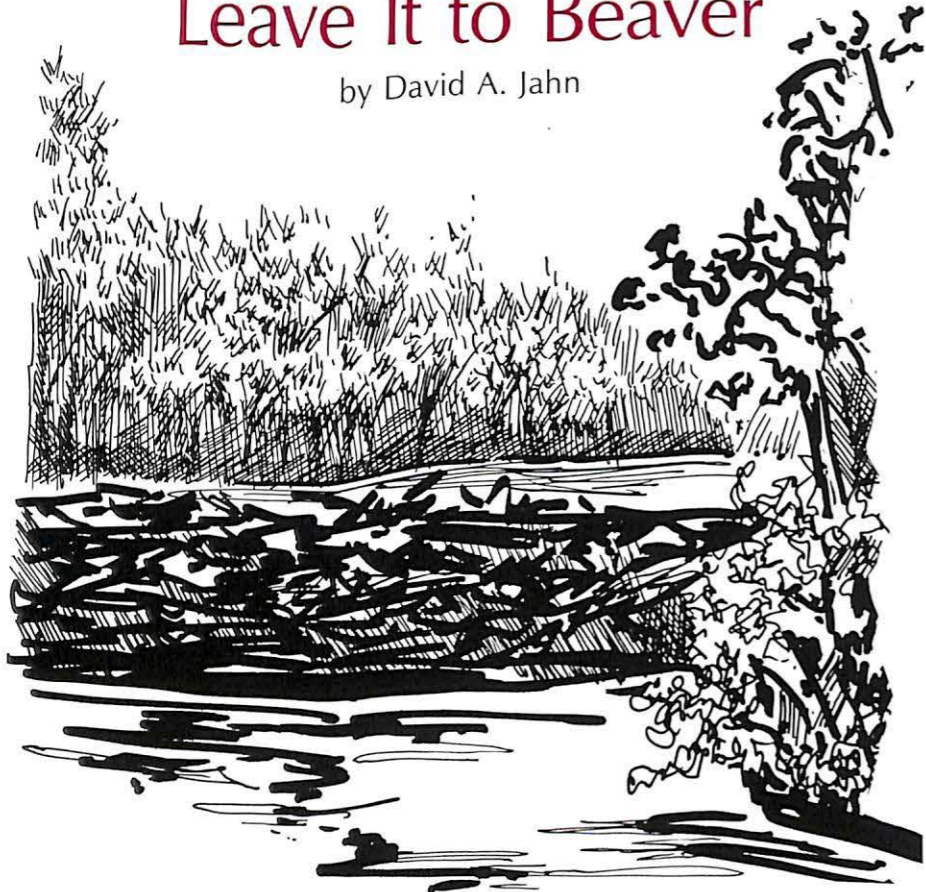
The Bible college offers, both formally and informally, a total education. Because of its very nature and emphasis, the Bible college is uniquely equipped to nurture the whole person for a balanced life and ministry. The Bible college seeks to develop its students as whole persons—spiritually, intellectually, socially, domestically, morally, culturally, civically, vocationally, and practically.

The features and benefits of a Bible college are many and should be carefully examined by high school students and their parents. Whether you spend a year or two at Bible college or complete an entire program of studies, they may well prove to be the best years of your life. They could be the greatest investment you can make in yourself. □

If you wish to know more about what the Bible college can offer you, and in particular, what North American Baptist College can offer you, please write or call collect. Please check our school's ad on page 28 for full details.

Leave It to Beaver

by David A. Jahn



The water gently lapped against the sides of the beaver dam, creating a very peaceful atmosphere for the two beavers who lived there. It had been a day much like any other, and now it was time to relax.

"What was that you said, dear?" Leila Beaver had missed a few of her husband's words as she sat busily engaged in her needlework.

"First Beaver Church has been

David and Leila Jahn live in Sioux Falls, SD. David has attended North American Baptist College and received his M.Div. degree from the North American Baptist Seminary in May. Their story is an expression of thanks to a home church whose people gave "abundantly for (this) good work" (II Corinthians 9:8). It is the author's intent to challenge other churches who have someone in training for ministry to assist a student financially. They believe this brings blessings upon both the recipient and the giver, "for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God" (II Corinthians 9:11,12.)

supporting us for five years," said David Beaver. "It's incredible! The whole beaver clan back home, without exception, has been behind us every step of the way."

The oils on her husband's furry face seemed now, more than ever, to heighten the glow that had more and more become a part of David Beaver's character. Laying her pattern down, Leila Beaver thought back over these last five wonderful, even sometimes fearful, but always exciting years. In the fall of 1979, they and their home church had committed themselves mutually to embark upon a journey, which would change them all remarkably.

She was in total agreement with her husband's appraisal. It really was incredible! It seemed like more than twice as many years as it really had been, since a representative from the American Beaver Academy in Sioux Falls made a presentation at their home church. They had just begun to build a new home together in their first year of wedded bliss near the Ottawa River in Eastern Canada. Of course, beavers always build their homes near rivers. She and her husband were beginning to develop the

marital bond when this new challenge confronted them. How her husband had swum around their house that day, impatiently smacking his broad beaver tail on the water. She didn't know what was wrong with him, nor did he himself for that matter. Since the only thing out of the ordinary to happen that Sunday was the presentation from the American Beaver Academy, perhaps therein lay the source of his frustration.

The resulting action was a visit by both Mr. and Mrs. Beaver to their pastor's home. After talking about the possibilities of vocational ministry, there was unanimous agreement that some step of faith was in order. In a time of prayer, a wonderful peace settled over all present, and David and Leila Beaver sensed God's call to pastoral ministry. That evening as they swam home, both of their mighty tails were heard slapping the water repeatedly, but no longer was it a sign of frustration. Now there was great joy in their hearts as they visualized a life of ministry in the beaver kingdom.

Mrs. Beaver's thoughts were interrupted, as her husband repeated: "It's great! Ever since we moved to a new home on the North Saskatchewan River in Edmonton to attend the Canadian Beaver Academy, our church has wholeheartedly supported us. Now after four years, we have moved again to the Big Sioux River to complete the last leg of our training—still their tangible love follows us!"

"I feel so blessed by our home church," she replied. "Some of our fellow students really struggle with finances, even as we do, too—but at least, we never have to worry about the costs of educating ourselves for ministry. Our home church has always provided abundantly for this purpose."

David Beaver was clearly elated now, as he always was when expounding the many fine qualities of his childhood church.

He thought out loud: "Yes, the very essence of being a good beaver is that of industrious hard work. It's been said that 'No beaver, once having put himself to the building of a new beaver dam, is fit for the beaver kingdom if he stops the work he has begun.'"

Indeed, their beaver clan back home was the epitome of hard work and steadfastness. Their actions ap-

peared to go above and beyond that which was normally expected in such cases.

"They're not a large beaver family," said Leila, "but they get the job done right."

"And not only have they sponsored us these years in an official way," added her husband, "but many of the beavers there also sensed when we were having difficult times, and they sent personal gifts which really helped us."

It was very evident how blessed David and Leila Beaver had been over the duration of their studies, all because their home church was looking after them so well. Perhaps even more wonderfully, though, was the reverse blessing. Somewhere in the beaver kingdom, it was written that "it is more blessed to give than to receive." Because the people at First Beaver Church were giving freely and cheerfully, they were themselves receiving blessings.

There were the very tangible blessings of seeing and hearing this ministry couple when they went home for visits. The hearts of the people were strangely warmed as their son David shared with them from God's Word, and as they both witnessed to the beaver clan about God's many mercies.

Beyond even these tangible blessings, were the unseen blessings of their faith. They had felt a sense of the calling to ministry and had joined wholeheartedly in the task of training this couple. They had a vision, and by faith they acted upon it. Surely there will come that day when it will be said: "Well done, good and faithful beavers . . . enter into the joy of your master."

Their conversation had interrupted their work that evening, but it always seemed that any talk about First Beaver Church led to happy memories. Another day had passed, and David and Leila Beaver had just finished praying and brushing their large front teeth.

"I'm so happy," said Mrs. Beaver sleepily. "I can always rest in the confidence that our church is behind us all the way."

"That's right," said her husband, yawning. "Leave it to Beaver! First Beaver Church, that is."

As sleep came this night, the dreams in the Beaver household were some of the sweetest ever. □

Grandparents' Prayers

by Edward D. Hughes



Two years ago Rick Bettig dreamed of being a business success. Today, he is a ministerial candidate. What made the difference? Rick has no doubts about the human part—it was his grandparents' life-long prayers.

"Church and close family had influence, too," the 26-year-old former financial consultant said. "But Oma and Opa's prayers are indelibly imprinted on my heart."

Rick's grandparents, Reinholdt and Lidia Bettig, live in Kelowna, BC, where they are long-time members of Grace Baptist Church. Coming to Canada from Germany in 1948, the Bettigs first settled in Morris, Manitoba, worshipping in Emmanuel Baptist Church. As their family married and grandchildren began to arrive, each one found a special place in the Bettigs' daily table prayers. Rick, a Christian believer since age ten, remembers early impressions.

"Oma and Opa prayed together, kneeling by the kitchen table. Once, when I was seven, Oma asked what I would do with my life. I said I would

Edward D. Hughes is pastor of Grant Park Baptist Church, Winnipeg, MB.

be a missionary like Uncle Art. My desire for God's service dimmed, but my grandparents' prayers for me never abated."

The leadership of Winnipeg's Grant Park Baptist Church affirms the gifts and calling of God in Rick's life. He teaches Sunday school and serves as a junior deacon, as well as assists the pastor in visitation and other ministerial tasks. In the Fall, Rick will attend Winnipeg Bible College where he plans to press four years of study into three before entering North American Baptist Seminary at Sioux Falls, South Dakota. In the meantime, his vibrant Christian experience finds expression in humble acceptance of service opportunities in church and Association. Rick meets weekly with his pastor for discipleship, and follows a daily regime of Bible study and prayer. He looks forward to spending the summer in Bible camp work at Manitoba's Lake Nutimik Baptist Camp.

"Oma's chicken noodle soup is unforgettable," Rick chuckled, "so is the spanking I once worked so hard to earn. But Oma and Opa's prayers and faithful lives are among God's precious gifts to me. I will always be grateful for them." □

A Painful Dynamic— Anticipatory Grief

by Alvin Harsch

Attending a loved one who is dying is always a difficult and emotionally draining experience. Beginning with a diagnosis which is certain to lead to death, family and friends experience many new and often frightening dynamics. Grief is never rehearsed. Even though one has had passing experience with death of friends and acquaintances, it is different when a close relative becomes terminally ill.

Accepting Doctor's Diagnosis

First, we try to accept the diagnosis of the doctors. While the tests are being performed, we have profound trust in the diagnostic skills of the professionals we have chosen, or who have been recommended to us, that they will find what the problem is. Then the problem is announced . . . it is cancer, inoperable, untreatable, terminal. "It can't be," we say. The shock gives way to denial of what was obvious to us all along, but we need time to process such a grim prognosis. Soon, "I don't believe the doctors know everything," changes to "Yes, it is happening to him/her."

We grieve. Sometimes openly, sometimes silently and inwardly. We experience and express the emotional impact of the impending loss. From

Dr. Alvin Harsch is a chaplain at the Medical Center Rehabilitation Hospital, Grand Forks, ND.

anger or bitterness to rejoicing and relief, we run the rainbow of emotions. It seems so unfair . . . yet we believe God is in control, and he is good. Our theology is tested; our commitment is challenged; and our faith is strained. We question, we pray, we beg, we complain, we rejoice, we cry, we confess, we thank. That's grief!

Reconciling Self to the Facts

We reconcile ourselves with the fact that he/she will leave us . . . leave us with the children, the work, the bills, the house, the arrangements for a funeral, the emptiness, the loneliness, and the loss. But that, too, becomes okay because life has been good, and God is good, and that is the way life is. In spite of death that seems so untimely, life is good. In our acceptance of such an attitude, we convey to the terminal loved one feelings of approval, worth, and acceptance. We talk together about what death will mean to all of us—to the one who is dying and to those who will be left to make a life without him/her.

Withdrawing Emotionally

We begin to withdraw our emotional investment in the dying person as he/she terminates. We call it detachment. It is a defense mechanism. We estimate the emotional pain we will feel when our loved one will die, and we recoil at the thought of such pain. So we defuse the emotional trauma by slowly withdrawing emotionally from our loved one.

We have openly grieved; we have acknowledged the impending loss; and we have expressed our love to our dying loved one. But now we are preparing for the moment the nurse will say, "He/she has died." We are

defending against the extreme emotional upheaval we may experience then, by backing away emotionally. This can be the most difficult part of our grief.

We may have ambivalent feelings of wanting to invest deeply, or to withdraw cautiously. We may feel confident in our calculated preparedness, or guilty for our seemingly cold withdrawal. We may indulge in excessive emotionalism, or retreat into bitter silence. We experience extreme confusion when our loved one has a brief remission.

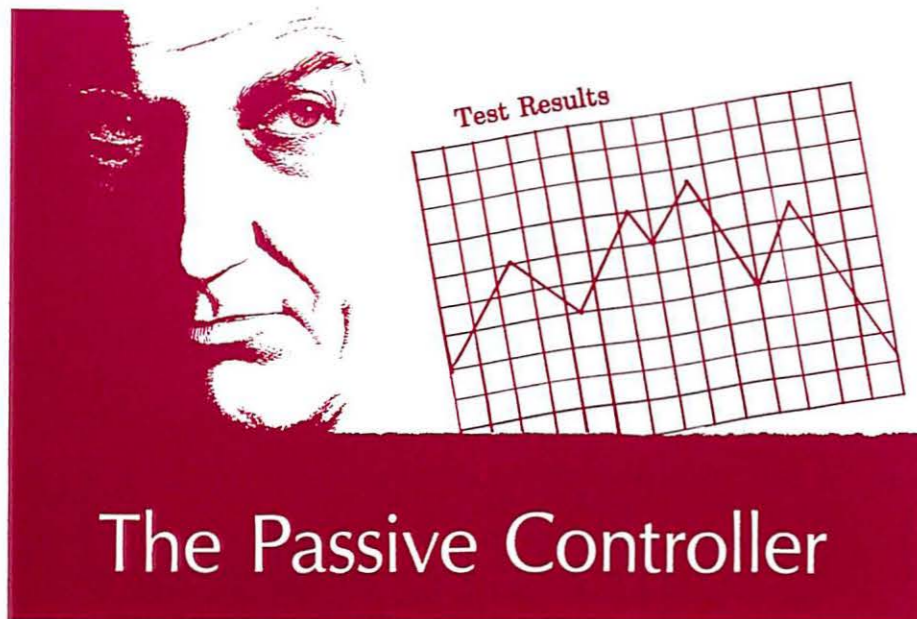
Having said our "goodbyes" and having withdrawn to a comfortable emotional distance, we do not know if we should re-invest emotionally, for fear the remission will be short-lived. We query the doctor for a timetable. We become irritable at the vagueness of the answers and restless in our waiting. We feel guilty for wishing it was "all over," yet a sense of peace that we have carefully and openly planned for this time.

Remembering and Reminiscing

Knowing now that our loved one will momentarily cross the threshold into God's presence, we begin developing a rather fixed mental representation of our loved one that will go beyond death. We remember and reminisce. "He always was such a wonderful. . . ." "I'll always remember her as. . . ." As we form that mental picture, the acceptance of the present, and the pain of the imminent is transformed.

God makes real to us his promises that he will never leave us nor forsake us. When we say our final "good-bye," we feel the assurance of our Lord's words, "Peace I leave with you; my peace I give to you. . . . Let not your hearts be troubled, neither let them be afraid" (John 14:27). □





The Passive Controller

by Ernest Zimbelman

Pastor George, age 42, is married and has three children. He is bright, average in appearance, and has a sincere desire to serve God faithfully.

Now in his third pastorate, he has served faithfully in each church, but never with distinction. General unhappiness developed with his ministry in each case, and he moved on. He was in his first parish for four years, in the second six years, and he's now in his present charge for six years.

He feels he is accepted; on the other hand, he feels that he's unappreciated. Some people openly express that they are displeased or tired of his ministry. *He just does not understand what the problem is.* He tries so hard, but it seems the harder he tries, the more turned off his detractors become.

Pastor George feels he's open to criticism and discussion, but he gets feedback that he really isn't. Words that are used to describe him are aloof, distant, cold, indecisive, rigid, detached, hard to get to know, controlling.

Pastor George feels very hurt by his apparent lack of full success, but he does not comprehend the dynamics, which make him feel unwanted. He feels the only thing he can do is to request that his area minister help him find a new church. He resents the fact that he must make this decision. He feels he's worked hard; his family likes the community; he thinks he

really likes his people. "Lord, I don't want to move! *What is the problem?*"

Pastor George had a meeting with his area minister and unburdened himself—his hurt, disappointment, confusion and anger. As his story poured out, he wept. His area minister wept with him. It seemed so sad that a faithful servant of God should feel so misunderstood, isolated, lonely and rejected. The area minister suggested that Pastor George talk to Dr. Joe Counselor. He went.

Joe Counselor asked Pastor George to take a few tests. The test results told how Pastor George functions and what some of his attitudes and responses are to the various situations he encounters.

The tests show the way in which Pastor George has brought all his experiences together in himself, and they predict the way in which he will respond in new circumstances.

From the test results, we note that Pastor George is a person who sees himself as someone who is very sensitive. Somewhere in life, he experienced so much emotional pain that his whole system decided to start protecting him from hurt, so he developed strong ego defenses. Others now describe him as being "highly defensive." He does not like criticism, and he does not need praise. He has developed a strong attitude of self-sufficiency. He gives the impression that he's always in control of every situation.

Pastor George has some anger about his overall life situation, some anxiety, he daydreams alot—mostly

of better times. The test reveals that he's socially quiet and mildly withdrawn. Sometimes it is easier for him to talk about headaches or not feeling well, than to talk about pressure, stress, overwork, and lack of appreciation.

Pastor George sees himself as a model Christian, and indirectly he's quite critical of people that he views as less spiritual than himself. In spite of these signs, Pastor George stays very active and shows no real outward signs of depression.

The second test shows us essentially the same picture: he is nervous, passive and dependent, angry, mildly withdrawn but undepressed. He is not able to understand his own functioning.

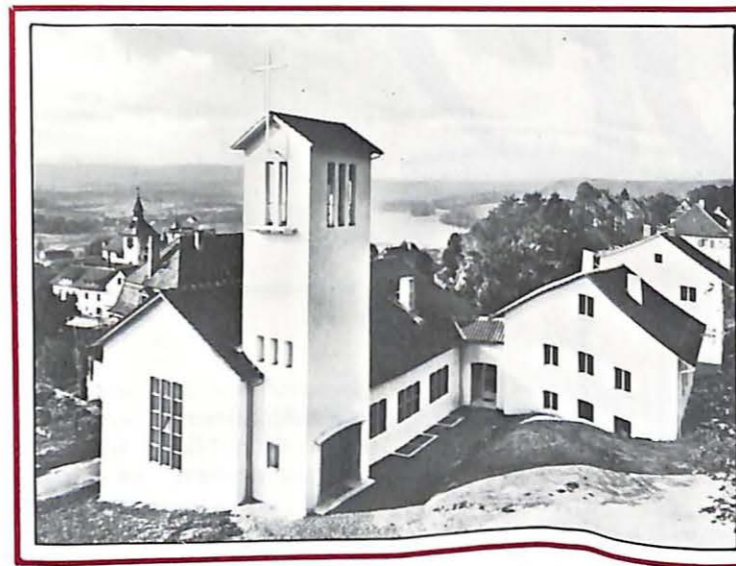
Dr. Joe Counselor has many long talks with Pastor George. He helps Pastor George to understand that although he wants to be seen as an open, caring, friendly, helpful person, he actually comes across as a "passive controller," who in his own way knows what he wants and attempts to get it by many different ways. Most of these ways are manipulative or nondirect. This approach causes people to resist him.

Since Pastor George's picture is not a very strange picture, the counselor readily understands how Pastor George has been functioning and seeks to help Pastor George become a more open and relational person. But since passive control is a long established pattern of behavior, Pastor George is at first resistant to change. Frequently, he finds himself resorting to old patterns of behavior even when conscientiously seeking to make changes. Change does come, however, even with the relapses.

Pastor George becomes more open with his parishioners concerning his needs, weakness, and own growth process. He becomes less manipulative and controlling. He also readily confesses when he has reverted to his old patterns of behavior. The parishioners begin to notice the change. The new openness of Pastor George serves as a model for others to deal with their life issues. Consequently, Pastor George finds there is no need to change the church or to move to another church. The change has come within himself. Rather than serve another congregation, he serves this one with a new style of ministry until retirement. □

Rooted in History, Facing the Future

by Reinhold J. Kerstan



Baptists were not created miraculously over night. No special act of God put us into this world, telling us to take on the name Baptist and to act differently from other religious groups. Rather, during the days of the Reformation in Europe in the 16th century, there were believers, brave individuals, who within and alongside of Protestantism, had dreams, faith and courage to search for a true biblical way of being Christ's church in this world.

On the continent of Europe, Baptists were called Anabaptists, because of their emphasis upon believer's baptism in place of, or in spite of, infant baptism. One of these "third wing" reformers was Balthasar Hubmaier (1480-1528), a professor of Theology at a German university.

During his days as a Catholic priest in Waldshut, a German town near the Swiss border, Hubmaier came in contact with the Swiss reformers. A few years later, he became one of the most scholarly and outspoken Anabaptist defenders of religious liberty. He emphasized the Reformation principle of obedience to the Bible without compromise to his death as a martyr.

The recognized leaders of the Reformation did not come to the rescue

of this "radical" reformer. Yet, his three great principles to this day are followed by Baptists and many other Christians all over the world: 1) the supremacy of the Scriptures; 2) religious liberty; and 3) believer's baptism. For these, he gave his life. However, his influence continued through the ages. His death by burning and the drowning of his wife did not stop his idea of a church composed only of baptized believers. Still, the established churches succeeded in crushing the Anabaptist movement in continental Europe.

About 100 years later, free churches were formed with links to the Puritan movement in England. But even here, persecution threatened these early beginnings. The "Separatists" or non-conformists from the Church of England were forced to flee to Holland under the leadership of John Smyth. By 1609, Smyth rejected infant baptism and constituted a church in Amsterdam, where membership was based on voluntary personal profession of faith, followed by baptism. Three years later, some of these church members, led by Thomas Helwys, returned to England where they formed the first Baptist church on English soil. The growing Baptist movement soon spread to America.

The ruthless persecution in Germany had not ended God's plan for the spiritual renewal of the people

there. God found new people whom he would use as his tools.

In 1984, more than one million Baptists in Europe will celebrate the 150th anniversary of the founding of the First Baptist Church in Germany. Johann Gerhard Oncken, a young German who, during his professional training in England, experienced Jesus Christ as his personal Savior will be honored as the founding pioneer. Baptized in Hamburg in 1834 by a Baptist from the U.S.A., he organized the first German Baptist church on the European continent. Ridicule, bribery, imprisonment and torture did not persuade Oncken to give up on his concept, "Every Baptist a missionary." By his own zealous example, he encouraged the converts to witness for Christ everywhere and at all times.

Not only did Oncken preach and establish churches all over Germany, he also carried his work into Denmark, Sweden, Holland, Poland, and Russia. For this reason, the European Baptist Federation will meet this year in Hamburg, Germany, site of Oncken's first church. Representatives from many countries, speaking various languages, will praise God in memory of this outstanding Baptist leader. Spokesmen from the Lutheran and Catholic churches, the two German state churches that at one time tried to suppress the young Baptist movement, will bring fraternal greetings and will be part of this celebration.

This regional celebration will be a powerful demonstration of the oneness of the world-wide family of Baptists gathered together in the Baptist World Alliance, which has a total membership of 33 million persons in 144 countries in 127 unions and conventions. These emphasize their oneness in the Lord regardless of geographical or racial origin; this is what really matters. It may be interesting to glory in a great history and to look at men and women of faith, but the more important question, is, how the past will make a difference in the present and future.

"Every Baptist a missionary"—may Oncken's motto be the marching order for us who are rooted in an honorable history of God dealing with his people and who are facing a future, dark by the standards of this world, but glorious because of Jesus Christ, the head of his church. □

50 Years Aglow!

by Herbert Hiller

Fifty years in the Lord's service of the North American Baptist Conference seems like a long time. Yet deeply involved in its many ministries, I was almost unaware of how fast the years did fly. As they pass in quick review, the Apostle Paul's words come to my mind: "I thank Christ Jesus our Lord who hath enabled me and counted me faithful, putting me into the ministry" (1 Timothy 1:12). In no way could I say that I was a success (for this is a journey), but by God's grace, I have tried to live successfully to the glory of His name.

The Early Formative Years

Having been raised in a Christian home and church, I received Christ as Lord and Savior at the age of 12 (in a prayer meeting). With forty-three other happy candidates, I sealed my faith-relationship with Christ in baptism and committed myself to service in his redemption center—the church.

Moving through the teens, I became active in tract distribution, Sunday school and youth work, and also assisted the pastor at mission stations. Enthusiastically, I witnessed to people of what Christ had done for



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my soul and how he could help and save them. To my surprise, there were eager responses to God's offer of grace, and some hearts were set aglow with blessed assurance. Unforgettable to me was the grateful wonder on their faces about the new-found joy, and within me grew the conviction that this should be my mission: to help people find the Lord and live the Christian life. The few sermons I attempted to preach were rather short, for lack of what to say, but some understanding listeners assured me that practice makes perfect.

Aware of my insufficiency and need of training, I sent an application to our North American Baptist Seminary in Rochester, NY, and was accepted. However, in those difficult days, I had hardly earned enough for the train-fare to the school; yet the Lord through some kind people helped to make my dream come true. So many interesting happenings taught me then that big doors turn on little hinges.

Feeding the Flame

At the Seminary, some of us, as students, took turns in using the textbooks we could not individually afford, but how we relished the opportunity to learn about our historic faith and the great men who passed the torch on to us. Dedicated professors led us in textual and theological studies through the Bible, as well as courses in evangelism and mis-

sions. They instructed us how to communicate the living Word. Upon graduation, I faced, like many others, a sizable debt to our denominational school and a small congregation in a midwestern city. As many others may remember, it was a hard beginning in those depression years to meet one's financial obligations and to learn to relate the Gospel message to parishioners, many of whom were unemployed, struggling to provide life's bare necessities.

At a critical time, one of my beloved professors came for a visit and assured me that "God is greater than all of our problems, if only we take him more seriously than ourselves." This dear, interesting man of wide experience so often inspired me to believe that if we knew exactly what to preach in the power of God and preached it with kindling conviction people would crowd our churches in search for the blessing. So this was to be my weekly struggle to find God's right Word for the people and make it relevant to their needs.

At my ordination, I caught a glimpse of the greatness of my calling and the part I must take in the stupendous drama of human change. On bended knee, in that holy hush, I pledged "my utmost to the Highest," convinced that only the Gospel of God in Christ coming to life in us can transform human hearts by the tug and power of the Spirit.

Aglow in Service

Somewhere I read that dynamic sermons come only from interesting people who "listen intently, read broadly, study the Bible deeply and love God supremely." I chose to let

this pattern program my weekly schedule. Extensive reading broadened my understanding; in-depth Bible studies gave me a range of preaching material; and in my visitations, I sensed people's hungers and hurts, which in communion with God, helped me to focus on the Word for the hour. Many times, in the late or early hours, a light went on in my mind, and "eureka," I found my theme and line of thought.

My only fear has always been to deal with the most thrilling truth yet in my public presentation lose some of its fire and interest. So with my sermon notes safely tucked away in my Bible, I would always pause in a room off the platform, before facing the congregation, and pray: "O God, give me freedom of spirit, warmth of heart, a passion for souls; let me ring true that thy people may be blessed." Then I could sense the Lord preceding me in public worship, making it glorious, knitting hearts and lifting burdens as faces lit up with an unearthly glow; souls were fed and "imprisoned splendor" unlocked by the key of faith. There is no greater joy than seeing lost people brought into God's family and walking in the light of his truth.

Yet how often I wished I could go back and do my task much better. If only one could start the ministry with what little wisdom years of experience have taught us.

However, a minister's joy can be lost if its flame is not fed at its source. So often under a heavy workload, basic spiritual disciplines are neglected, and vital marital and home relationships threaten to fall apart. When high commitments fail to pro-

The Herbert Hiller Annual Lectureship in Pastoral Care has been established at the North American Baptist Seminary, Sioux Falls, South Dakota

duce the desired results, a minister may find himself alone, frustrated, overwhelmed, trapped. Isolation in a crisis can be a potent killer.

With today's pressures, all ministers are exposed to exhaustion and a stress burnout without supportive fellowship. For a prolonged, happy ministry, we need a close walk with God, candid friendships, and refreshing retreats to recharge spent batteries, Associations and Triennial Conferences to inspire us and keep our priorities straight, as well as Baptist World Alliance Congresses for a global view of the Lord's work. Many could testify with me that we have never come away from any such gatherings without being invigorated, with minds stretched, souls revived, new friendships formed through heart-warming fellowship and great preaching.

Some model speakers may demonstrate how a sermon can be well-organized, arresting, clear, simple, and incisive. Of course, such effective persuasiveness is not easily acquired, but faithful participation in life-enriching associations keeps us from degenerating isolation and our hearts aglow in rewarding usefulness. I surely found it so.

In all of such local and larger fellowships, my faithful wife, Froh, stood by me as a devoted teammate—at times in the role of an un-

brella, a sounding board, a lightning rod or a lighting match—vitaly sharing my interests, encouraging, promoting and always caring, in sickness and in health, as a devoted wife and partner.

So the Lord used us through the years in many ways: ministering to a number of N.A.B. Conference churches, teaching at the North American Baptist Seminary, and later part-time at our North American Baptist College in Edmonton, while serving Central Baptist Church. Both Froh and I served on various committees and boards, as well as on the General Council. I was also privileged to preach the baccalaureate sermon at our N.A.B. Seminary's 100th Commencement and at our son Harry's graduation from the Seminary, and give the historical address at the N.A.B. Triennial Conference Centennial Jubilee. What a wealth of treasured memories!

Of course, we had our disappointments and discouragements, too. Sometimes we were irritated and upset, but we learned that difficulties sharpen our faculties and can be successfully met only by combined strength, relying on God's sustaining grace. When winds of adversity caused the flame to flicker, God's steady love always restored its original glow. In spite of some health problems, we are still active at Grosse Pointe Baptist Church, Michigan, in various capacities.

Fifty years aglow in grateful service to God and our North American Baptist Conference—a monumental triumph of grace for which we thank the Lord now and shall praise Him forever! □

What Is My Name ?

by Lee Negri



I have many names. To my wife, Jane, my name is Lee, honey or sweetheart, depending on my status at the time. To my daughters, Noel and Mindy, it is either Dad or Daddy. To my mother, it's son. Within my professional role as Secondary School Director, my title is Mr. or Dr. Negri. At Sunrise Baptist Church, Fair Oaks, California, my title is Elder, and to my friends, just plain Lee seems to suffice.

My title matters very little—what matters is that I happen to be a very special person. While having a great deal of pride in my family, church, friends and occupation, none of my various titles are sufficient to make me much different from most people on the face of the earth. What makes me so very special is the fact that I have been created unique throughout the entire universe. In addition to being one of a kind, I have been personally singled out, touched and indwelt, reborn to enjoy a personal relationship with the Creator of all things through his Son, Jesus Christ. That is a miracle!

Let me relate the personal testimony of one man. This man was the first person to publicly accept Jesus Christ as his personal Savior at Sunrise Baptist Church in February 1974.

I was that man.

Raised in a very traditional Italian/Roman Catholic environment in California's Napa Valley, I was relatively faithful in church attendance throughout my high school years. Religion to me consisted of wearing suits, sitting through services and primarily looking forward to the feeling of relief that took place upon removal of my



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tie and the expectation of the tremendous Sunday dinners well-known in Italian families. God was a distant being having little or no direct bearing on my life except in moments of extreme need or crisis.

Upon entering college, there was a total abdication of my church attendance and a general renouncing of most Christian principles that had been taught in my home and my church. I entered military service, married, and proceeded to set about fulfilling the American dream of wealth and prestige. While stationed in Vietnam and going through the traumatic experiences associated with that conflict, I actively sought after God. I read the Bible for the first time in my life, attended non-denominational services provided by the military and, in my own way, asking for various favors and help with my problems. Total emptiness resulted from my endeavors. I felt nothing, I found nothing, I received nothing. I was frustrated because of my inability to reach out and touch the God I sought to find.

After returning from the service, I began a career as an elementary school teacher. Life fell into a very regular pattern. With Jane and myself both working, money was easy to accumulate. My daughter, Noel, was born, and things seemed to be reasonably well. During the early 1970s, we were caught up in investment opportunities, limited partnerships, ambitious plans for personal success, weekend partying, and shallow friendships based on common hobbies, aspirations, and goals.

In time, personal success became more important than my family, and the acquisition of money and power became more important than personal relationships. Life became an upward struggle that I was determined to win.

An event took place in early 1974 that turned my life upside down. I was enjoying tremendous success, I thought, with outside investments

and could see the possibilities of wealth, security and power apart from the relatively obscure job of being a teacher. My energies, my goals, and my desires focused on that single end—to acquire, to succeed, to control. Simultaneously with this increased fervor for material success was a deterioration of my relationship with my wife and my child.

Life centered on me; my interests were paramount. Absolutely nothing would stand in the way of the vision of my success. I wasn't worried about the problems I saw developing with my wife's lack of understanding. I knew when I was rich and important that all things would fall into place, and everyone would be proud of me.

The same lack of concern for others was reflected in my aspirations to penetrate the profession of school administrator. As I lost my personal concern for children, I sought to curry the favor of those in the position to grant me a promotion. Consequently, I became less and less effective in my chosen occupation.

The issue was settled very quickly. The individuals with whom I had placed all my money, trust, hopes, and dreams abdicated their responsibilities, took the money from investors and other associates and left the country. I was devastated!

At this point in my life, I had come from being a lukewarm, somewhat distant believer in a supernatural God to a somewhat aggressive, belligerent renouncer of God, churches, and organized religion. I had managed to subvert my wife's traditional Lutheran faith to the point where she felt spiritually isolated. I had placed all my faith and hopes in my own personal abilities with an aim toward the security of material success.

One day, I returned home and was informed by my wife that a group of young people ("God's Volunteers" from the North American Baptist Conference) had visited our home inquiring about establishing a new church in the community. Jane told them that we would be available to be recontacted in the future. I was incensed. I wanted no Bible-pounding, pious, itinerant, stereotyped Baptist selling me a concept I basically despised.

One Saturday afternoon, several weeks later, while watching my favorite science fiction movie, I was quite disturbed to hear the doorbell

ring. My wife answered the door, and I could hear from the conversation that a minister was asking to come into our home and explain the new church that was being established.

It would be hard to describe the feelings of resentment, anger, and betrayal that I felt at that moment. I did not want to discuss religion, church, or God in any way, shape or form. I still considered myself a Roman Catholic and could see no common ground with any off-the-wall religious group. At that point, Pastor Gene Kern entered my living room and my life. I wasn't impressed—he was young, well-dressed, somewhat stout, and he looked pious to me.

As he discussed the possibility of a church in the community, I proceeded to be as rude as I have ever been to any individual during the course of my life. I totally ignored him, my wife, and the conversation. I continued watching the science fiction movie. Unfortunately for me, the science fiction movie ended, and my daughter started crying as she awoke from her nap, removing Jane from the room. I was left alone with the Baptist preacher in a somewhat uncomfortable situation considering my previous behavior.

I decided to brace the pastor with some of my great theological questions. I started off with my big gun, "Did you really believe that a man could be swallowed by a fish and survive?" I immediately came back with my second tremendous shot, "How could anybody round up all those animals and get them on a boat?"

To my surprise, the pastor did not crumble in front of my eyes. He very quietly looked at me and said, "How do you feel about your life?"

I was stunned! I thought for a moment. My response was that nothing really seemed to matter. Life seemed like a tremendous vacuum to me. Gene quietly shared some Biblical truths and then invited me to attend the neighborhood Bible Study group. I agreed to consider it. After the pastor had gone, I told my wife that in no way would I ever attend the Baptist church.

However, we did attend several sessions of the Bible study group. Once again I was belligerent, obnoxious, and ignorant and generally didn't add a lot to the pursuit of Biblical truth. What I did observe

were some very beautiful Christian people who showed understanding, love, and compassion.

I believe that this element of divinely endowed spiritual love has been the cornerstone of the growth of Sunrise Baptist Church. This initial Bible Study group seemed to be built and to be led by a spirit of sacrifice and love that has remained consistent within our church body. As one somewhat hostile, uninformed unbeliever, I brought very little but a critical spirit to this small group of believers. I looked for a reason not to return. It would have been so easy for anyone present at that time to rise in righteous indignation or, even worse, to respond in quiet sarcasm and make me look the fool.

Instead of unmasking what I considered to be hypocritical believers, I myself, was unmasked and brought face to face with Jesus Christ—through love.

About that time Sunrise Baptist was holding its first meetings, I reluctantly agreed to attend my first Baptist service with approximately 20 other individuals one Sunday morning. I had never heard people pray out loud; I considered singing in the church a sin and was very uncomfortable, but I heard the message of salvation through Jesus Christ. I felt angry; I felt Pastor Kern was preaching his message to me personally and was placing pressure on me that I did not want. I was moved, but I was disgusted and vowed not to return.

The second Sunday I was back. Once again the message was designed for me, and I almost approached the Pastor to take issue with what he was doing. The third Sunday, when the altar call was given, I simply could not remain where I was and was moved physically from my chair to the front of the building with absolutely no power to resist the force that was drawing me. I felt humiliated; yet I knew that what I had done was tremendously important.

That began a long, slow process being transformed through the power and spirit of God into a part of the Body of Jesus Christ. That was more than eight or nine years ago. Since then, I have watched hundreds of people follow in my footsteps. I have seen my faith deepen and have seen the lives of many people as they have experienced the same personal strug-

gles and have been led, often painfully, into a personal relationship with our Savior.

I have seen my family grow, blossom, and be blessed by the fruits of the Spirit as we build our family life on the precepts given to us in God's Word. I have seen Sunrise Baptist grow from 20 individuals in a Grange Hall to 1,500 in attendance on a Sunday morning. I have watched the Lord restore everything I thought I had lost, blessing us through his bounty both materially and spiritually.

As a born-again believer, I find it easy to accept the tremendous miracles that God has wrought upon the face of mankind—the parting of the Red Sea, the resurrection of the dead, Jonah and the fish, Noah and the ark—the many things individuals often have difficulty accepting as being possible. The true miracle of the Christian faith is not that the Creator of all things can perform mighty miracles; it is that the Creator of all things would find the time, the love and the compassion to reach down and touch one individual who has proven himself totally unworthy.

What I have seen happen during the growth and development of Sunrise Baptist Church has been the transformation of people and the excitement and warmth that enters their lives as they discover that personal relationship with the God of the universe through Jesus Christ, his Son. The growth of Sunrise Baptist Church is primarily based on the sharing of that excitement by individuals who have followed the same path that I was blessed to follow.

The overflowing of the spiritual excitement exhibited by people who have been touched by God at Sunrise Baptist Church has led friends, neighbors, and relatives to seek a similar experience within their own lives. Without the spiritual rebirth that has taken place, all the programs, activities, and buildings would be of virtually no use. These only become important after each life has been touched by Jesus Christ, and each person makes a personal commitment to seek his will.

In closing, I would like to make one last introduction. Allow me to introduce Leon Anthony Negri—Christian—the only title that really has any meaning. □

How to Operate Your Church on a

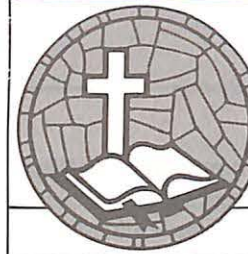


Ever wonder how to operate your church on a dollar a day. I'll give you some tips from Cameroon. First eliminate electric bills, water bills, sewer and garbage disposal charges, then do away with heating and cooling costs. (Up north, you may want to splurge and put glass in your windows, but remember even the European cathedrals didn't have central heating.)

Bulletins, printed announcements, and programs will not be used. One or two lesson guides will serve the entire Sunday school and can be reused year after year.

Once in a while, recruit church members during mid-week service (best held before dark) to brush down cobwebs and hand cut the grass. This does away with the need for janitorial staff, since windows and carpets are gone, and only mother earth is the floor.

Ken Jones is a medical doctor and missionary serving at Mbingo Baptist Hospital, Mbingo, Cameroon.



Botschaft und Nachrichten

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Nordamerikanische Baptisten und die Weltmission

von Rev. S. H. Schuster

Es war neulich mein grosses Vorrecht, als Mitarbeiter unseres Bundeswerkes zwei aeusserst wichtigen und weitgreifenden Versammlungen beizuwohnen. Dabei ging es durchaus nicht etwa um grossartige Massenversammlungen, von denen wir oft so sehr beeindruckt sind, sondern um die aeusserlich schlichten und dabei ziemlich strapaziosen Jahressitzungen unserer beiden Missionskomitees. Das Aussenmissionskomitee (Overseas Mission Board) und das Innenmissionskomitee (Church Extension/Church Growth Board) hielten ihre jeweiligen Sitzungen anschliessend aneinander in der selben Woche im Bundeshaus. Es war gut so, denn nicht nur konnten wir dadurch an Reisekosten sparen, sondern als Mitarbeiter gewannen wir dadurch wieder einen neuen Ueberblick ueber unsere ganze Missionstaetigkeit.

Obwohl wir unsere Missionsarbeit unter zwei verschiedene Komitees einteilen, weil es dadurch geschaeftsmaessig etwas leichter zu verwalten ist, wurde es mir auf's Neue klar, dass die Innenmission und die Aussenmission doch nur zwei Teile der ganzen Weltmission sind. Beide sind deshalb gleich wichtig, weil sie beide in dem Missionsbefehl eingeschlossen sind: "Gehet hin in alle Welt" Da wir in einer Zeit leben, in der sich so manches in der Welt verschiebt, ganz besonders durch die Ein- und Auswanderungen verschiedener Voelker, kann man kaum mehr von "Fremdenmission" oder "Heiden-

mission" sprechen, denn wer sind denn die "Fremden"? Wer sind die "Heiden"? Wohnen sie nicht auch gleich nebenan? Sind sie nicht auch unsere Nachbarn, die den Herrn

"Wir wissen nicht, wie lange wir noch Zeit haben, Seinen Plan und Seine Gebote auszufuehren."

Jesus und Sein Evangelium noch nicht ins Herz geschlossen haben? Ganz gleich wie kultiviert und gelehrt sie sein moegen.

Deshalb fand ich es sehr ermutigend, dass wir in beiden Komitees uns so ziemlich mit dem gleichen Problem befassten: "Wie koennen wir durch unsere Missionsarbeit mehr Menschen zu dem Heiland fuehren, und sie dann so im Glauben unterrichten, dass sie selbst wieder die Gute Botschaft an ihresgleichen weitergeben koennen...?"

Die Aussenmission Noch Immer Wichtig

Durch die persoelichen Berichte der Missionare Dr. Dennis Palmer

(Kamerun), Rev. Reimer Clausen (Japan), und Rev. Richard Kaiser (Brasilien), wurde es klar, dass unser Missionswerk in diesen Laendern noch lange nicht fertig ist. Immer wieder gibt es neue Moeglichkeiten, das Evangelium an bisher unerreichte Menschen weiterzutragen. Dabei brauchen die einheimischen Christen immer noch die Unterstuetzung und den Rat unserer Missionare.

In Kamerun und Nigerien, zum Beispiel, wo unsere Missionare in grossem Segen das Wort verbreitet haben, brauchen wir noetigst Prediger fuer die vielen Gemeinden, die ueberall entstanden sind, denn ohne Weiterbildung im Wort Gottes bleibt das geistliche Wachstum zurueck. Wir brauchen also Missionare, die junge Maenner fuer diesen wichtigen Dienst ausbilden koennen. Dabei gibt es aber immer noch Moeglichkeiten, neue Staemme und Doerfer durch das Evangelium zum ersten Mal zu erreichen. Wiederum sind die Missionare in der Fuehrung dieser Pionierarbeit. Wir koennten mehr Missionare gebrauchen, aber die Kosten sind gross....

In Japan ist der Erfolg bedeutend langsamer. In den letzten Jahren hat Krankheit und langsames Wachstum einige japanische Prediger entmutigt. Die Arbeit durch die Englisch-Japanische Sprachschule geht weiterhin gut, aber wir sollten uns mehr auf Gemeindegruender konzentrieren, meinte Missionar Clausen.

In Brasilien koennten wir sofort sechs bis zehn Missionare gebrauchen, denn wir benoetigen dringend Lehrer fuer das neue Predigerseminar, das fuer die Ausbildung einheimischer Prediger in Porto Alegre von unseren Missionaren angefangen wurde. Auch werden Pionier-Missionare fuer Neulandmission ge-

[Fortsetzung auf Seite 4.]

Aus Mission und Gemeinschaft

Schule fuer Missionarskinder in Nothilfe taetig

JOS, NIGERIEN. "Nigerien leidet an einer der schlimmsten Trockenperioden in 40 Jahren (wird mir gesagt)," so schreibt Donald Bates, der in der Hillcrest Schule fuer Missionarskinder in Jos unterrichtet.

"Die Hillcrest Schule setzte eine Hunger-Projektgruppe ein, an der ich auch beteiligt war. Unsere Absicht war zunaechst nur, unsere christliche Gemeinschaft in Jos mit den Noeten anderer vertraut zu machen, und den Schuelern Gelegenheit zum Ausueben praktischer Naechstenliebe zu geben — aber Gott hatte andere Plaene.

"Wir haben unser Ziel erreicht; aber ausserdem konnten wir als Vermittler fuer zwei Denominationen dienen, die sich finanziell stark an den Hilfsaktionen beteiligten. Andere internationale Hilfsorganisationen nahmen ebenfalls unsere Beratung und Leitung bei der Nothilfsaktion in Nordnigerien in Anspruch.

"Wir haben zur Zeit sieben Tonnen Mais vorraetig und ebenfalls Transportmittel und weitere Gelder fuer zukuenftige Hilfeleistung.

"Mehrere der einheimischen Gemeinden und Religionsgruppen in Nigerien haben uns bei dieser Aktion unterstuetzt und uns ihren Dank ausgesprochen. Gedenkt der hungernen Menschen in Nigerien und der Regierung in Fuerbitte, damit politische und wirtschaftliche Stabilitaet eintreten moegen."

500 Bekehrte bei Evangelisation in Brasilien

FLORIANAPOLIS, BRASILIEN. "Gott hat unseren Staat, Santa Catarina, reich gesegnet, besonders seit den Ueberschwemmungen," schreibt Ralph Nelson aus Brasilien. (Nach schweren Ueberschwemmungen im vergangenen Sommer haben Baptisten grosszuegige Nothilfe geleistet, was spaeter die Evangelisationsarbeit sehr erleichterte.)

"Vor zwei Wochen zeigten wir einige unserer Missionsfilme in drei

Staedten, die von den Ueberschwemmungen schwer getroffen wurden. Von 2,500 Menschen, die an den Freiluftversammlungen teilnahmen, uebergaben sich 500 dem Herrn als ihrem persoentlichen Erloeser. Die Bekehrten wurden auf Karteikarten erfasst, um spaeter von den baptistischen Ortsgemeinden betreut zu werden. Wir preisen Gott fuer alles, was er in diesem grossen Land Brasilien tut."

Lunch-Verabredungen mit Studenten in Japan

TSU, JAPAN. Valeree Mikul, "Short-term Missionary" in Japan, gibt folgenden Bericht ueber die letzten Monate ihres Aufenthaltes auf dem Missionsfeld: "Fraeulein Mikul, haetten sie am Donnerstag Zeit mit mir Lunch zu essen? Ich sagte schnell zu, obwohl es meine vierte Verabredung zum Lunch mit Studenten in dieser Woche war. Ich fragte mich spaeter, was eigentlich los ist. Seit Mitte Januar bombardieren meine Studenten mich mit persoentlichen Einladungen, aber in der Zeit von Mitte Februar bis Mitte Maerz war es schon unglaublich. In einer Woche hatte ich fuenf Verabredungen zum Lunch, hatte eine Familie am Sonntag Abend zum Abendessen bei mir zu Hause und war an meinem freien Tag fuer den Nachmittag und Abend in das Heim einer Studentin eingeladen.

"Dann kam es mir zum Bewusstsein, wie treu Gott mein Gebet erhoeht hatte. Um die Weihnachtszeit hatte ich darum gebetet, dass ich waehrend der letzten sechs Monate meines Aufenthaltes in Japan mit jedem meiner Studenten ausserhalb der Klasse persoentlich zusammenkommen koennte. Es was so ganz offensichtlich alles nach Gottes Stundenplan, denn nicht einmal wurde ich von den Studenten fuer den selben Tag eingeladen; und obwohl ich einen so vollen Tagesplan hatte, fuehlte ich mich nicht ermuedet und, was auch grossartig war, nahm nicht an Gewicht zu! Gott kuemmert sich auch um die Kleinigkeiten.

"War die Zeit gut angewandt? Wie kann man das beurteilen — ein Student oder eine Studentin bittet um eine Bibel, ein anderer beginnt, regemaessig die Gottesdienste zu besuchen, wieder andere beugen ihren Kopf zum Gebet vor dem Essen, viele stellen Fragen ueber geistliche Dinge.

"Jeden Morgen stehe ich mit dankbarem Herzen auf in Erwartung der Gelegenheiten, die Gott mir schenkt. Der Gedanke, diese mir lieb gewordenen Studenten verlassen zu muessen, macht mich traurig; aber Gott ist treu und die Freude, die er mir in diesen Tagen gibt, ist ueber Bitten und Verstehen."

Centrum fuer Christliche Erziehung

TSU, JAPAN. "Das Haus fuer Christliche Erziehung wird fuer alle moeglichen Zusammenkuenfte gebraucht," schreibt Ron Stoller. "Wir werden bald das zweite Jahr Englischunterricht beginnen. Die englische Konversationsklasse und englische Bibelklasse wird wie bisher auf Universitaetsstudenten und -personal eingestellt sein. Drei neue Studenten zogen gerade in das dritte Stockwerk des Centrums, das als Studentenheim eingerichtet ist. Leider ist noch keiner von ihnen bekehrt — doch wir beten weiter fuer sie.

"Im Monat Maerz promovieren die Studenten in Japan, und drei Mie Universitaet Bibelklub Teilnehmer graduierten. Wir hatten die uebliche Abschiedsfeier mit Geschenken, Essen und Rueckblick auf Gottes Fuehrung. Einer der jungen Leute wird weiterstudieren und darum im Bibelklub bleiben. Da er kein festgegruendeter Christ ist, braucht er unsere Gebete.

"Koennt Ihr Euch vorstellen, dass mehr als 350 Japaner an einer christlichen Versammlung in dieser Gegend teilnahmen? Es ist das erste Mal seit Jahren. Mrs. Dorothy Cummins aus Detroit gab ein Klavierkonzert, und ihr Mann, Rev. Bill Cummins predigte. Betet nun mit uns um Resultate, denn viele Nicht-Christen

nahmen teil, mit denen wir durch unsere Englischklassen oder anderweitig Kontakt aufgenommen hatten."

Hungerstreik fuer Ausreise

Weil er auch im Straflager taeglich gebetet und Bibeltexte rezitiert hat, ist der 51jaehrige sowjetische Baptistenpastor Alexej Kosoresow aus Woroschilowgrad (Ukraine) unmittelbar vor Ablauf seiner letzten Straffrist erneut unter Anklage gestellt worden. Nach Ansicht der Lagerleitung hat er sich durch die Fortsetzung seiner religioesen Taetigkeit eines "boeswilligen Verstosses gegen die Lagerordnung" schuldig gemacht. Nach Angaben der Internationalen Gesellschaft fuer Menschenrecht (IGFM) in Frankfurt/Main haette Kosoresow, der wegen seines Glaubens bereits elf Jahre Freiheitsstrafe verbuesst hat, am 26. Dezember 1983 nach dreijaehtiger Haft entlassen werden sollen. Da erneut ein Prozess zu erwarten ist, musste er bleiben. Auch mit der Festnahme von Kosoresows Frau Alexandra (48) muss gerechnet werden. Sie war 1981 wegen ihres Einsatzes im "Verwandtenrat verhafteter Evangeliumschrsten-Baptisten" zu einer dreijaehtigen Freiheitsstrafe mit Bewaehrung verurteilt worden. Die Kosoresows haben zehn Kinder im Alter zwischen sieben und siebzehn Jahren.

Wie die IGFM ferner mitteilt, traten am 2. Januar 51 Pflingstler — ueberwiegend Deutsche — in dem bei Wladiwostok gelegenen Ort Tschugujewka in einen vorerst auf 30 Tage befristeten Hungerstreik. Sie gehoeren zu einer Pflingstgemeinde, die 1981 auf Anordnung der Sowjetbehoerden aus Usbekistan in den Fernen Osten zwangsdeportiert wurde. Mit ihrem Hungerstreik wollten die Pflingstler ihr Bemuehen um eine Ausreiseerlaubnis in die Bundesrepublik Deutschland unterstreichen. —*idea*

Fuer die Familie

Singet dem Herrn ein neues Lied . . . Psalm 96

von Eva Helwing

Eine singende Gemeinde ist immer eine lebendige Gemeinde, das heisst eine den Herrn lobende und bekennde Gemeinde. Dass dies wahr ist, durfte ich an den vergangenen Sonntagen, seit wir unseren neuen Musikdirektor haben, beim gemeinsamen Lobsingen von Neuem erleben.

Gerade weil ich nicht musikbegabt bin, ist mir dieses sonntaegliche Singen so wichtig. Hier ist es erlaubt mitzusingen, auch wenn man keine Melodie einhalten kann. Und dies stimmt mich so froehlich. Das Wort von Wilhard Becker in "Psalmen und Uebertragungen" ist mir in dieser Beziehung von Bedeutung: "Seid nicht traege, sondern betaeigt alle Gaben und Talente zum Lobe Gottes. Jeder der ein Instrument spielt sollte mitmachen. Wer keins gelernt hat soll mitsingen—wer nicht singen kann, soll den Takt schlagen oder brummen." Dies schliesst jeden, sogar mich, ein.

Singen und loben ist von Miriam im Alten Bunde bis zur Offenbarung Thema der Bibel. Auch in den ersten Baptistengemeinden hatte Singen einen besonderen Platz. Kaum eine Bundeskonferenz auf der nicht vom Singen gesprochen wurde. Auf der Konferenz in Hamburg 1870 sagte Jakob Braun, der Komponist des Liedes "Ich will den Herren loben allezeit": "Die Schlaefrigkeit beim Singen kommt von der Idee her, die Predigt sei im Gottesdienst das Wichtigste. Aber allein das Lob Gottes ist es, was die Glaeubigen vereint."

Singen und Loben ist aber nicht nur Thema der Bibel, es ist auch das Thema Gottes fuer unser Leben. Denn wenn ein Mensch, der Gott lobsingt, dies auch mitten im Leid tut, ist Gott bei ihm schon an sein Ziel gekommen. Singen hilft uns leibliche, seelische und geistliche Frische und Gesundheit zu bewahren und



erneuern. Wer nicht singen kann, sollte jeden Tag ein Lied lesen. Er wird bald mit dem Herzen singen, ohne klingvolle Stimme.

"Lasst das Wort Christi reichlich unter Euch wohnen: Lehrt und ermahnet einander in aller Weisheit mit Psalmen und Lobgesaengen und geistlichen Liedern und singt Gott in dessen Gnade ihr steht," so schrieb Paulus. (Kolosser 3,16). Hier ist Singen das, was es in Wahrheit sein soll: Antwort auf Gottes Wort und Tat. Wie Miriam, sollten auch wir mit unserem Gesang kundtun: "Der Herr hat eine grosse Tat getan!" (2. Mose 15,19).

Deshalb laesst uns das Thema "Singen" nicht los. Wir werden nie damit fertig. Wir sind und bleiben Lernende. Auch der Liederschatz der Gemeinde ist darum nie abgeschlossen. Gott gibt seiner Gemeinde immer wieder Menschen, die neue Lieder schreiben und neue Singformen finden, damit wir unserem Singen und Loben eine neue und reichere Form geben koennen. Und das dies in meiner Gemeinde gerade jetzt so sichtbar ist, dafuer bin ich dem Herrn taeglich dankbar. □

Weltmission . . .

[Fortsetzung von Seite 1.]

braucht, sowie Distrikt-Missionare, Zeugen unter Universitätsstudenten, u.s.w. Mit schwerem Herzen musste das Missionskomitee diese dringenden Bitten fuer Hilfe ablehnen, oder zumindest bis auf weiteres verschieben, denn unser Missionsbudget laesst es nicht zu.

Wenn man dann noch bedenkt, dass laut der Entscheidung unserer Delegaten in Niagara Falls, wir in der Zukunft ein weiteres Missionsfeld in den Philippinen eroeffnen wollen, dann wird es klar, dass all dies nur moeglich wird, wenn wir das Bundesbudget jaehrlich unterstuetzen, und gleichzeitig etwas extra tun wollen durch den Kapitalfonds, der manchen Fortschritt in der Mission ermoeeglichen soll.

Neue Moeglichkeiten in der Innenmission

In der Vergangenheit versuchten wir hauptsaechlich, neue Gemeinden in neuen Stadtteilen zu gruenden, wo wir moeglichst schon eine kleine Gruppe von N.A.B. Christen hatten. Manchmal wuchsen diese Neulandgemeinden durch Abhaeuungen von bestehenden Gemeinden. Aber immer bemuehten wir uns um Weisse. In der Zukunft steht uns ein grosser Wechsel bevor, denn bis zum Jahr 2,000 sollen die Weissen in Amerika in der Minderheit sein. Wie schon vorher angedeutet, stellt uns das die neue Aufgabe vor Augen, alles zu tun, was wir nur koennen, um unter diesen vielen Voelkern, die jetzt um uns herum wohnen, das Evangelium zu verkuendigen. Laut Missionsbefehl sollen wir ihnen die Moeglichkeit bieten, in glaeubigen Gemeinden alles zu erlernen, was uns der Herr Jesus aufgetragen hat. Das bedeutet also umdenken!

Das Innenmissionskomitee hat sich nun zur Aufgabe gesetzt zu versuchen, mit verschiedenen Modellen der Neulandsmission zu arbeiten. Nicht, dass wir dabei die bisherige Methode ganz aufgeben

Die Bibel in 1785 Sprachen

Das "Buch der Buecher" oder einzelne Teile der Bibel sind in insgesamt 1785 der rund 3000 Sprachen der Erde uebersetzt. Nach der jetzt vom Weltbund der Bibelgesellschaften in Stuttgart veroeffentlichten jaehrlichen Uebersetzungstatistik erschienen 1983 Texte der Heiligen Schrift in 24 Sprachen, in denen es bisher ueberhaupt noch keine Bibeltexte gab. Nach wie vor ist die Bibel das am haeufigsten uebersetzte Buch der Welt. Die gesamte Bibel war bis Ende 1983 in 283 Sprachen uebersetzt (1982: 279 Sprachen), das Neue Testament in weiteren 572 Sprachen. In insgesamt 930 Sprachen gibt es einzelne Teile der Bibel. Am haeufigsten sind biblische Buecher in afrikanische Sprachen uebersetzt worden (239), gefolgt von asiatischen (221) und suedamerikanischen Sprachen (167). —ide

wollten, sondern waehrend wir diese weiterfuehren, wollen wir auch neue Methoden und neue Plaetze versuchen. Wo wir zum Beispiel gegenwaertig Kirchen in der Stadtmitte haben, die durch den Drang der Menschen in die Aussenstadt langsam erschwachen, haben sich in der unmittelbaren Naehue neue Voelkergruppen in den billigeren Haeusern angesiedelt. Diese Menschen brauchen auch das Evangelium. Da sie aber oft andere Sprachen sprechen und andere Sitten und Gebraeuche haben, sind sie nicht leicht in unsere Gemeinden einzureihen. Deshalb wuerde es vielleicht helfen, wenn wir versuchen wuerden, sie in ihrer eigenen Sprache und durch ihre Landsleute fuer den Herrn anzusprechen.

All diese Moeglichkeiten des wah-

Todesanzeigen

EMILIE LESCHNER, geb. Betke, wurde am 28. April 1890 in Waerendorf, Wolhynien, geboren, wo sie auch ihre Kindheit und Jugend verbrachte. 1912 verehelichte sie sich mit Wilhelm Kolm. Diese Ehe wurde mit drei Kindern gesegnet, von denen zwei im Kindesalter verstarben. Nach dem Tode ihres Mannes verheiratete sie sich 1933 mit Wilhelm Leschner, der drei Jahre spaeter starb. Von der Ukraine wurde sie 1943 nach Deutschland umgesiedelt, wo sie auf das Bekenntnis ihres Glaubens an Christus getauft wurde. Sie gehoerte der Gemeinde in Heidenau bei Dreseden an.

1954 wanderte sie zu ihrer Tochter nach Kanada aus. In Winnipeg wurde die Missionsgemeinde zu ihrer geistlichen Heimat, in der sie bis zu ihrem Heimgang ein treues Mitglied war. 1974 hatte sie einige Schlaganfaelle wodurch sie ihre Sprache verlor. Nach einem reicherfuellten Leben rief der Herr sein muedes Kind am 23. April 1984 zu sich in die himmlische Heimat. Sie hinterlaesst ihre Tochter Elsa und deren Mann Rudolf Braun, 5 Enkelkinder und 3 Urenkelkinder. Die Trauerfeier am 27. April wurde von Prediger S. Hoppe geleitet.

ren Missionsdienstes legt uns der Herr vor Augen. Wir wissen nicht, wie lange wir noch Zeit haben, Seinen Plan und Seine Gebote auszufuehren. Wir wissen nur, dass Er uns in diesem Lande reichlichst gesegnet hat, und dass wir deshalb um so groessere Verantwortung vor Ihm tragen, diesen Segen an andere weiterzuleiten. Moege er uns einst treu und gerecht finden, wenn wir vor Seinem Thron stehen und Abrechnung gehalten wird. Inzwischen, lasst uns betend und unterstuetzend hinter unseren Missionaren der Innen- und Aussenmission stehen. □

Rev. S. H. Schuster ist Distriktpastor unseres Bundes fuer Manitoba und Saskatchewan.

Dollar a Day — Cameroon Style by Ken Jones

The church secretary position will be a volunteer job. She will not need to leave her farm often, as there will be no telephone to answer and no office to organize. If she requests stationery, discourage her. If she becomes insistent, budget 50 cents a year for a school notebook. That will suffice for all records. If letters need to be written, she can tear out a few pages. Probably a used envelope can be found and turned inside out. The letter can be hand carried to reduce postage and expedite speedy service.

The pastor will receive no transportation allowance, as he should have no car. Members should preferably live within five kilometers of the church for easy walking.

Lack of running water also eliminates plumbing expenses, unless the church is in a congested area. In this case, there may be some expense to dig a pit latrine.

The church will pay no taxes, fees, or license expenses and will put away no money for social insurance, retirement, or health insurance programs.

It is good to have an annual church conference. Weekend expense can be kept reasonable if each person brings a mat, sleeps on the church benches (if there are any) and brings a little food to share. A registration fee of 15 cents will cover incidentals. But a rich time of singing, study, and worship will be a blessing to all who come. The cold morning bucket-baths will assure a wide awake audience.

If worse comes to worse, the pastor can be let go and that will reduce church expense to about 15 cents per day.

Some of the Cameroonian churches are a bit more affluent than this. Most Cameroonian Baptist Churches are constructed of sun-dried mud blocks or locally quarried stone. Poles support the roof which now consists of aluminum sheets rather

than grass. Our church at Mbingo has a cement floor.

Some pastors receive several times over the \$25 of the village pastor. With the cost of living being fairly high, few pastors could manage if their wives did not work farms.

A new pastor recently came to Mbingo. He has nine children in school. Fees during grade school run about \$10 per child plus books and uniforms, but high school costs upward of \$250 per year. Quite reasonable for room, board and tuition, but a big bite out of an annual salary of \$250 to \$800, especially if there are several children in school.

How does the amount your church budgets for local expenses compare to this? □



Hungarian Baptist Leader Honored

BUDAPEST, HUNGARY. Baptist pastor, Janos Laczkovski, has received the highest civil award of the Hungarian People's Republic—the Gold Medal. This honor was bestowed upon him in recognition of his outstanding service as President of the Baptist Union of Hungary during the past 17 years. Laczkovski is the second Hungarian clergyman ever to receive this honor.

During his presidential terms, Baptists here have built or renovated 41 church buildings, 25 of which consist of a church building and parsonage.

Laczkovski, 67, has been pastor of Baptist congregations for 40 years. He also served on the European Baptist Federation Council and was vice president of the Baptist World Alliance from 1970-75.

The long-term President resigned at the Baptist Union Assembly, held in Budapest, March 21-23. His successor is the Rev. Janos Viczian, of Budapest. The Assembly unanimously accepted Viczian's proposal to make Rev. Laczkovski honorary life president.

Polish Baptists Continue to Grow

WARSAW, POLAND. Shortly before Easter, the Baptist World Alliance office in Washington, DC, received a report from Poland that started out with this jubilant exclamation: "In this threatened and transient world, the celebration of the Resurrection shines with greater glory than the rising sun. Hallelujah!"

The Baptist reporter tells of the 200 persons who were baptized in 1983, and he continues: "During the four months of the current year, we have already baptized 40 persons in various Baptist churches in Poland."

In January, Baptists participated

in an ecumenical prayer week, where prayer groups met in a number of churches, including Roman Catholic churches.

The newly built church in Chelm, close to the U.S.S.R. border, hosted a conference for pastors and lay leaders on March 24-25. The following topics were on the agenda: universal priesthood of believers, mission strategy, problems of alcohol and drug addiction, and Christian stewardship.

Glad To Be a Baptist



KENYA. "I am glad to be a Baptist," said a friendly Kenyan woman in Mombassa as we worshipped under a huge tree. Proudly, she introduced her neatly dressed three children. "You are from America," she continued. "We have never been there. But I am glad you came to tell us that millions of Baptists love us and feel one with us."

Then the large congregation started singing. Instantly, she and her children were enfolded in the rhythm of the songs, clapping their hands and swaying with the music, as one little boy beat the tambourine. The Kenyan Baptists are part of the Baptist Convention that grew in 25 years to 35,000 members in 700 churches. Their goal is to have one million members by the year 2000.

Impossible? "With God nothing shall be impossible" (Luke 1:37).

BATES FAMILY GRATEFUL FOR SAFE TRIP FROM CAMEROON TO NIGERIA

JOS, NIGERIA. "We are thankful for God's intervention and going before us in our return from Cameroon after the Cameroon Missionary Fellowship," say Don and Judy Bates. Don is the guidance counselor at Hillcrest School in Jos.

Don and Judy flew down from Bamenda with John Sprunger of Helimission. Because of heavy clouds, they flew at less than 1,000 feet. As they came over Mamfe, a mixture of harmatan and ground clouds totally engulfed the helicopter; there was no visibility.

The pilot took the helicopter down to 20 feet, at which they flew the next 75 km through heavy tropical forest. "It was the worst I have flown in my career," said Sprunger.

When they arrived at the Nigerian border, it was still closed. "Again God went before us," says Bates, "An army sergeant called his commanding officer, and our five-day expected wait was only five hours. Praise God!"

STUDENTS SEARCH BIBLE FOR ANSWERS TO TODAY'S PROBLEMS

NARA, JAPAN. "We have been praying that Gregg's English classes would become a more evangelistic outreach," say Gregg and Maria Evans, "and our prayers are being answered in the way we had hoped. The conversational English classes have been all but secular in content up until now. They were advertised as English classes, and that's what they've been."

However, a few months ago, the class began following current events in the newspaper. The conversation in class has centered on Middle East conflicts and the

serious global implications of nuclear war.

Gregg's 10 students (all adults) have been amazed to find chapters in the Bible giving nearly identical warnings about war as today's scientists do. "They would not have responded so well to a presentation from the Bible alone, but the testimony of these witnesses—the Bible and modern science—have my students eager to read more," says Gregg. "All of my students are highly interested in learning more about the Bible."

Mr. Hattori and Gregg have spent much time before and after class discussing science, the existence of God, the problems with evolution, nuclear armaments, and other intriguing topics. "He's not so much questioning Christianity any more, but he's asking for Christian answers to important questions," says Gregg.

Gregg and Maria Evans are completing their second year as short-term teachers at the Kansai Christian School and as teachers of in-home conversational English classes.

STOLLER SPEAKS ON CHILD DISCIPLINE

TSU, JAPAN. Missionary Ronald Stoller spoke before the Mie Prefectural Educational Department, as one of a four-person panel. The title of the speech was, "Child Discipline as Seen from a Foreigner in Japan."

"We were to talk of our background in our home country," says Ron. "At first, I was told not to mention anything related to religion, but since my upbringing by my parents and my principles are based on the Bible, I planned to do so."

In one of the last planning meetings, the Education Department said that the speakers could speak on any topic related to the theme. "I was then free to add scripture and testimony to my speech," says

Ron. "The speech went well, and I was able to speak for 12 minutes using several Bible passages before 150 educators and parents from this area. Hopefully, there were many Christians present that day who will, too, become strong in adding Christian principles to the style of raising children here in Japan."

"I DON'T WANT YOUR JESUS"

KYOTO, JAPAN. "Jesus, Jesus, Jesus! That's all you ever talk about!" The chair scraped back, as books plopped into a hand-knit bag. Numbing silence tingled the air. Words of protest choked Paul Miller's throat. Paul is a short-term conversation English teacher in Japan. A shuddering slam of the door, punctuated the shock.

"What could I say?" says Paul. The student had stormed out, and it became one more tragic chord in an all-too familiar song: "I don't want your faith, I don't want your Jesus."

Sometimes it is more subtle: "A private English Class, but please, no Bible." "What's your name? What do you do?" Silence. "I'm a Buddhist." "We have enough gods, thank you."

Behind the all-too impersonal statistics of baptisms, memberships, and new churches started, are tear-filled refusals, the paralyzing shocks of rejection by a host of people.

Then, when you sigh at the hopelessness of it all, someone really wants to listen.

At one occasion, I was left alone with the house-father at a school. He was eager to talk. He nearly vacuumed-up his coffee and wanted to take me home right away. Something was wrong. Tension drew his usually placid face into anxious furrows. I invited him inside to chat.

As we talked about the problems, I sensed a breakthrough had

taken place. This conversation led to another, also late into the night. I took the liberty to direct helpful material his way and discovered that he was searching. I am praying that this intellectually proud man will be humble enough to hear and accept the truth.

1.64 MILLION PEOPLE CELEBRATE BIRTHDAYS JANUARY 15

by Ron Stoller

TSU, JAPAN. Do you remember what you did 12 years ago to the date and then 10 years ago to the date that something else happened to change your life? On January 15 of this year, about 1.64 million people in Japan celebrated their birthdays. This is called "Becoming Adult Day," and everyone who turns 20 this year officially becomes an adult on the 15th.

Twelve years ago, I read an article in *Moments with God* written by a former missionary to Japan, the Rev. Fred Moore. I read this article telling of the need for Christian young people to come to Japan to tell the young people of Japan that there is a purpose in life, and of the need to share their lives with the Japanese people for two or three years or for their life.

I took up the challenge that was the "thought starter for the day." Have you prayerfully considered sharing your life with the young people of Japan? I have, and I am glad that he led me here. AND YOU?

Among the exciting things that happened to me two years later to the date was meeting my wife for the first time. Thanks to some missionary wives who introduced us and the Lord working in our lives, we are now working in the same town that I had worked 10 years ago. To celebrate on the special day, we visited the same places we did on our first date.—Ron Stoller, missionary, Tsu Christian Education Center, Japan.

Staying Close to the Master

by Fern Jones,
Stockton, California

As I drove along a main street one morning, I saw the dog-catcher's truck several blocks ahead of me. Because it was early in the day, I didn't expect to see any canine captives, but as I came up behind the truck at a stop sign, I saw two dogs looking out through the metal bars. They were not the



unkempt, dirty, forlorn, and unwanted strays I expected to see. One was a large, sleek, handsome boxer, a lovely specimen of his breed; and the other a smallish, fat and furry cocker spaniel. They were both clean and well fed, not the typical picture one has of the pound man's usual passengers. I must admit if they had been the scruffy mongrels I had expected to see, I probably would not have been so interested in them. They continued on their journey, and I continued with my errands.

Throughout that day, my thoughts returned to those two dogs. Why were they in the pound

man's truck? Why had they wandered so far away from their homes? Were they caught and imprisoned because they were some place they should not have been or doing something they should not have been doing? Were their masters aware that their pets were lost? Did their masters call, and the dogs couldn't hear? How could these loved pets let their masters know about their desperate situation? Would the pound man notify the masters because the dogs had the proper identification? Would the masters have to pay a fee to get their animal friends back? All of these questions and more came to my mind as I thought about that morning encounter with the black truck with iron bars and the two furry passengers inside.

Could this happen to me? Not physically, probably, but spiritually? I belong to a loving and caring Master who watches over me and provides for me and carefully teaches me about where he would have me to be. Do I rebel and wander too far away sometimes so that I am in danger of not knowing my way back to my Master? Did he call me, and I did not hear or was I not listening, or did I refuse to respond to his call? My Master would grieve and would search for me; he loves me and knows I need him.

I am sure all the pound man's captives are not beautiful and well-nourished, but their masters love them just as much as the fine dogs in the truck and will rescue their dear friends quickly. I am not beautiful or a perfect specimen, but my Master loves me just as I am; he doesn't seem to see my deficiencies.

My Master has already paid the highest price possible to redeem me from my lost condition. He paid my redemption fee with his blood on the cross of Calvary.

(Note: Fern's meditation first appeared in the 1982 Program Packet.)

Midpoint Inventory

by LaVerna Mehlhaff,
women's work director

Midway through our triennial is a good time to reflect and look at what has happened in our personal lives since we adopted our theme, "Lord Mold Me . . . Use Me" (Isaiah 64:8).

Have we experienced melting, reshaping, and molding of our lives? As we submit to God, the process of melting, reshaping, and molding will continue. Joy and fulfillment will be ours as we daily submit our lives to him. He planned our lives even before we were born. His plan is perfect. He desires for us, his children, to experience a full life as we permit him to work in and through us.

Directly by God, our journey through this life has challenges, surprises, difficulties, and joys. We are assured that God is right there with us through each of these experiences, no matter what happens. He has promised to supply strength for each task he gives to us and to never give us more than we are able to handle.

We are to "rest in the Lord and wait patiently for him" (Psalm 37:7) and to "delight thyself also in the Lord and he shall give thee the desires of thine heart" (Psalm 37:4).

We can, with assurance walk with the Lord daily, knowing that without fail he will continue to shape us into his image as we yield to his loving hand. He will continue to use us.

May our theme become even more meaningful as we continue to serve our Lord and Master. I am looking forward to exciting months ahead as God continues to mold us in his image.

. . . in the Potter's Summer Service . . .



"I will come into thy house in the multitude of thy mercy. . ." *except in July and August.*

"The Lord is in his holy temple. . ." *except in July and August.*

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life. . ." *except in July and August.*

"Within her citadels God has shown himself a sure defense. . ." *except in July and August.*

"Preach the gospel to every creature. . ." *except in July and August.*

"Preach the word; be instant in season and out of season. . ." *except in July and August.*

"They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and prayers. . ." *except in July and August.*

Blessed are those who have a vacation, for they can be refreshed in body and spirit.

Blessed are those who provide for a church to witness in season and out of season, for God goeth not on vacation nor closeth the windows of heaven.

Blessed is the member who forewarns of his absence and secures a replacement to teach his Sunday

school class, for his church goes forward with Christ.

Blessed are those who take their Bibles and Christian books and magazines with them, for God goeth on their vacation trip.

Blessed are those who attend worship while away, for they come back rich in holy habits.

Blessed is the church that ministers to children and youth through camp and vacation Bible school while the devil taketh not a vacation, for it shall serve the Lord.

Blessed is the member who brings tithes and offerings beforehand or mails them week by week, for he is a faithful steward.

Blessed is the vacationer who returns to his church as soon as he is at home, for he foils the enemy who would destroy his service to the Lord.

Blessed is he who, when others are on vacation, perceives his church's need for him, for he shall grow in grace, and verily his pastor's heart will rejoice.

Don't let the heat cool your love for the Lord! A word to the wise is sufficient.

(These words came from the 1960 Program Packet.—Iona Quiring, WMF president, Rogers, MN)

Hunger in Mozambique

The small country of Mozambique, located on the south-eastern coast of Africa, suffered its worst drought in the history of the country last year. There were approximately 100,000 deaths as a result of the drought, and 1.4 million people were affected by it.

The herds of livestock are very seriously depleted. There is no hope of speedy recovery from the prolonged drought.

To add to the suffering of the people there, Cyclone Domomina hit the southern provinces in early February, washing away newly planted crops that would soon have provided food. Coconut, cashew and fruit trees, the means of survival for many persons during the drought, were uprooted in the storm. Relief efforts have been severely hampered as a result of heavy flooding which has washed out roads and railways.

During a recent visit to Africa, Baptist World Aid Associate Secretary Archie Goldie was able to arrange channels for sending food to Mozambique for distribution to needy people by the Baptists in the country, who work in cooperation with other Christian and relief organizations.

Food will be purchased in South Africa and shipped by truck from there. Other purchases will be made from government stock in Zimbabwe and shipped to Mozambique. As soon as permits are granted, the food supplies will be on their way.

BWAid has sent \$15,000 as emergency aid, but this is only a beginning. Additional funds are desperately needed to alleviate this tragic situation.

Please pray that the way will be open for this distribution to take place. Special gifts for this purpose should be sent to Baptist World Aid, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

Caring, Outgoing Team Ministers to Youth at Bethany

by Laura Singleton

PORTLAND, OR. Spiritual growth, supportive fellowship, and entertainment are the major goals of an energetic and dedicated youth staff at Bethany Baptist Church. Captained by Associate Pastor Carlo Walth, cheered on by his wife, Jean Ann, this "team" provides activities unlimited for over 120 youth from junior high school age to those over 20.

The sustaining ministry is exemplified by the "Rap" sessions in the area high schools. Students meet weekly before classes for a brief Bible study and prayer but, most importantly, for sharing and ministry to all Christian youth. Because it is not an exclusive Bethany group, it draws friends from a variety of Christian students as well as those who are seeking Christ. Plans for such meetings with the junior highs are being engineered. Devotions are led by either Carlo or a youth staff member.

God has endowed the beautiful Northwest with a myriad of recreational facilities for skiing, fishing, and water sports on rivers as well as ocean beaches. Forests provide hiking trails and areas for quiet worship of God's handiwork. The year-round Camp Tapawingo near Dallas, Oregon, is also near the coast. It is not only scheduled for age group summer camps, but overnights such as the one planned for junior high students during the spring break from

Laura Singleton is the reporter for Bethany Baptist Church, Portland, OR.

school. It featured a beach trip. The High School Spring Break Retreat earlier in the week featured four-wheeling on the Siletz River as well as the beach trip. January found Bethany youth skating and going on a Steelhead Fishing Retreat.

Who can resist fun in the snow at Mt. Hood recreation area, a short drive east of Portland? November to February is a good time for one day or overnight trips for skiing, tubing, and playing in the snow. Facilities for groups can be rented for a small fee from service organizations. Good fellowship for these trips begins and ends with a caravan of staff-driven vehicles.

However, not all is "fun and games" with the Bethany youth. Through January and February, the challenging film series, "The Origins," was shown. It is a powerful composition dealing with the important areas of the creation/evolution controversy. More than 70 young people viewed the awe-inspiring films and then broke into smaller groups for discussion.

Dawson McAllister's *Student Relationship Conference* filled the time and thoughts of most of the "kids" on February 10 and 11. The emphasis on grace and forgiveness captured the audience with the opening title, "How to Break Bad Habits," which surprisingly was not referring to just physical habits, but to such thought habits as guilt and self-image. Bethany youth were inspired to rededication and commitment.

The impressive "teamwork" of the Bethany Youth Staff speaks for itself in "scores." In 1980, 12-15 youth of various ages participated on a weekly basis for Bible study and occasional social activities. Now the program at Bethany has grown to a core group of 60. Over 70 young people, junior high and high school age have joined the Bethany Baptist Church membership, mostly by baptism. God has blessed the actions demonstrated by a caring, outgoing, energetic youth team. □

Wedding Anniversaries

Mr. and Mrs. Alvin Bergquist, Regina; Mr. and Mrs. David Kramer, Edenwold; and Mr. and Mrs. Alex Richter, Regina, recently celebrated their golden wedding anniversaries at Faith Baptist Church.

Mr. and Mrs. Karl and Bertha Hait, Kelowna, BC, recently celebrated their 65th wedding anniversary. They were honored at a dinner by their nieces and



nephews and close friends, and an open house was also held for them. They are members of Grace Baptist Church in Kelowna.

Church Dedications and Anniversaries

FAIR OAKS, CA. Sunrise Baptist Church will observe its 10th Anniversary, Sept. 30-Oct. 3, 1984. William E. Yeager, pastor, First Baptist Church, Modesto, will be guest speaker for that special event.

The Church began its ministry in 1974 with a group of seven individuals in a Bible study, and has grown to a membership of 1,500 over these ten years. The Church ministers to approximately 2,500 people.

Pastor Gene Kern and his wife, Eleanor, have served the Church since its inception; it now includes ten additional ministering staff. The Church is working to complete a Pictorial Directory for its 10th Anniversary. (The persons pictured with the Senior Pas-

tor include the Ministering and Secretarial Staff at Sunrise Baptist.)

Pastor Gene Kern is currently serving as N.A.B. Conference Moderator, and cordially invites people to plan to attend the 41st Triennial Conference of N.A.B. Churches, meeting in Anaheim, CA, July 16-21, 1985. (Cyrilla Curtis, reporter.)

HEBRON, ND. A long awaited event for First Baptist Church took place April 1 with ground breaking for the new church building. The dirt has been moved, and the new church is underway.

Pastor Charles Littman, North Central Area minister, was guest speaker in the morning worship service. Mrs. Dale Heinle, Mrs. Duane Grubb, and Mrs. Greg Kitzan, and the church choir provided special music.

During the afternoon ground breaking service, Pastor Herb Schauer led in scripture and prayer. Pastor Littman spoke words of encouragement to a group of about 125 at the building site.



The following people took part in the ground breaking, pictured left to right, back row: Adam Fehr, 91-years-old, oldest member; Elmer Heinle, Building Committee chairman; Mrs. Alex Hausauer, Women's Missionary Guild president; Alex Hausauer, chairman of the trustees; Beth Huber, youth group president. Front row, left to right: Herbert Schauer, pastor; Justine Heinle, youngest member; and Roy Schneider, chairman of the Deacon Board.

The church bus is used to bring the elderly and children to the two Sunday services and to the Wednesday evening Family Night. (Mrs. Delores Kitzan, reporter.)

PRINCE GEORGE, BC. College Heights Baptist Church celebrated its tenth anniversary recently. British Columbia Area Minister Ed Hohn was

guest speaker. There was a special prayer of thanksgiving.

Services started in College Heights Elementary School under the Rev. J. Neudorf in March 1974. In the spring of 1975, the Rev. Wilbert Harsch became pastor of the Church. In the fall of 1978, the Rev. E. Klingenberg assumed the ministry of the church; it was at this time that a church building was constructed. "We praise the Lord for the past ten years," states Pete Janzen, reporter.

Mission Conferences

KELOWNA, BC. "So Send I You" was the inspiring theme of the annual Okanagan Valley Missionary Conference, as the Rev. and Mrs. Reimer Clausen, Japan; the Rev. and Mrs. Ray Hoffman, Cameroon; and the Rev. Richard Kaiser, Brazil, shared what God was doing through them on the mission fields.

The Rev. Ralph Cooke, Missions Board chairman, Grand Forks, ND, as guest speaker, emphasized the "Why of Missions."



The Conference was climaxed by a commissioning service for Cheryl Job, an x-ray technician, who as of April 1 teaches this subject at Bansa Baptist Hospital, Cameroon. On May 1, Eric Spletzer left for Cameroon as a "Good News Ambassador." (Rose Fletcher, reporter.)

SWAN RIVER, MB. On a recent Sunday evening, Cheryl Dahl, short-term missionary, presented to the congregation of Temple Baptist Church slides of her work with the people of the Philippines. She worked mainly with the women and children, teaching them nutrition and basic health education, along with crafts and Bible study.

Cheryl, also trained as a fisheries technician, was able to help with the development of fish farming; this provided needed protein for many of the families.

With God's help and the hard work and effort of missionaries, a new church was established. (Lynn Patzer, reporter.)

Ordinations



KANKAKEE, IL. Rick W. Foster was ordained as a Baptist minister on April 8 at Immanuel Baptist Church, at the recommendation of the Ordination

Council called by Immanuel Baptist Church.

Dan Williams, youth pastor, gave the Call to Worship and Invocation. Rick's brother, Randy, youth pastor, Lafayette, IN, led singing and read Scripture.

Dr. Douglas Gallagher, pastor, Napier Parkview Baptist Church, Benton Harbor, MI, and a former pastor of Immanuel, brought the message, "God's Unfailing Investment." Rick's sisters, Miss Jean Foster and Miss Joy Foster sang solos.

The Charge to the Candidate was given by Dr. Robert F. Penner, pastor at Immanuel. The Rev. Willis Potratz, area ministries director, brought the Ordination Prayer. Rick's father, Orville W. Foster, chairman of the Deacon Board, participated in the service, also. Gilbert W. Luhrs, moderator, presented Rick with the Ordination Certificate and a check.

The Rev. Rick W. Foster responded and gave the benediction. (Alice M. Luhrs, reporter.)

GLADWIN, MI. The ordination service for Danny M. Cavin took place April 8, 1984, at Round Lake Baptist Church. The Rev. Robert Brown, pastor of the church, presented the report of the Ordination Council, brought the ordination prayer, charge to the candidate, and presented the Ordination Certificate.

Other participants in the ordination service were the Rev. Ron Norman,

N.A.B. church growth/church extension director, scripture and ordination sermon; and the Rev. William Taft, Great Lakes Area minister, charge to the church and welcome to the ministry. Special music was provided by Mrs. Gail Brown. The benediction was given by the Rev. Dan Cavin.

An informal reception for Dan and his wife, Beverly, and sons, Jason, Nathan and Aaron, his parents, and brother followed. (Mrs. Jean Kleiss, reporter.)

VANCOUVER, BC. Bethany Baptist Church hosted an ordination council for Mark Wollenberg on March 24. Mark has been with Bethany for four years, first as student assistant, then student intern, then as full-time associate pastor.

Many from neighboring churches attended the ordination service at Bethany Baptist Church on March 25. The Rev. Ron Berg read the Council's recommendation.



Mark is pictured in the centre of participating deacons and pastors, including his father, the Rev. John Wollenberg, left front, and Bethany's senior pastor, the Rev. Rick Laser, right front.

The Rev. John Wollenberg delivered the ordination sermon based on II Timothy 1:8-18.

The Rev. Rick Laser led the ordaining prayer and gave the charge to the candidate. The Rev. Ed Hohn, area minister, gave the Charge to the Church.

The Hand of Fellowship and Welcome to the Baptist Ministry were extended to Mark and his wife, Brenda, by the Rev. Dieter Gohl.

Dr. Ron Hiller, chairman, Bethany's Deacon Board, presented the Ordination Certificate to Mark and a cheque for his library.

The Rev. Mark Wollenberg gave the benediction. (Elsie Baum, reporter.)

Special Events

MC CLUSKY, ND. Special services at McClusky Baptist Church featured the Rev. Charles Littman, area minister, as speaker, and Daniel Grueneich of Rock Rapids, IA, as soloist. Mr. Grueneich also ministered to the children through puppets and conducted an all-youth meeting for area churches on Saturday evening.

The Women's Missionary Fellowship presented an Easter program, "Time for Joy in the Resurrection." An offering for Crystal Springs Camp was received.

Eighteen Sunday school members enrolled in a two-day teacher-training seminar in February. The Rev. Keith Heyn, associate pastor of First Baptist Church, Minot, led the study based on the Evangelical Teacher Training Association course, *Teaching Techniques for Church Education*. Thirteen students had perfect attendance. Six earned preliminary E.T.T.A. certificates by attending at least nine of the twelve forty-minute sessions, studying the text, and completing written assignments. (Irene A. Froehlich, reporter.)

RAPID CITY, SD. The South Canyon Baptist Church recently concluded a four-part film series, "Blessings out of Brokenness," featuring Joni Eareckson Tada. The Church also viewed the movie on Joni's life story.

The church choir presented an Easter Cantata, "The Last Week," by John Peterson. A luncheon was served following the presentation by the Dorcas Fellowship. All choir members and their families were invited. (Maxine Bettenhausen, reporter.)

LINTON, ND. The "Brotherhood" of the First Baptist Church sponsored a Sweetheart Banquet in the church. After the meal, "Hosanna," a gospel music group from Bismarck, ND, gave a concert. (Alice Wagner, reporter.)

CARRINGTON, ND. "Bells of Praise," a handbell team from Briercrest Bible College, Saskatchewan, presented a concert at Calvary Baptist Church. The team consisted of eight young people under the direction of Janell Edinger, who is a former member of Calvary Baptist Church, and a member of the Briercrest music faculty. In Sunday School, the team used

puppets and skits to teach spiritual lessons.

The Rev. Dave Danielson, composer, musical artist and conference speaker, and his wife presented a concert at the Church. From the console of the organ to the trumpet or the ringing of bells, Dave makes musical instruments talk. He sang his most recent compositions accompanied by Mrs. Danielson. She joined him in some of the vocal selections.

The Rev. Robert Lang is the pastor. (Vi Pepple, reporter.)

PLEVNA, MT. The Plevna Baptist Church held a Deacon Appreciation Service recently. These retired deacons (pictured) have served the Lord faithfully during the 67-year ministry of the



church: Art Sieler (19 years), Bill Fuchs (15 years), Theodore Kusler (28 years), and John Graf (not pictured, 6 years).

Pastor Greg Odell presented each deacon with a plaque and deacon ministry pin. Each deacon responded. Pastor Odell spoke on Acts 6:1-4; I Tim. 3:8-14, and shared the importance of the ministry of the deacon. Closing prayer was by Wilmer Huber, church moderator. (Pam Kusler, reporter.)

BURLINGTON, IA. The "Grow as You Give" program, a three year capital funds venture was launched with a slide presentation which captured something of the warmth of our congregation and its past, present and future. The presentation was made by Robert Gerdes, chairman; Don Lippert, moderator; Paul Gerdes, finance chairman, with participation by the pastor, the Rev. B. Lawrence Sweeney. We can "Never Out-give the Lord," and we have the opportunity to prove this to be true.

Six hundred fifty-one people attended the worship service at Oak Street Baptist Church on Easter Sunday morning. The 30-voice Chancel Choir, the Bell Choir, and organ and piano duet were the musical features for the service proclaiming "Christ is Risen."

The Chancel Choir presented the cantata, "The Seven Last Words of Christ," by Raymond H. Haan.

The Rev. Gordon Loux, president, Prison Fellowship International, spoke in the Sunday morning and evening services, recently. We were challenged to help this very important ministry on a "one-to-one" basis with the prisoners as well as the family. (Floraine Miller, reporter.)

MEDICINE HAT, AB. Grace Baptist Church is sending financial support for Gertrude Schatz who has returned as missionary to Africa. We praise God for her continued service.

Two babies were dedicated to the Lord recently in our morning worship service.

The church choir presented the Easter story composed and directed by Ruby Elsasser.

Mr. Preston Busch is serving the church as youth pastor, and along with his wife, Melenee, are doing a great work.

The "Messengers," the Rev. and Mrs. Walter Hoffman and the Rev. and Mrs. Elmo Tahrn, served at the church with a Crusade for Christ, April 24-29. These meetings of beautiful music and messages were very well attended.

The Rev. Arthur Freitag is pastor of the church. (Violet Treiber, reporter.)

CAMROSE, AB. Century Meadows Baptist Church celebrated the burning of its mortgage on March 11, 1984. In 1977, the church undertook a building program under the Rev. Henry Schumacher, pastor, when the Fellowship Baptist congregation relocated to the



Century Meadow area of Camrose. The new edifice was dedicated March 18, 1979, and under the ministry of the Rev. Larry Froese, the congregation has grown from 68 members to 155 today. "We truly thank God for so blessing us," says Eleanor F. Stark, reporter.

PARKVILLE, MO. The Whispering Oaks Baptist Church teens attended the Young Christians' Weekend at Silver Dollar City, Branson, MO. Eighteen youth and eight adults enjoyed the weekend of April 13-15 together. Throughout Saturday, there were seminars held on topics relevant to teens. A Sunday morning worship



service was held at the park. Silver Dollar City is a crafts theme park in the Ozarks. (Paulette M. Fay, reporter.)

LEDUC, AB. The youth of Temple Baptist Church presented an Easter Cantata, "The Resurrection Day," with Mrs. Penny Carlton as director. "We are proud of our young people and the blessing they are to us," says Vi Fleck, reporter.

The Church celebrated the 90th birthday of Mr. Herman Bohlman, a charter member of Temple, which was organized in 1927. All branches of the Church expressed good wishes.



WARREN, MI. Redeemer Baptist Church of Warren, marked another milestone of God's goodness with a Mortgage Burning Ceremony in the morning service on March 25.

The \$1.5 million addition, completed in 1970, serves the Redeemer congregation very well. Pictured are members of the original building committee.

The excitement of completing the payments was reflected in the joy of this praise service. For truly, God gets the glory. (Dr. Kenneth C. Fenner, pastor.)

Five area churches met at Temple Baptist Church for a Communion Service on Good Friday morning: Wiesenthal Baptist, First Baptist, Rabbit Hill Baptist, Warburg and Temple, Leduc. Dr. Richard Paetzel, N.A.B. College and Divinity School, brought the message, "The Cross of Christ," and presided over the Communion Worship.

VANCOUVER, BC. The Women's Missionary Fellowship of Bethany Baptist Church sponsored a Church Family Banquet on April 13, 1984. An enjoyable program included musical presentations and an interesting N.A.B. film depicting how God is working through N.A.B. missionaries in Mambilla, Nigeria. The offering of nearly \$4,000 was donated towards a vehicle for missionaries in Nigeria. (Elsie Baum, reporter.)

PARMA, OHIO. Redeemer Baptist Church and friends welcomed the Rev. Darrell McKay as their new pastor, May 6, 1984.

Participating in the installation service were Pastor W. McLatchie, Hillcrest Baptist Church; Pastor John Thielenhaus, Parma Heights Baptist Church, and the Rev. Lanny Akers, former interim pastor.

Mr. Martin Banzhaf was commissioned for two years service with

"Operation Mobilization" on May 20. "Temporarily, we are sharing our church building with a growing Korean Baptist Church," says Gerda Markowski, reporter.

EDMONTON, AB. Mr. Rudolf Ferchau of Leduc, AB, celebrated his 100th birthday on April 7 at a reception hosted by Zion Baptist Church. Church groups and family contributed to a program of inspiration. Guest Speaker, the Rev. E. Hoffman, emphasized that "The Best Is Yet to Come." Congratulatory messages were



received from Premier Peter Lougheed, Prime Minister Trudeau and the Queen of England. Mr. Ferchau's life has been marked by faith in God, prayer for his family and support of the church. (Lena Schroeder, reporter.)

BETHLEHEM, PA. Dr. John D. DeBrine of Cape Cod, MA, radio personality, Bible teacher, public speaker and former pastor, presented a "Family Life Conference" May 12-14, at Calvary Baptist Church. Dr. DeBrine is host of "Youthtime", the largest Saturday rally for young people in the United States, and "Songtime", a daily radio program.

Special events planned for this Conference included a family fellowship dinner and services open to the public May 12-14.

The Rev. Larry Burd is pastor of the church.

Church Growth

BURLINGTON, IA. Eleven persons were baptized on Easter evening at Oak Street Baptist Church by the Rev. B. Lawrence Sweeney, and an additional four persons were baptized the following Sunday evening. Twenty persons were received into the Church as members. (Floraine Miller, reporter.)



PLEVNA, MT. Pastor Greg Odell (pictured at right) baptized four persons at Plevna Baptist Church. (Pam Kusler, reporter.)

SURREY, BC. The first baptismal service was held in Bethel Baptist Mission Church, since becoming a church in September 1982. On February 19, four people including a family of three



and one German-speaking lady were baptized and welcomed to the bilingual Church during a communion service by Pastor Traugott Vogel.

LINTON, ND. The Rev. Randy Jaspers, pastor, conducted a baptismal service at First Baptist Church recently. Four persons were baptized, and on the following Sunday, they were received into the church membership. One other person joined by letter. "We praise God for the increase in our fellowship," says Alice Wagner, reporter.

SWAN RIVER, MB. Four people followed the Lord in baptism during the Easter Sunday morning service at Temple Baptist Church. The new members were extended the hand of fellowship and invited to participate in celebrating the Lord's supper. The Rev. Leland Bertsch is pastor. (Lynn Patzer, reporter.)

HEBRON, ND. Five new members were received into the membership of First Baptist Church by testimony. The Rev. Herbert Schauer is pastor. (Mrs. Delores Kitzman, reporter.)

Association Meetings

FOUNTAIN VALLEY, CA. "Exciting . . . great fellowship . . . opportunities for church growth . . . feeling of warmth and unity . . . best meeting we've ever had!" Many members of the eight Southern California Association churches packed the sanctuary of Fountain Valley Baptist Church for their annual meeting.

The Rev. Ron Norman brought a stirring challenge from the book of Numbers concerning planting churches in growth areas.

The members welcomed Mountain View Baptist Church of Chino (a church extension project) as a full member of the Southern California Association.

All the churches contributed to the special music, both in separate selections and in a mass choir.

New pastors in the Association were introduced: The Rev. David Bolton of Bethel Baptist and the Rev. Mike Bradaric of Magnolia Baptist.

Southern California Association eagerly awaits the arrival of thousands of North American Baptists in 1985 when the Triennial Conference is held in Anaheim, CA. (Karen Gebert, secretary.)

SWAN RIVER, MB. Temple Baptist Church hosted the Manitoba Baptist Association, April 13-15, 1984, with the theme, "Being the People of God" in service. The Rev. Eugene Kern, moderator of the N.A.B. Conference, and pastor, Fair Oaks, CA, was guest speaker. Approximately 120 delegates, visiting pastors, and the Youth Choir from Winnipeg attended the Association. "It was a great time of fellowship as well as conducting business," says Lynn Patzer, reporter.

Please note: All reports received by May 7 appear in this issue of the Baptist Herald. Please limit reports to 100 words or less.

MARTHA FERCHAU, born Dec. 7, 1892, in Kamionka, Poland, died March 26, 1984, in Leduc, AB. She married Rudolf Ferchau on April 29, 1913. In 1914, as refugees, they were taken to Russia. There they accepted Christ as Savior, were baptized in 1922, and joined the Evangelical Church. In 1945, the Ferchau family immigrated to Canada and joined the German Baptist Mission Church, Winnipeg, MB. In 1956, they moved to Edmonton, AB, and joined German Zion Baptist Church. Martha Ferchau supported the church through prayer and gifts. Survivors include her husband Rudolf; three sons: Gerhard, his wife, Anni, and two children, U.S.A.; Felix, his wife, Hilde and five children; Erich, his wife, Waltraut, and two children; two daughters: Frieda Ferchau, Edmonton, and Maria Steinhauer, her husband Robert and two children, Victoria, BC; one grandchild; and two great-grandchildren. Two sons: Oskar and Arnold predeceased her. The Rev. Klaus Hildebrand and Rev. Hoffman officiated at the funeral service.

CARL HART (83) of Winnipeg, MB, born in Porozov, Volyn, Russia, died March 23, 1984. Carl accepted Christ as his personal Savior at the age of 10 and was baptized. In 1924 he married Anna Nemetchek. In 1928, with two young sons, they immigrated to Canada to Minitonas, MB. In 1943 they moved to Winnipeg. Throughout his life, he was an active member in the Baptist Church serving as choir director, clerk, treasurer and as deacon. Carl was currently a member of Fort Richmond Baptist Church, Winnipeg. Survivors include his wife, Anna, five sons, two daughters, twenty-two grandchildren, and six great-grandchildren. The Rev. William Gietz and Rev. J. Gaston Vialard officiated at the funeral service.

EMMI HATTENHAUER (52) born March 15, 1932, to Ferdinand and Alwine Fritz at Kalawet, Ukraine, died March 16, 1984. In late 1939, the family was relocated to Poland. While fleeing from the Russians in 1945, Emmi accepted the Lord as Savior. Emmi was baptized in Wiedenbrueck, West Germany, in 1947. In July 1954, the Fritz family immigrated to Lethbridge, AB. Emmi married Helmut Hattenhauer on Oct. 29, 1955. They lived in Edmonton and Calgary, AB. In July 1970, the Hattenhauer family joined German Zion Baptist Church, Edmonton. She taught in the Sunday School, worked in the Women's Missionary Society, visited the sick and elderly, and worked with youth. Survivors include: her

husband, Helmut; Karin Dickau and her husband Ralph; Marianne Dreger and her husband Rolf; Ruth Mueller and her husband Harry; and Rosemarie Hattenhauer; one granddaughter, Tania Dickau; two brothers: Otto Fritz and Herbert Fritz; and seven sisters: Olga Ruff, Tirza Mantai, Milda Hartmann, Gertrud Ziemann, Annie Naundorf, Alma Tessmann, and Elli Streu. The Rev. Klaus Hildebrandt officiated at the funeral service.

ERNST A. KAHLER (82), Winnipeg, MB, born Jan. 22, 1902, in Fischhausen, East Prussia, died March 27, 1984. He immigrated to Canada in 1953. At the age of 16, he committed his life to Christ and to serving in the Lord's word. On March 28, 1932, he married Gertrud Grizan, who died March 4, 1947. This marriage was blessed with three children. On October 14, 1950, he married the widowed Olga Gohlke. At age 69, he retired, but he began a mission in writing to lonely people. Each letter was personalized with appropriate Scripture and poems. Locally, he had a ministry of encouragement. Survivors include his wife, Olga; two sons, Martin and Fred, and their wives; one daughter, Helga; and four grandchildren. The Rev. K. Schmuland, Rowandale Baptist Church, the Rev. H. Poschwatta, and the Rev. F. Kahler, officiated at the funeral services.

MINA BUNKOWSKI (nee Patz) (82), Vancouver, BC, born in Russia Oct. 15, 1901, died April 11, 1984. She married Gustav Bunkowski April 17, 1920; they immigrated to Canada in 1926, first to Lemberg, SK, and then to Vancouver, BC, in 1927. Mina accepted Christ and was baptized in Russia. She joined Ebenezer Baptist Church, Vancouver, in 1929. Many families and young people, coming to Vancouver to find work, found a warm welcome and temporary shelter at the Bunkowski home. Her husband died in 1966. Survivors include three sons: Erwin of Mexico, Alex and Lloyd of Vancouver; four daughters: Bonnie Gassner of Portland, Lucy Hass, Alma Sauer and Erna Simpson of Vancouver; 21 grandchildren; and 11 great-grandchildren. The Rev. Ron Berg officiated at the funeral service.

LYDIA LAMPRECHT, (86), Camrose, AB, nee Miller, born in Volynia, Russia, Oct. 20, 1897, died March 21, 1984. At the age of 14, she accepted Christ as Savior and was baptized. She married Reinhold Lamprecht Oct. 23, 1918. These were the years

of the First World War, the dispersion of their families into the depths of Russia, The Revolution, and the Civil War. They immigrated to Canada with their oldest children in 1928, and settled in East Bittern Lake. Here three more children were born to them. They joined Bethany Baptist Church. Survivors include her husband, Reinhold; three daughters: Lily, Millet, AB; Irma, St. Paul, MN; and Shirley, Camrose, AB; two sons: Alphonz, Vienna, Austria, and Enos, Camrose; one brother, Samuel Miller; and two sisters: Otilie Holtz and Adina Renz; eleven grandchildren; and seven great-grandchildren.

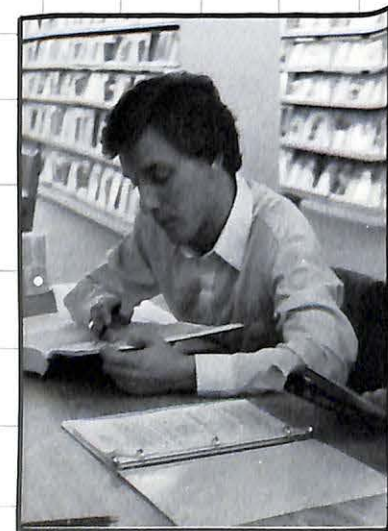
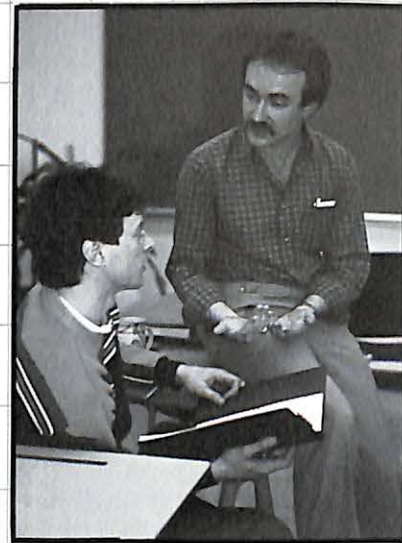
WILLIAM F. ROSOM (91) of Regina, SK, born July 31, 1982, at Davin, SK, died Feb. 20, 1984. As a young man, he accepted the Lord Jesus Christ as Savior. He was a faithful member of Grace Baptist Church serving as Sunday school teacher and deacon. In 1915, he married Katherine Rewitz. In 1960, he joined Faith Baptist Church, Regina, SK, where he was a faithful member. He was predeceased by his loving wife on April 14, 1981, a daughter in infancy, two grandchildren, and all his brothers and sisters. He is survived by one son, Albert (Lois), of Davin; two daughters, Mrs. Leana Arndt, Brandon, MB, and Doris, Regina; six grandchildren; and ten great-grandchildren. The Rev. Paul Clerc officiated at the funeral service, assisted by the Rev. R. Quiring.

EMANUEL SCHRENK (79) born Aug. 3, 1904, at Bluegrass, ND, to Gottlieb and Elizabeth (Kercher) Schrenk, died April 13, 1984. He married Violet Pugh in 1926. She later passed away. He then married Pauline Fuehrer in 1936. Emanuel is survived by his wife, Pauline; two sons, Albert and Alvin, Bismarck; one daughter, Mrs. Sandy (Nyla) Graham, Vandalia, IL; one brother Rudy, Baldwin, ND; four grandchildren; and one great-granddaughter. The Rev. M. D. Wolff was the officiating minister at the funeral service.

MRS. MINA KING of Lansing, MI, born in Sunfield, MI, died Jan. 4, 1984. She was a member of Colonial Village Baptist Church for 10 years. Mrs. King and her husband, Milton, were married 60 years. Mrs. King was a very devout Christian who loved her family, and her church and her Christian friends. Survivors include married children, grandchildren and great-grandchildren.

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what's happening

The Rev. Cal Kroeker became pastor of Bethel Baptist Church, Del Norte, CO, effective June 1, 1984. He is a 1984 graduate of the North American Baptist Seminary, Sioux Falls, SD, and was ordained May 20, 1984, by the First Baptist Church of Emery, SD. He was appointed by the Church Extension/Church Growth Department as a home missionary to serve in the San Luis Valley of Colorado.

The Rev. William Barsch of Lockhart, TX, died May 17, 1984 at the age of 86. He was pastor of the following churches: Memorial Baptist, New Britain, CT; Main Street Baptist, Meriden, CT; First Lockhart Baptist, TX; Broadway Baptist, Houston, TX; MacGregor Park Baptist, Houston, TX; Immanuel Baptist, Kyle, TX; and Elm Creek Baptist, Seguin, TX.

The Rev. Herbert Berndt of Latta Road Baptist Church, Rochester, NY, has resigned as pastor effective July 14, 1984, to resume studies for his doctorate.

Mr. Robert Roth, Bensalem, PA, was elected moderator of the Atlantic Association at the annual meetings held recently.

The Rev. Herbert Vetter resigned as pastor of First Baptist Church, Lorraine, KS, effective May 13, 1984, to become pastor of First Baptist Church, Plevna, MT, August 1. He has served as pastor of First Baptist Church since 1977.

The Rev. Craig Bollinger was ordained by Trinity Baptist Church, Sioux Falls, SD, on May 20, 1984. He has been working with the youth at Trinity Baptist. He is a 1984 graduate of the North American Baptist Seminary, Sioux Falls, SD.

The North American Baptist Conference Army Chaplain quota is filled through 1985. The army has vacancies for chaplains in the Reserve Components of the National Guard and the Army Reserve. Contact Dr. Willis Potratz, director of area ministries, North American Baptist Conference Endorsing Agent, if you are interested.

The Rev. Leonard Pye, pastor, Trochu Baptist Church, AB, was ordained by that Church on June 17, 1984. He has been serving as pastor of the Church since 1980.

The Michigan Association has adopted a new name, the Great Lakes Association. Dr. Douglas Gallagher, Benton Harbor, MI, was elected moderator at the annual meetings in April.

Mr. Dave Garda, youth pastor, Grace Baptist Church, Racine, WI, was ordained by that Church May 6, 1984.

Mr. Heinz Schoenhoff was ordained by Temple Baptist Church, Calgary, AB, on May 6, 1984. He is the senior pastor of the Church.

Elmo Herman has accepted the call as pastor of First Baptist Church, Emery, SD. He is a 1984 graduate of the North American Baptist Seminary, SD.

The Rev. Michael Hagan was appointed professor of Old Testament at the North American Baptist Seminary effective August 1, 1984.

The Rev. Donald Richter, pastor of Trinity Baptist Church, Portland, OR, completed the requirements for his Doctor of Philosophy degree with the California Graduate School of Theology and received his degree on May 25, 1984. His dissertation was entitled: "A Literary Analysis of the Narrative Theology of the Gospel of John."

Steve Petry has accepted the call of pastor to Bethel Baptist Church, Sheboygan, WI, effective July 1. Steve is a recent graduate of North American Baptist Seminary.

Dr. Bill Schmidt, director, Department of Pastoral Care, Royal Alexandra Hospitals, Edmonton, AB, is working with several hospitals in Alberta in assisting in the establishment of Pastoral Care Departments. Dr. Schmidt is an N.A.B. endorsed chaplain. Dr. Bill Schmidt was recently certified as full supervisor by the Canadian Association for Pastoral Education. He received the 1983 research prize by the same organization.

capital funds

WINNIPEG, MB. Using a rocket-launching motif, the combined Capital Funds Drive/Church Building Fund campaign at Grant Park Baptist Church blasted off with a church dinner sponsored by two member-families.

Actual tape recorded conversations between Houston and the space ship "Challenger" created mounting excitement as previously distributed pledge cards and offering envelopes were received. Two-

way radios kept contact between dinner guests and ushers counting pledges and contributions. By touch-down, total amount was \$72,225.25 or 61 percent of the \$114,000 goal. (No, it wasn't the Scottish pastor who gave the 25¢!) The goal for the Church Building Fund is \$100,000, and the Conference Capital Funds Drive \$14,000.

Total receipts rose to more than \$75,000 the following Sunday.

With a significant segment of our congregation still to respond, it looks like our fund-raising campaign will shoot over the top. "We praise the Lord together and encourage all sister churches in the N.A.B. Conference to experience the joy of generosity by 'abounding in this grace also' (2 Corinthians 8:7)," says Darlene Sonenberg, reporter.

Ed Hughes is pastor of Grant Park Baptist Church.

Position Open
Counsellor required for the Christian Counselling Centre, Prince George, BC. MA+ required; family, individual and group counselling; administrative skills. Deadline for resumes August 1. Search Committee, 595 Quebec St., Prince George, BC, V2L 1W6.

CENTENNIAL CELEBRATION
of the
Ripley Blvd. Baptist Church
formerly
Fourth Avenue Baptist Church
Alpena, Michigan
August 10, 11, 12, 1984

All former pastors, members, and friends are cordially invited.

Inquiries or greetings, contact
Centennial Committee
Ripley Blvd. Baptist Church
318 Ripley Blvd.
Alpena, Michigan 49707
The Rev. Jacob Ehman, pastor

The 90th Anniversary of Immanuel Baptist Church
Woodside, New York
October 20-21, 1984

All former pastors, members, and friends are cordially invited.

Please contact
Anniversary Committee
Immanuel Baptist Church
68-10 31st Avenue
Woodside, NY 11377
Dr. Heinz D. Rossol, pastor

50th Anniversary
Grace Baptist Church
1150 Glenmore Dr.
Kelowna, BC V1Y 4P3
(604) 763-3457

We invite all former members and friends to our 50th anniversary celebration,
August 29 - September 2, 1984.
Guest Speaker: the Rev. E. Babel, former pastor
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-Order our special anniversary directory (\$5.00)
The Rev. Gerhard Poschwatta,
pastor

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5. Leave telephone number where you can be reached with neighbor or relative
6. WRITE YOUR WILL . . .

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About Dawn Clark's album, John Innes says,
"This project presents Dawn Clark in her best light. As a warm, sensitive, Christian musician, she uses her talents to reach out to others and let them know they are loved. This album is a good example of her ministry."

—John Innes, producer
Billy Graham Association

Dawn will be giving concerts throughout the Mid-West this summer and has some dates open. She is scheduled to do a television program for Channel 38 TV in Chicago, IL, on July 16 at 7:30 p.m.

Dawn Clark

For concert information or to make
arrangements for a concert, contact:

David R. Clark
670 Franklin
North Muskegon, MI 49445
616-744-1681

