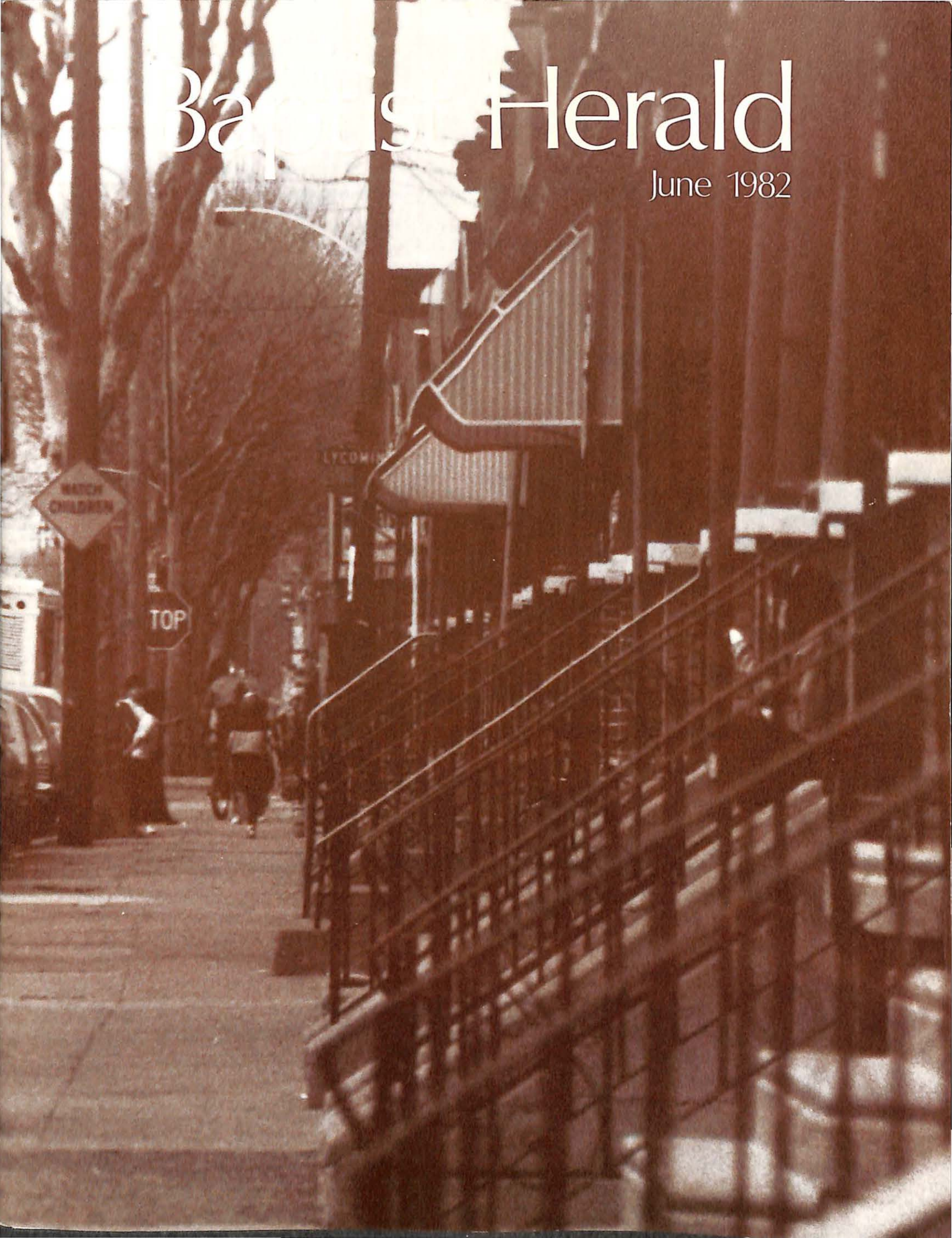


Baptist Herald

June 1982



Religious Liberty Sunday June

Scripture: John 4:24

“ . . . every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity.”

—George W. Truett

Baptist Herald

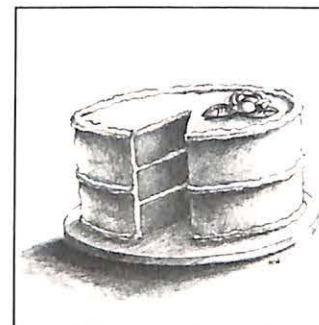
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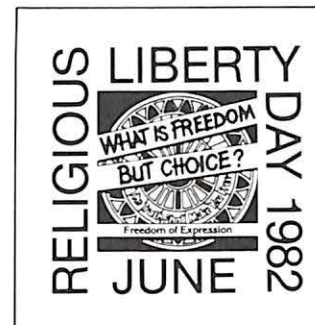
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inner-city by Dennis Schulz



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What Do You Do With Cake? by David T. Priestley

You really do have your cake when you eat it! You don't need to choose between "eating" it and "having" it, as the proverb implies. It is true that when you eat it, you don't have it on the table to admire or in the cupboard for company. But you do have it in your stomach, filling and nourishing you; you have the flavor on your tongue; and even when those effects are gone, you have the memory of the taste, the appearance, and the feel of it. So eating a cake is quite a good way to keep it.

When you give it away, though, you really lose out! How it looked and smelled are all you have to remember about that cake. When someone else has it, you can neither eat it nor have it.

That's the whole problem with giving away anything. It is lost to us; we are poorer without it; what we have is diminished by the amount we give away. Every child knows that the lick you take from his ice cream cone is one less lick for him! Oh, the uproars that begin because "somebody else got more than me!"

More Blessed to Give?

So it obviously is untrue as well as unrealistic to say, "It is more

The Rev. David T. Priestley of Chicago, IL, has served as pastor of several North American Baptist churches and is presently pursuing his doctoral studies. He becomes assistant professor of Historical Theology at North American Baptist College and Divinity School, Edmonton, AB, Aug. 1, 1982.

blessed to give than to receive" (Acts 20:35). How can the Lord expect us to seriously accept such an incredible statement which all experience contradicts?

Inadvertently, I'm afraid, we give away our objection when we ask: "How can the Lord expect . . . ?" By that title we admit his authority to "expect" almost anything of us! A little thought reveals that he has good reason to assert such an apparently unreasonable thing.

Our Lord instructs us not to limit our consideration to those we like or to those who will respond in kind.

The word "blessed" itself is a clue to why God prefers that we give rather than keep. Sin is described in one way as "missing the mark"; that is, failing to be what God designed us to be. Blessedness is just the opposite. It is fulfilling God's purpose, experiencing God's care, enjoying fullness of life. Sin diverts man from God's way; repentance returns us to that path, a path which includes sharing. It is to those who are his followers, not his critics, that Jesus said, "It is more blessed to give than to receive." Giving is an essential part of life with Christ for several reasons.

An Essential Part of Life: Giving

Giving cuts right to the heart of our selfishness. It denies the sinful nature which demands its own satisfaction. Instead of serving ourselves, we surrender part of what we have to someone else; we refuse to be possessive; we deny self-indulgence. In repentance we confess that we have served the false god of self; by regeneration we have been transformed by enthroning Christ where ego once ruled; by sharing we express that new life and contradict the old life.

Giving also demonstrates that in Christ we are free to use or to share what we have; we are no longer tied

to our properties. It challenges the mastery of our possessions over us. Christ is our Lord; we are not owned by things.

Giving shows our dependence upon God, expressing both gratitude and trust. We are not depending on our material resources, for we reduce them by our gifts. We rely on God to meet our needs in the future, perhaps in the same way he is presently meeting someone else's needs through our generosity now.

If giving dramatizes an outlook which goes against our very nature, the tragedy is that many of us have stunted the development of the new nature. It is easy to understand why we should do that so readily: Our own disposition and the whole of our environment encourage selfishness. For that very reason, we must prayerfully examine what it should mean to us that giving is more blessed than receiving. We must consciously desire our Lord to change our attitudes about what we have.

Scripture Directs to Whom to Give

If then, giving is characteristic of the new nature and an antidote to selfishness, who should get our gifts? Just as Scripture tells us that giving is blessed, it also gives directions about who should benefit from our generosity.

Our Families

No one needs to tell us to use things for ourselves; it is just as automatic for most of us to spend what we have on our loved ones. That is a proper impulse, however little we may need to be reminded to do it. "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever" (I Tim. 5:8 NIV).

Even in this area, though, we may err—spending too much or using too little on our family; overlooking our immediate dependents or ignoring more distant relatives. Devotion to God is no excuse to withhold from our family; "You say that if a man says to his father or mother,

'Whatever help you might otherwise have received from me is a gift devoted to God,' he is not to 'honor his father' with it. Thus you nullify the word of God for the sake of your tradition. You hypocrites!" (Matt. 15:5-7a NIV). The first area in which we need guidance to constructively use our resources is within our family circle.

The Needy

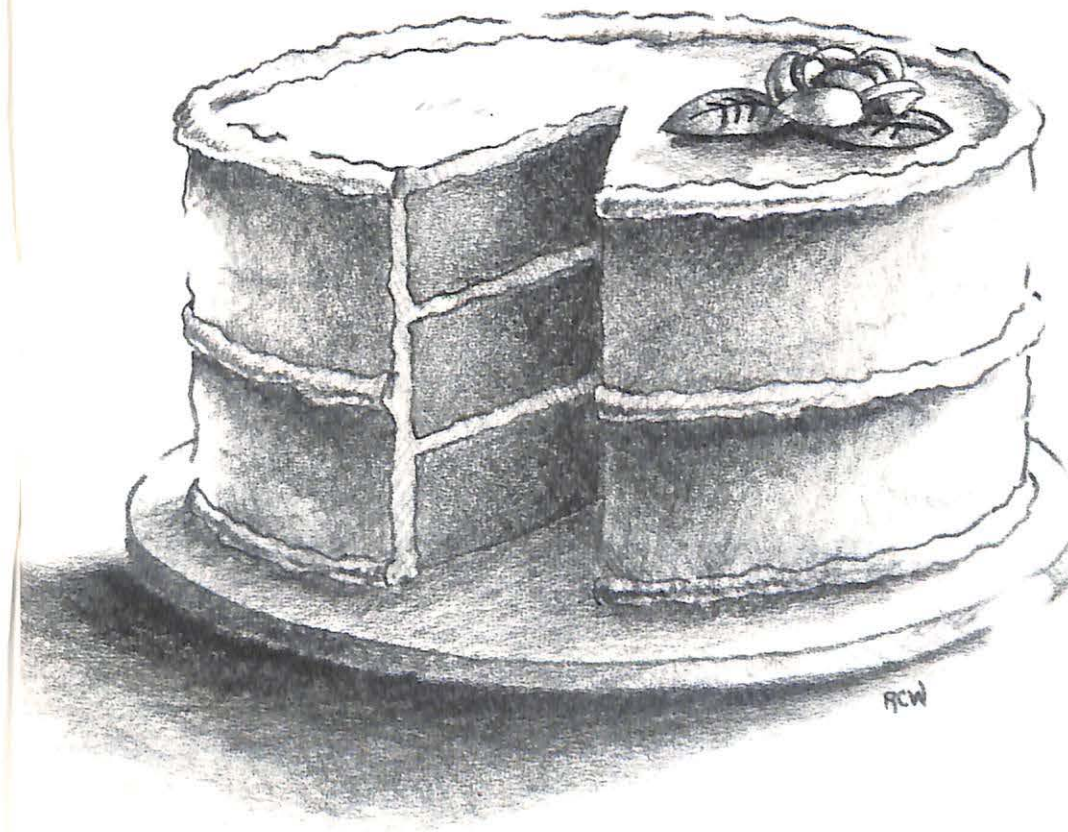
Relatives make up a very small segment of humanity, and often God blesses them as much as us. Our Lord instructs us not to limit our consideration to those we like or to those who will respond in kind. "And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full" (Luke 6:33f NIV).

Friends and strangers have a claim on our resources, too. God expects us to pass along part of what we have; in fact, he gives it to us for that very purpose: "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need" (Eph. 4:28 NIV).

We are to help the non-Christian (regardless of his attitude to the Gospel) and our Christian brother; "therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:10 NIV). Charity and welfare are a central part of Old Testament law and New Testament practice.

Through Moses God gave repeated and detailed instructions to care for the stranger, the widow, the orphan, and the defenseless. The prophets later explained Israel's recurring troubles as divine judgments for neglect of those regulations. The early church cared for widows, too, and made special collections for the distressed Jerusalem Christians. Modern missions is as much a story of hospitals, education, and development as of evangelism.

Aside from the improvements of health and welfare which our help provides, such unconditional aid results in praise to God. "Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else" (II Cor. 9:13 NIV; compare Matt. 5:16.)



Christian Ministries

You are responsible to support the ministries that God uses to help you spiritually; that means your local church, first and foremost. Any ministry should be supported by its beneficiaries and adherents, not by soliciting from those with no stake in what is done. Likewise, the outreach ministries, distant and local, which God lays on your heart through denominational association and personal contacts are possible obligations he wants you to consider. Prayerful discretion is necessary to select among the legitimate concerns presented to us.

In our giving for Christian ministries, we must be aware that the cost of ministry is primarily for personnel; in economists' language, the church is "labor intensive" rather than product oriented. The missionary doctor and his equipment cost much more than the medicines and supplies, which the patients actually receive. Pastors' salaries comprise a high percentage of local church budgets. Just because living is expensive, we must expect that a large part of giving to ministries supports people to do God's service. "The Lord has commanded that those who preach the gospel should receive their living from the gospel" (I Cor. 9:14 NIV).

Money is to spend; property is to use, either now or later. But it is sin to use it only for oneself, or even only for our loved ones. Giving it away is good for others; it relieves their needs—material and spiritual. This is a needy world; we have needy brothers; those who minister for Christ need our help.

Giving it away is good for us; it "mortifies" the old nature. If there "isn't enough to share" beyond your family, then it is likely that you are wasting your wealth foolishly or using your resources selfishly. God has arranged things so you need to give away unconditionally some part of what he gives to you.

Above all, giving it away is good for God. It expresses thanks and faith. Even more, it results in praise to him from those whose lives are better because of our gifts.

Giving is living on target. Cake (or peanut butter sandwiches) is for sharing, not for keeping. □



WHAT IS FREEDOM

BUT CHOICE?

Freedom of Expression

RELIGIOUS LIBERTY DAY
JUNE 1982

Baptist Joint Committee on Public Affairs Washington DC

What is Freedom? The Danger of Censorship

By Gerhard Claas

Visitors to Christian churches in Eastern Europe, upon their return, report enthusiastically of the exciting life of these churches, of overcrowded buildings, impressive growth and a great hunger for the Word of God. Official statements and news releases in eastern papers and the media are quick to refer to religious freedom as guaranteed by law and experienced by western visitors.

In contrast there are reports from immigrants and publications of the western press that talk of imprisonment of Christians, closing of churches, dissolution of congregations and heavy restrictions on religious freedom.

Who is right? Is the truth somewhere in the middle between these two sides? Are the conditions different from place to place? Do western visitors get to see only the bright side?

Is there freedom of religion in socialist countries? In order to answer that question one has to realize that East and West speak two different languages, i.e. terms such as freedom and freedom of religion have a different connotation.

The Western Concept of Freedom

The classic concept of the four sides of freedom in the West has been best described by President Franklin D. Roosevelt: "Freedom from want of any kind; freedom from fear, freedom of expression and freedom of religious practice."

Dr. Gerhard Claas is General Secretary of the Baptist World Alliance, with headquarters in Washington, DC.

This individual freedom is almost without limitation as far as it is understood as protecting and promoting life. On the other hand, this kind of freedom has the innate danger of exaggerated individualism.

In the realm of the church, it will show the following negative results:

- Private persons, often with special teachings of their own, establish independent churches.
- Church members easily change churches or denominations for various possible or impossible reasons.
- All pastors have access to the commercial media, and often this is being misused for solicitation of funds.

Baptists, just as many other Christians, understand the term freedom of religion always in connection with the principle of separation of church and state. The church, therefore, gives up the privilege of exercising power, i.e. to direct or exert undue influence on the state. Accordingly the state has no right to control or determine the life of the church or its laws.

In doing so, the church forfeits financial support from the state, even though it is undeniable that the churches in the western world are enjoying remarkable privileges.

The Social Freedom

According to Leninist-Marxist understanding, freedom is the free space of life granted to a society, who together fills and shapes it to its own benefit. The society is the people (the folk society) represented through the "people's party" in accordance with the "people's government." These representatives of the people determine the borders of and the activities within the living space—and "the party is always right."

Each citizen is supposed to submit himself to the will of the people and blend with the society. Practice of religion is being granted to the citizens, but this is strictly a private matter and therefore, has to operate within the frame of existing laws.

Based on this concept, the

(Continued on next page)

churches in socialist countries have to deal with the following consequences:

- 1) All are equal before the law. Churches do not have any special privileges, and no state church—be it ever so large—receives preferred treatment over the small minority churches.
- 2) Churches, as well as members, need to register. Worship services can be held only in those facilities and at those times as permitted by the state.
- 3) The practice of religion is limited to holding worship services. Any form of social involvement is reserved only to the state. Thus with a few exceptions, the churches are not engaged in social ministries. The responsibility for education is granted to the parents, but the state carries the final authority. The churches, therefore, are not supposed to work with children and youth. In some countries even church membership can happen only after reaching the age of eighteen.
- 4) Religion is a private matter. For this reason Christians are

not permitted to propagate their faith (missions, evangelism). Atheistic propaganda is in the interest of the people, while any other form of promotion is outlawed.

Just as the individual has to submit to society, even so the church has to be subject to the control of the state, attempting to contribute to the well-being of the community.

There are many resulting consequences: A number of pastors and their wives have secular employment. They serve the churches voluntarily along with their regular job. Other pastors work in the churches in a full-time capacity, but need a license to preach. Members of the church leadership are elected by delegates from their own churches, but they need the approval of the state. The church budget is controlled by the state; so are the interchurch and international contracts of each church.

The Danger of Misjudgments and Accusations

Whoever moves within the existing laws enjoys freedom of religion even in socialist countries, which we in the West would call the "freedom to assemble." Christians and Christian churches who have determined to be a part of the socialist society, in spite of the imposed limitations, therefore on one hand work together with the state, and on the other hand enjoy the protection of the state as well as a certain amount of support (permission to build churches, printing or importing of Bibles and hymnbooks,

granting of conferences and overseas contacts).

Those who cannot settle for the limitations imposed upon the church, who stand firm against the idea that being a Christian is strictly a private affair, and who claim greater freedom for themselves, will constantly come into conflict with the law and will risk prosecution.

How then does the responsible Christian arrive at a decision? There can be no one answer. One person will use the freedom granted to him by law to his best advantage. The other will fight for a wider measure of freedom and will bear the resulting consequences. Important is that each of them will make a personal decision before God without judging the brother who may have made a different decision.

An incident from the times of Franco-Spain may serve as an illustration. I knew of a Spanish pastor who served his Baptist church for many years within the following restrictions:

- a) Worship services were to be held only at certain hours in a building that outwardly was not to be recognized as a church.
- b) Worship services were allowed only behind closed doors and windows and without use of musical instruments.
- c) No evangelistic efforts and civic ministry in any form including the invitation of friends to attend the church services.

In spite of these restrictions, the church grew continuously. His successor did not live by these rules but broke one after the other. However, as a result he could not serve his church very long. A few weeks after his arrival the police shut down the meeting house and the congregation was forbidden to assemble.

Who had acted properly? May God prevent us from passing judgment. □

Isaac Backus and the Baptist Struggle for Religious Liberty

by Stanley J. Grenz

For more than a century, the Baptists of North America have been part of the religious establishment. Many within the denomination, never having experienced adverse religious circumstances, find it difficult to picture their Baptist forefathers as despised, persecuted sectarians, struggling to gain respectability and religious liberty. Perhaps this explains why many today are blindly supportive of current attempts to promote religion through legislation and to deny religious liberty to newer sectarians.

The situation was different, however, during the seventeenth and eighteenth centuries, for at that time, the Baptists stood at the forefront in the struggle for disestablishment and for religious liberty for all. The success of their struggles in those centuries was in part due to the commitment and untiring zeal of certain key Baptist leaders whom God raised up at certain crucial points. No leader played a more important role in eighteenth century America than an uneducated New England preacher name Isaac Backus.

Backus was born on a Connecticut farm in 1724. His parents were nominal Christians until 1741 when the Great Awakening reached the neighboring town of Norwich in the person of James Davenport. Many people including Isaac's recently widowed and severely depressed mother experienced revival, and Backus, impressed by what had occurred in the lives of others, desired to experience conversion. The longed-for event occurred as the teenager was alone working in the field. Five years later came a second divine

encounter when young Isaac, again alone in the country, received an "internal call" to preach the gospel.

Explosive Issue of Religious Liberty Reignited

The revival, which was sweeping New England and which had profoundly altered the Backus household, was not universally welcomed. Rather, divided opinion

God had not called Baptists merely to settle down as a respected denomination among the American churches, but rather to continue to champion the cause for which they had fought for two centuries, the cause of religious liberty for all.

concerning the Awakening was causing deep splits within the established, state-supported churches, as the revived (or New Lights as they were called), sensing that they could no longer worship in congregations which questioned what they saw as God's work, began meeting separately, earning for themselves the scandalous name of Separates.

These Separates then began to question the fairness of the law which required them to continue to pay religious taxes to the established churches which they had recently abandoned as apostate. In this way, the explosive issue of religious liberty, which had laid dormant for several decades, was reignited.

It was not long before Backus learned firsthand the significance of this issue. In Norwich he had sided with the New Lights. Less than one year after experiencing his call to the ministry, he visited John Paine, Separate leader who had been jailed

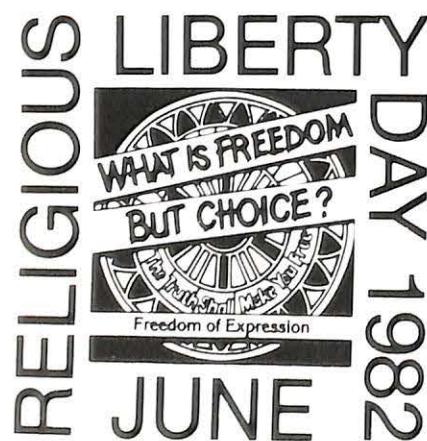
for preaching without proper credentials. Then in 1748, he became the pastor of a Separate congregation in strife-torn Titicut, Massachusetts.

The presence of Backus and his church was not generally welcomed in this township, and soon after his coming, a tax was levied on all residents for the completion of the meeting house for the established church. The Separates, of course, saw no reason for paying the tax, and their refusal to do so brought in the civil government.

Many in the congregation were imprisoned. Backus himself only narrowly escaped this fate—someone paid the tax for him.

These experiences brought the young preacher into the Separates' struggle to gain for themselves the same exemption status which had been granted earlier to the older New England dissenting groups: the Anglicans, Quakers, and Baptists. Taking charge of the situation, Backus gathered signatures on a petition he had outlined to the Massachusetts legislature, in which the Separates requested exemption based on their God-given, unalienable right to worship according to the dictates of personal conscience.

(Continued on next page)



Dr. Stanley J. Grenz is assistant professor of theology at North American Baptist Seminary, Sioux Falls, SD.

Separatists Move to Immersionist Position

The petition failed to alleviate the taxation problem. Backus, however, was forced to give up the fight, since his energies were preempted by a more pressing issue which had invaded the Separates' ranks—immersion. After a two-year personal struggle with this question which struck at the heart of the Puritan theology he had accepted, Backus abandoned infant baptism and was immersed on August 22, 1951.

Nevertheless, for several years he attempted to maintain an open communion congregation, an attempt which finally came to an end in 1756, when he resigned his position. He then formed an immersionist church in adjacent Middleboro, Massachusetts, a step which many other Separates were likewise taking. Backus was now ready to engage again in the struggle for religious liberty.

Government Reluctant To Grant Tax Exemption

The movement of Separates to the immersionist position triggered another legal crisis. Doctrinally, these churches were Baptist and thus were entitled to the same dissident status as the older Baptist churches. But since they lacked organizational affiliation with the older group, and since their motivation in making this doctrinal change was suspected to be purely economic, the government was reluctant to exempt them from religious taxation.

To assist these new churches in their changed situation, The Warren Association was formed in 1767, under which auspices Backus worked during the remainder of his life. A grievance committee was ap-

pointed in 1769 to collect the complaints of the churches concerning unfair exemption practices, to draft a suitable petition, and to present both the petition and the evidence of injustice to the Massachusetts legislature. The petition, drafted largely by Backus, spoke of taxation without representation and liberty of conscience as a natural right.

Yet the legislature remained unmoved. The lack of progress on this issue led to a turning-point in Backus' thinking. He came to see that only total disestablishment; that is, the separation of church and state, would give the Baptists what he saw as their natural, legal and Christian rights.

Only total disestablishment; that is, the separation of church and state, would give the Baptists what he saw as their natural, legal and Christian rights.

At this time, 1772-1773, Backus' outlook on the issue of religious liberty came to maturity. God had appointed two kinds of government: the civil and the ecclesiastical, which ought never to be "confounded together." The enactment of ecclesiastical laws by the Massachusetts legislature amounted to a violation of this principle and thereby constituted a usurpation by the government of Christ's power and sovereignty as the sole Lord of the Church.

For this reason, the Middleboro minister concluded, the union of church and state in New England must be broken if America is to become a truly Christian land. And further, in a situation in which the governments are confounded together, such as in New England, the Christian has the right to disobey. Based on these conclusions Backus suggested to the Warren Association in September 1773, a new tactic, civil disobedience—the Baptists should refuse to file the exemption certificates required each year by the government.

Non-compliance, however, was costly. It gave the government the

legal right to collect the religious tax from those who failed to file the proper certificate. Not all Baptists, therefore, were willing to go that far. But some did follow Backus' suggestion. For them this meant the loss of property as their furniture and livestock were auctioned at low prices to pay the religious tax and even loss of liberty as they were sent to jail. In this way, the struggle continued for a decade until in the 1780s, it was shifted to the courts.

In 1785 two landmark court decisions had altered the situation. Religious taxation had not been eliminated, but because of the work of the Baptists, a climate of brand acceptance and toleration of the denomination had been created in New England. Many Baptist churches had meanwhile forsaken the struggle for religious liberty through compliance with current laws: They paid the religious tax and then filed suit to have their taxes go to their own minister.

At the meeting of the Warren Association in 1788, Backus suggested a renewal of the struggle for disestablishment. The Baptist body, out of deference to the aging warrior, appointed a committee to take up the matter at their own discretion, and the Middleboro preacher was presented with a new challenge—a journey to the Southern states to aid in a revival which had begun there. The interests of the New England Baptists, who were beginning to take their place among the American churches, had shifted away from sectarian struggles.

Backus died on November 24, 1806, at the age of 82. Partly due to his efforts, the United States Constitution included a bill of rights guaranteeing religious liberty and forbidding Congress from establishing a national religion. But disestablishment in Massachusetts did not come during his lifetime. Religious taxation ended 27 years later, and only after the Baptists, led by John Leland, came to realize anew that God had not called them merely to settle down as a respected denomination among the American churches, but rather to continue to champion the cause for which they had fought for two centuries, the cause of religious liberty for all. □

God's Single People— Growing Through Sharing

 by Ken Marek

John Howard Yoder, a Mennonite theologian, stated, "It needs to be taught as normative Christian truth that singleness is the first normal state for every Christian. Marriage is not wrong, and existing marriages are to be nurtured. Yet there exists no Christian imperative to become married as soon as one can or to prefer marriage over singleness as a more whole or wholesome situation."

The theme for this year's program for single adults at the N.A.B. Triennial Conference is, "God's Single People—Growing Through Sharing." The program will focus on how single adults can discover and use all their gifts and talents to the glory of God, and develop a sense of "Christian intimacy" which must begin with friendship, not marriage.

Christ calls all Christians to friendship, but not all to marriage. As Paul Hinnesbusch, in "Friendship and the Lord," states: "As persons, we are made for love, we are made for friendship and communion; for a person is complete only in loving relationships with others. Intimacy is the need to be known, being fully at home with someone. Home is not a place. It is where I am fully known and loved and received just as I am . . . Only trusted love can give such intimacy."

Although a variety of individuals are included under the rubric of single adults, i.e., never married, divorced, widowed, and each has unique and special needs, it is felt that fulfillment for individuals comes as they become less self-centered and more other-centered. This is not to say that one

completely rejects or denies their own needs.

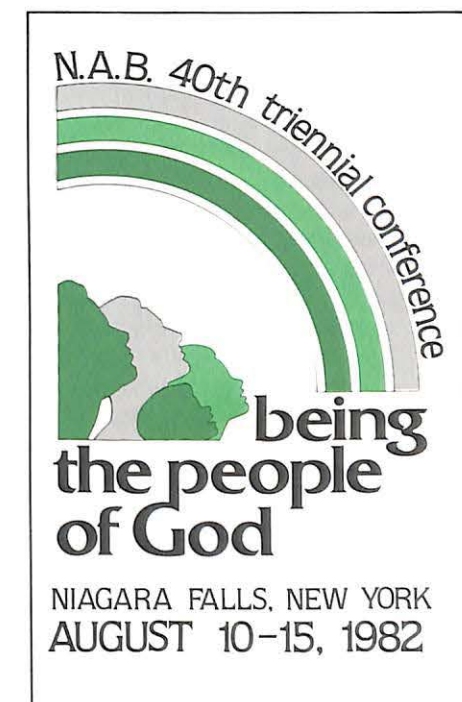
Interestingly enough, one's own needs begin to be met, and one experiences a tremendous sense of fulfillment as one begins to faithfully exercise his or her God-given abilities to serve others. No doubt as we begin to share our own perceptions around this theme, a sense of community and fellowship as well as closeness will develop, as well as a sense of personhood.

The program for single adults will be very flexible this year, allowing individuals to take full advantage of the Conference activities as well as the sights in the surrounding area. There will be a single's booth at the Convention Center where individuals can be informed of any single's activities that may be organized for a particular day. There will be a number of planned events throughout the week that will be specifically geared for the singles. This includes an opening get-together on the first evening, a featured speaker—Margaret Clarkson, noted author and lecturer—a number of breakfast meetings and a closing party.

Arrangements will have been made for single adults to be accommodated in a central location, a few blocks walking distance from the Convention Center. It is hoped that this will provide greater opportunities for the singles to get acquainted and to plan activities together.

We, as the Singles' Committee, are looking forward to this year's conference with great anticipation. We are hoping that many of the

single adults will be encouraged to participate, not only as participants but also as volunteers at our booth and as leaders and organizers of activities. Any interested single adults are encouraged to contact Ken Marek, chairman of the singles' committee, for further information. □



Ken Marek of Burlington, ON, is chairman of the special programming for singles at the N.A.B. Triennial Conference, Niagara Falls, NY, Aug. 10-15, 1982.

Statement of Beliefs of the North American Baptist Conference

After a two-year process of development, this statement of beliefs was adopted by the North American Baptist Conference Baptist Beliefs Committee on March 5-6, 1982, for recommendation to the General Council June 10-12, 1982, and the Triennial Conference delegates August 10-15, 1982, at Niagara Falls, New York.

PREFACE

Baptists, since their beginnings, repeatedly have composed confessions which expressed the doctrinal consensus among related churches. In principle, however, Baptists always have insisted that no statement of faith can be considered creedally binding even upon concurring congregations. The purpose of their doctrinal summaries was to explain to other Christians and to the larger society what Baptists believed and practiced. Within and among Baptist churches, statements of faith also provided a standard for instruction, counsel and fellowship.

We, as North American Baptists, presently feel the need to state more fully our Baptist understanding of the Christian faith. The purpose that guided us in writing and the use that we intend for this declaration are

1. To further the sense of identity and the spirit of unity within our North American Baptist Conference by declaring our common doctrinal understandings;
2. To provide a basis for doctrinal instruction within our Conference;
3. To provide a basis for doctrinal discussions in the hiring of Conference personnel;
4. To serve as a reference point when opinions differ;
5. To provide a basis for doctrinal discussion in admitting new churches and new pastors into our various associations;
6. To provide a doctrinal guide for new churches; and
7. To give a doctrinal witness beyond our Conference.

In continuity with our immediate

forefathers and the larger fellowship of Baptists throughout history, we seek to practice and propagate by God's grace the following convictions:

1. We believe the Bible is God's Word given by divine inspiration, the record of God's revelation of Himself to humanity (II Timothy 3:16). It is trustworthy, sufficient, without error—the supreme authority and guide for all doctrine and conduct (I Peter 1:23-25; John 17:17; II Timothy 3:16-17). It is the truth by which God brings people into a saving relationship with Himself and leads them to Christian maturity (John 20:31; I John 5:9-12; Matthew 4:4; I Peter 2:2).
2. We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy and love (I Timothy 1:17; Psalm 86:15; Deuteronomy 32:3-4). He exists eternally in three coequal persons who act together in creation, providence and redemption (Genesis 1:26; I Peter 1:2; Hebrews 1:1-3).
 - a. The Father reigns with providential care over all life and history in the created universe; He hears and answers prayer (I Chronicles 29:11-13; Matthew 7:11). He initiated salvation by sending His Son, and He is Father to those who by faith accept His Son as Lord and Savior (I John 4:9-10; John 3:16; John 1:12; Acts 16:31).
 - b. The Son became man, Jesus Christ, who was conceived of the virgin Mary (John 1:14; Matthew 1:18). Being fully God and fully man, He

revealed God through His sinless life, miracles and teaching (John 14:9; Hebrews 4:15; Matthew 4:23-24). He provided salvation through His atoning death in our place and by His bodily resurrection (I Corinthians 15:3-4; II Corinthians 5:21; Romans 4:23-25). He ascended into heaven where He rules over all creation (Philippians 2:5-11). He intercedes for all believers and dwells in them as their everpresent Lord (Romans 8:34; John 14:23).

- c. The Holy Spirit inspired men to write the Scriptures (II Peter 1:21). Through this Word, He convicts individuals of their sinfulness and of the righteousness of Christ, draws them to the Savior, and bears witness to their new birth (James 1:18; John 16:7-11; I Thessalonians 1:5-6; Romans 8:16). At regeneration and conversion, the believer is baptized in the Holy Spirit (I Corinthians 12:13). The Spirit indwells, seals and gives spiritual gifts to all believers for ministry in the church and society (Romans 8:9-11; Ephesians 1:13-14; Romans 12:5-8; I Peter 4:10). He empowers, guides, teaches, fills, sanctifies and produces the fruit of Christlikeness in all who yield to Him (Acts 4:31; Romans 8:14; I Corinthians 2:10-13; Ephesians 5:18; II Thessalonians 2:13; Galatians 5:16, 22-23).
3. We believe God created an order of spiritual beings called angels to serve Him and do His will (Psalm 148:1-5; Colossians 1:16). The holy angels are obedient

spirits ministering to the heirs of salvation and glorifying God (Hebrews 1:6-7, 13-14). Certain angels, called demons, Satan being their chief, through deliberate choice revolted and fell from their exalted position (Revelation 12:7-9). They now tempt individuals to rebel against God (I Timothy 4:1; I Peter 5:8). Their destiny in hell has been sealed by Christ's victory over sin and death (Hebrews 2:14; Revelation 20:10).

4. We believe God created man in His own image to have fellowship with Himself and to be steward over His creation (Genesis 1:26-28). As a result, each person is unique, possesses dignity and is worthy of respect (Psalm 139:13-17). Through the temptation of Satan, Adam chose to disobey God; this brought sin and death to the human race and suffering to all creation (Genesis 3; Romans 5:12-21; 8:22). Therefore, everyone is born with a sinful nature and needs to be reconciled to God (Romans 3:9-18, 23). Satan tempts people to rebel against God, even those who love Him (Ephesians 4:27; II Corinthians 2:11; Matthew 16:23). Nonetheless, everyone is personally responsible to God for thoughts, actions and beliefs and has the right to approach Him directly through Jesus Christ, the only mediator (Romans 14:12; I Timothy 2:5).
5. We believe salvation is redemption by Christ of the whole person from sin and death (II Timothy 1:9-10; I Thessalonians 5:23). It is offered as a free gift by God to all and must be received personally through repentance and faith in Jesus Christ (I Timothy 2:4; Ephesians 2:8-9; Acts 20:21). An individual is united to Christ by the regeneration of the Holy Spirit (Galatians 2:20; Colossians 1:27). As a child of God, the believer is acquitted of all guilt and brought into a new relationship of peace (Romans 5:1). Christians grow as the Holy Spirit enables them to understand and obey the Word of God (II Peter 3:18; Ephesians 4:15; I Thessalonians 3:12).
6. We believe the Church is the

body of which Christ is the head and all who believe in Him are members (Ephesians 1:22-23; Romans 12:4-5). Christians are commanded to be baptized upon profession of faith and to unite with a local church for mutual encouragement and growth in discipleship through worship, nurture, service and the proclamation of the Gospel of Jesus Christ to the world (Acts 2:41-42, 47; Luke 24:45-48). Each church is a self-governing body under the lordship of Christ with all members sharing responsibility (Acts 13:1-3; 14:26-28). The form of government is understood to be congregational (Matthew 18:17; Acts 6:3-6; 15:22-23).

The ordinances of the church are baptism and the Lord's Supper. Baptism is the immersion of a believer in water in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:18-20). It is an act of obedience symbolizing the believer's identification with the death, burial and resurrection of the Savior Jesus Christ (Romans 6:3-5). The Lord's Supper is the partaking of the bread and of the cup by believers together as a continuing memorial of the broken body and shed blood of Christ. It is an act of thankful dedication to Him and serves to unite His people until He returns (I Corinthians 11:23-26).

7. We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God (Genesis 1:27; John 8:32; II Corinthians 3:17; Romans 8:21; Acts 5:29). Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other (Matthew 22:21). Christians should pray for civil leaders, and obey and support government in matters not con-

trary to Scripture (I Timothy 2:1-4; Romans 13:1-7; I Peter 2:13-16). The state should guarantee religious liberty to all persons and groups regardless of their religious preferences, consistent with the common good.

8. We believe Christians, individually and collectively, are salt and light in society (Matthew 5:13-16). In a Christlike spirit, they oppose greed, selfishness and vice; they promote truth, justice and peace; they aid the needy and preserve the dignity of people of all races and conditions (Hebrews 13:5; Luke 9:23; Titus 2:12; Philippians 4:8-9; I John 3:16-17; James 2:1-4).

We affirm the family as the basic unit of society and seek to preserve its integrity and stability (Genesis 2:21-25; Ephesians 6:1-4).

9. We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and the new earth (Ephesians 1:9-10, Revelation 21:1). The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally and visibly in glory according to His promise (Titus 2:13; Revelation 1:7; 3:11; John 14:1-3). The dead will be raised, and Christ will judge mankind in righteousness (John 5:28-29). The unrighteous will be consigned to the everlasting punishment prepared for the devil and his angels (Matthew 25:41, 46; Revelation 20:10). The righteous, in their resurrected and glorified bodies, will receive their reward and dwell forever with the Lord (Philippians 3:20-21; II Corinthians 5:10; I Thessalonians 4:13-18). □

California Youth Is Layman-in-Action in Brazil

by Karen Kaiser

Our mission field in Brazil has greatly benefitted from the presence and work of Mr. Philip Cundall, a young cabinet-maker from Placerville, California. His three months of work here, from mid-November 1981 through mid-February 1982, with the "Laymen-in-Action" program, included a varied assortment of projects.



Phil mounts hardware for door for cook's new sleeping quarters at the State Baptist Camp in Santa Maria.

Phil is the son of the Rev. and Mrs. Dale Cundall (pastor of the Gold Country Baptist Church,

Mrs. Karen Kaiser and her husband Richard are N.A.B. missionaries in Caxias do Sul, Rio Grande do Sul, Brazil.

Shingle Springs, California). Being a "PK" undoubtedly influenced his interest in missions, but probably a greater factor is his personal commitment to Jesus Christ, and the certainty that God has some special plans for his life.

When Phil was 14 years old, he suffered a grave accident: While exploring abandoned gold mines, he

fell headfirst into a hundred-foot shaft. After what everyone considered a miraculous recovery, Phil realized that God had spared his life for a reason; he began to seek the Lord's will.

The "Laymen-in-Action" program provided him with the opportunity to get a first-hand look at the mission field. He came to Brazil to share his skills in woodworking, and "wherever else needed." He did a lot in both these areas.

Repairs in our mission home in Caxias do Sul allowed him to be of service in many ways: Repairing doors, building screens, replacing parquet flooring, and doing cement work and painting. As an aid to several of our churches, he helped

build a pulpit, some podiums, large folding tables, and high chairs to be used at our Baptist Camp.

About half of Phil's stay in Brazil was spent at the State Baptist Camp



Repairing parquet floor in the study of the mission home in Caxias do Sul.

in Santa Maria, where he was involved mostly in repair work, as well as designing and constructing a flag center. The flag center project was made possible by offerings sent in by various North American Baptist churches. In fact, the response was so generous that there is extra money to be applied toward the new camp chapel, planned for construction in early 1983.

Phil gave of himself, and, as the camp director's wife put it, "He made a mark on the camp and the State of Rio Grande do Sul." We also believe that Phil gained much from his time here in Brazil: A taste of missionary life, eye-opening lessons in cultural differences, appreciation and love of the Brazilian people, as well as a new awareness of Christ's Great Commission. We're sure that Brazil has also made its mark on Phil.

Phil plans to study at Biola, with an interest in camping and recreation. Let's thank the Lord for this young man, and pray for his future, which may be on some foreign mission field. □

A Missionary Talks With God . . . by Cherie Lake

Wasn't it yesterday, Lord, or was it the day before? Uncle Jerry took a few of us to a little room and helped us say a prayer to ask you to save us. I, more than eagerly, asked you to take not only my heart but also my life that Sunday morning in September. "I will be anything, do anything, go anywhere you ask, even if it means being a missionary like Florence Miller." How a seven-year-old heart and mind could comprehend such a big endeavor I'll never know.

"What are you going to do when you graduate from high school, Cherie?" With a proud sense of my sacrificial ambition, I say, "I'm going to be a missionary!" Aren't I, Lord?

What do you mean my motives are not pure? But it's such a worthy goal, don't you think? . . . O.K. I will give you time to purify my heart. I will major in music and drama, and after four years, if you still want me on the mission field, I'll go.

Well, Lord, it's been four years, but so many closed doors. Maybe this was my own fanciful dream after all. . . . A singing group? That's sounds exciting! "The Life Action Singers." Three glory-filled years! Lights! Microphones! All-night bus trips, lugging everything I own, everywhere I go . . . UGH! It's time to go home.

After a year and a half in Stevensville, Michigan, my motives should be scrubbed down enough, don't you think?

Cherie Lake is from Lakeshore Baptist Church, Stevensville, MI, and is a short-term missionary in Ikeda, Japan.

I'm really ready now! Anytime you are, Lord, Japan? . . . Really? . . . But that seems so obvious! Don't you want me somewhere a little more obscure? Japan is filled with missionaries already. . . . Ikeda, Osaka? That's where Florence Miller lives, Lord!

September 4, 1981. New sights, new sounds, new smells! . . . Yuk! Tiny streets, eight million people! Quite an adjustment from 2,000. Maybe Stevensville wasn't so bad after all!

After 20 years of begging and pleading for my heart's desire, now I wonder if You've done the right thing by letting me come here, Lord. . . . Oh, I know this is what I wanted, but I really don't feel qualified. Besides a 27-year-old woman is not supposed to be homesick!

I certainly can't sing my way through this one, Lord. . . . You don't want me to? . . . But Lord, didn't you bring me here to help save Japan? . . . You don't want me to do anything? What do you mean?

Oh, You're going to do this? . . . I get it! Your treasure is in earthen vessels, so the power can be of you and not of me. Whew! And I thought I was supposed to come out here and preach the "Word of God"

in a low voice. Well, You go right ahead! I'll be available anytime You want me. Just let me know. But I have a feeling You are going to do more in me than through me!! □



Miss Florence Miller, first N.A.B. missionary to Japan, with Cherie Lake at right.

The Hmong of Sheboygan: An Update

by Darrell W. McKay

"Thank you for telling us about Jesus and for bringing new life," and with those words, 28-year-old Pao Yang expressed his joy after receiving Jesus as Savior. Pao is just one of many Hmong refugees from Laos who have been attending services at Bethel Baptist Church in Sheboygan, WI, for the past year and a half. He is one of 20 who prayed to receive Jesus as Savior last summer and fall.



"Thank you for telling us about Jesus and for bringing new life," says Pao Yang, a Hmong refugee from Laos.

The story of the Hmong in Sheboygan begins a long way from Wisconsin and more than a decade ago when they were recruited to fight on the side of America in the Viet Nam War. Part of the commitment by the United States to them was a haven should they need one.

The Rev. Darrell W. McKay is pastor of Bethel Baptist Church, Sheboygan, WI.

When our troops pulled out of that war-torn region, the Hmong began experiencing persecution at the hands of the communists. Many Hmong fled seeking that promised



Twenty Hmong were baptized on Nov. 29, 1981, and are part of the 23 welcomed into membership on Dec. 6, 1981.

sanctuary where they could live in peace.

For those who were successful in fleeing Laos and crossing the Mekong river, a refugee camp in Thailand became home until sponsors were found to see to their resettlement. For some, the refugee camp would be as far as they would go before disease, wounds, or malnutrition would claim their lives.

For several thousand, the United States would become home. For several hundred, Sheboygan, Wisconsin, would be the place where they would try to put their lives back together and raise their families in peace.

Bethel Begins Ministry to Hmong in 1980

It was in the fall of 1980 that some Hmong began coming to Bethel Baptist Church. It was on their first Sunday with us that we learned of a Hmong family living in a house without heat, without beds

and bedding, and with little in the way of winter clothing or worldly goods of any kind. The Lord moved the hearts of our congregation that day to contribute many items to the

Pao Yang family. Within the next year, to our great delight, not only Pao and his family but also 20 Hmong prayed to receive Jesus as Savior. Twenty-three have been welcomed into membership at Bethel.

The concept of foreign missions has been made very real to the people of Bethel without having to visit a foreign field. God brought a foreign mission field half-way around the world. He placed the people right inside our sanctuary. It has been our joy to minister to them in many ways, including spiritually.

As our church Moderator and Deacon Board member, Gary Lynch, says, "I have been blessed with new friends! They value freedom; they are strangers to vanity; they are resilient from the tempering of much suffering, and they are beautifully open to God's word and the wooing of his Holy Spirit. I am richer and happier because of the time I've been able to spend with the Hmong."

From the beginning, the Lord made it fairly easy for us to share

his Word with the Hmong, for he brought to us one who knew both Jesus as Savior and the English



Soua Dao Yang, interpreter for the adult Hmong Sunday School class says, "Please pray for the Hmong people in Sheboygan that everyone will receive Jesus."

language. Thus we had a capable interpreter for the special Sunday School class established for the adult Hmong.

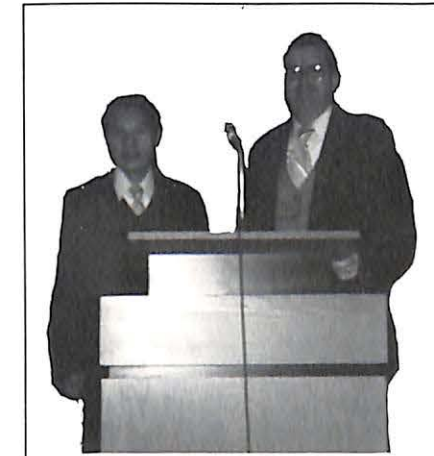
The interpreter, Soua Dao Yang, has a great burden for his fellow Hmong. He comments, "I enjoy the church very much because of the teaching my people receive from the Bible. I want all my people to learn the gospel and receive Jesus as their Savior. The people of Bethel have been very kind in helping to meet the needs of the Hmong. We enjoy being a part of the Bethel family, worshipping and serving God together. I would like to ask every Christian to please pray for the Hmong people in Sheboygan that everyone will receive Jesus."

The Hmong children attend existing Sunday School classes at Bethel because they are enrolled in the public schools here and are learning the English language. This places a challenge upon our Sunday School teachers to meet the needs of our own children and the Hmong at the same time.

The extra responsibility has brought with it extra blessings as well. The primary Sunday School teacher at Bethel is Mrs. Rosa Soliz, who states, "It has been a real joy having Hmong children in my class. Most of them seem eager to learn about the Lord Jesus Christ. At first, these children were very shy to answer questions. I think only

because of the language barrier. I noticed as soon as their English got better they seemed more willing to answer questions. I've even had a few children raise their hands voluntarily. They love to sing praises unto the Lord. The American children in my class are very helpful and thoughtful of these children. I stress the fact that Jesus loves the little children of the world, red, yellow, black, white; we are all precious in his sight. I just praise God for sending these children to us, to teach them his Word."

In the summer of 1981, Nao Tou Yang, an uncle of Soua Dao Yang, came to Bethel. With his help, we



Nao Tou Yang (left) serves as translator for Pastor McKay (right) for both the Hmong worship service as well as for an adult Hmong Sunday School class.

began a special Hmong worship service at 8:30 a.m. preceding the Sunday School hour. Darrell McKay, pastor of Bethel, preaches, and Nao Tou Yang interprets, while at the same time Judy McKay, wife of Pastor McKay, conducts a children's church for the Hmong children. The highest attendance for these services has been 91 thus far. The Hmong of Bethel are involved in the life of the church by attending special services, contributing to pot-luck meals, working around the church building, and being present at our annual meeting. The children are involved with our Awana program.

The Lord led us to sponsor a family last year. That experience has been very rewarding.

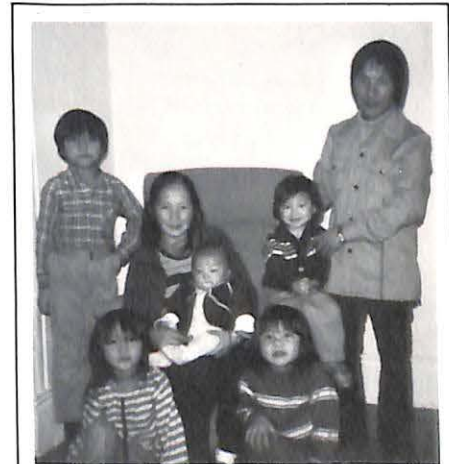
Our sponsored man, Lor Pao

Lee, says of his being here, "I am grateful to the people of Bethel for sponsoring my family and for helping us to get settled in Sheboygan. We are thankful for our new life in the United States. I hope my family will not have to suffer war anymore. We are very happy to be at Bethel Baptist Church because here we have learned about Jesus and what he did for us."

To those of our North American Baptist brethren who have been supporting this ministry in prayer since a previous article appeared in the *Baptist Herald* (February 1981), we say, "Thank you." Please continue to uphold us in prayer as "the fields are white unto harvest."

Already others have "come forward" indicating a faith in Jesus Christ and a desire to join the 23 who have become members of Bethel. They are involved in a pastor's class to prepare them for baptism and church membership.

As you pray with us, join us also in singing the new song of Revelation 5:9, which has taken on a very real meaning for us, "Worthy art Thou . . . for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation." □



"I am grateful to the people of Bethel for sponsoring my family . . . We are thankful for our new life in America. I hope my family will not have to suffer war anymore. . . . We are happy . . . we have learned about Jesus . . ."



(Clockwise from top left) Awana leader Martha Mueller listens as Tong Kou Yang recites an assignment.

Twelve-year-old Chia Lee recites Bible verses from memory.

Zoua, Fong, and Tong Yang with their 14 other classmates listen as Sunday School teacher Rosa Soliz shares the Bible lesson.

Eleven of the 28 children present at the Awana Club with Hmong.

Thirteen-year-old Pam Yang at Awana.

Fleischmann Memorial Baptist Church Ministering in the Inner-City

by Dennis M. Schultz

A church songleader frequently asks just the women or just the men to sing one verse of a hymn. But it is quite unusual to have the third stanza sung in Kymer, the language of Cambodian refugees who have recently arrived in the U.S.A.

Such was the case recently at the Baptism of Sithan Sok at Fleischmann Memorial Baptist Church. Prior to his baptism, songleader Lou Pronnicki announced that the third stanza of "On Christ the Solid Rock" would be sung in Kymer by members of the Cambodian congregation. Sithan had earlier given his testimony of faith in Jesus Christ to the church body with interpretive assistance of Chuck Vuolo, Fleischmann's Cambodian worker.

Through the last few years, Fleischmann, the oldest North American Baptist Conference

church, has changed with its congregation and its community. And as the Gospel has been advanced, church members admit that the church's work has just

Some of these biblical attitudes can be seen in Fleischmann's commitment to the Word, worship, becoming all things to all people, and servanthood.



The Fleischmann Memorial Baptist Church building, Ninth and Luzerne, Hunting Park, Philadelphia, PA. This oldest N.A.B. church has arrived . . . at the beginning!

Dennis M. Schultz, a member of Fleischmann Memorial Baptist Church, is assistant to the executive director of Evangelical Ministries, Inc., Philadelphia, PA.

begun to reach its North Philadelphia neighborhood. As Pastor James Correnti likes to say, "Fleischmann has arrived . . . at the beginning!"

"Other church leaders sometimes ask us to explain the reasons for God's blessing on the church. As we continue to get to know other church leaders in the city, we have been able to discuss the reasons why God blesses a cross-cultural, inner-city work. Any apparent successes must ultimately be viewed in the light of God's Word," Correnti explains.

"When we think of church growth, we think of those biblical attitudes, which are the result of love for Christ and conformity to him. As God draws growing individuals together into a new consensus, he will bring about, in his own time and by his grace, numerical growth as well," adds Correnti.

Commitment to the Word

The rockbed of any evangelical church is its commitment to the Scriptures. This commitment provides a fountain of strength as the church seeks to present the Gospel message to its community. Whether in the preaching of the Word, teaching, discipling, counseling, or shepherding (however imperfect), Fleischmann is perceived as a church that is rooted in the Bible, always attempting to judge itself by the Word. This has often been noted by first-time visitors who comment about the church's self-conscious attempts to be subject to the Word in all areas.

Obviously in the preaching and teaching ministry, the Word of God occupies its authoritative, central position. This is prominent in the consecutive expositions and thorough explorations of biblical

(Continued on next page)

topics which characterize the preaching and teaching ministry of Fleischmann.

"This proclamation of the Word informs and excites us to praise God

This commitment to the Scriptures has emboldened the church to confront sin in the church even if it would eventually result in church discipline. Such problems con-



Fleischmann's commitment to the Scriptures provides a fountain of strength as the church presents the Gospel to the community. Chuck Vuolo (right) teaches the Cambodian Sunday school class.

for the truths that Christians have held dear through all ages and also moves us toward new applications of Scripture in the world in which we presently live," Correnti said.

Such a cross-cultural, urban ministry is an uncharted path that highly regards tradition without being bound to it; yet is flexible enough to change when the Word so directs, thereby not experimenting on the people of God under the guise of newness.

"In this way we can reach out in new directions yet with spiritual caution be informed by the Word," states Pastor Correnti.

fronted by the Word have been as simple (but lethal) as gossip and as complex as the understanding, training, and choosing of leaders. For in



Pastor James Correnti leads congregation in a Scriptural praise song—singing to the glory of God and memorizing Scripture.

the light of the Scriptures, gossip is exposed as a destructive sin that creates a climate of distrust and competition which eventually undercuts the spirit of a prayer meeting and reduces the communion service to a formality.

According to God's teaching on the selection of leaders, church leaders are not to be seen as volunteers merely filling a quota of positions, but rather, they are to be viewed as shepherds under the Great Shepherd, ultimately accountable unto God.

Worship—Using the Scriptures in Song

This same commitment to the Scriptures had led Fleischmann to use the Scriptures in song. Now, in addition to many of the great, old hymns of the faith, the church is also using many of the newer Scripture praise songs as a major component of Sunday morning worship, and small group discipleship and prayer meetings.

Such songs use the very words of Scripture, especially the Psalms, to sing to the glory of God. The songs also assist church members in memorization of these Bible verses.

Certainly in this area, which includes such a personal expression of Christians, the church has become aware of differing patterns and cultural expressions in the worship of God. This has made the church examine how to give proper honor to varying cultural expressions of men yet give ultimate place to "the heart of God" as outlined in the Scriptures.

All Things to All People

Pastor Correnti likes to point to I Corinthians 9 as a model for ministry that is being followed at Fleischmann. (In verse 22, the Apostle Paul writes, "I have become all things to all men so that by all possible means I might save some" NIV.)

In an effort to become like those of the church's neighborhood, a number of the members have relocated near the church building. One such couple is Bruce and Amy Clutcher. Bruce, a hospital pharmacist, and Amy, a nursing supervisor, together produce enough income to live in one of Philadelphia's more affluent suburbs.

Prior to their wedding, they searched for a home in a suburban area. Then, through consultation with their realtor who was also a Christian, they began to look for a home closer to the church building.

"Our realtor, Roy Hollinger, encouraged us to make up our minds on a residential area," Bruce remembers. "We were committed to the church and began to see that we couldn't bus ourselves in, and then do door-to-door evangelism. So we chose to locate near the church building, and we're glad we did."

Becoming all things to all people also means meeting them on their ground, not on your own "turf." This would be in keeping with the model of Jesus Christ himself—his ministry on earth was not done from outside as an absentee but rather he took upon himself a human body in which to live and minister among us.

Neighborhood block involvement



In an effort to become like those of the church's neighborhood, a number of the members have relocated near the church building.



Becoming all things to all people in evangelism has meant bringing the Gospel to people . . . in Hunting Park (above) and through door-to-door visitation (below).

has been encouraged throughout the church. People participate in street and sidewalk cleanings, gardening programs, open houses, and the like. These neighborhood contacts have often led to more direct interaction with neighbors and eventually to opportunities to verbally present the Good News.

Becoming all things to all people in evangelism has meant bringing the Gospel to people through open-air meetings in Hunting Park, a neighborhood park across from Fleischmann's building, and through door-to-door visitation.

This also is seen in discipleship training as the church moves out beyond the four walls of its building. Community evangelism discipleship group leaders Greg Huston and Barney Swihart have done this through home Bible studies in the book of John.

Rather than just asking people to come to the church building or to a stranger's home, such Bible studies take the Gospel into an individual's home. Through such means Fleischmann has begun to distinguish itself from the cults that often "blitz" an area without becoming involved in the life of the community.

Servanthood—the Right to Minister to People

Another major attitude that

(Continued on next page)



Fleischmann is attempting to incorporate into its body life is that of servanthood. For Christians, this servanthood starts with leaders, seen in the priority of the diaconate ministries in the church. The right to minister to people is demonstrated in serving them, following the example of Christ. This wholistic viewpoint has led members of Fleischmann into many life-restructuring ministries.

For one Puerto Rican couple, counseling led to development of a biblical marriage and family pattern. The couple was then married in the church. There followed assistance in getting off the welfare roles and into a productive job situation—all through the love and concern of church members. Help for single mothers (burdened by the entire responsibility of parenting children they were only half responsible for producing) and family financial

planning are two other desperate needs that involve the efforts of church members.

The most graphic representation of the church's servant attitude may



The most graphic representation of the church's servant attitude may well be the Reborn Thrift Shop paid for by members and friends of Fleischmann. The shop offers second-hand and donated new clothing and household items for resale.

well be the Reborn Thrift Shop. Paid for in cash by members and friends of Fleischmann, the thrift store offers second-hand and donated new clothing and household items for resale in the church's relatively poor neighborhood.

In addition to the church's formal outreach, seen in community evangelism, counseling, and Cambodian ministry, this servant attitude is encouraged among the entire congregation. Recently, the church's building was used as the meeting place for the city's regional community meeting.

A more intimate example includes the opening of a member's home (the parsonage, in this case) for a PTA meeting. Church members learned a little more about how one family views the community when one of the neighborhood mothers returned the next day to retrieve her

switchblade knife. A gift from her husband, she had dropped the knife at the meeting. She considered it "necessary protection" for walking the Hunting Park streets alone.

Though many members of Fleischmann have moved out of the Hunting Park area and have subsequently joined other churches, the renewed direction of ministry to the community is being heartily welcomed by veteran laborers who have remained in the church. A number of members at the N.A.B. Retirement Residence are still vitally interested in Fleischmann's ministry and, according to residence administrator Marion Steinbronn, they support the church with their prayers and their offerings.

For those older members still active in the church services, the same can be said. "My husband and I both are very thrilled about the community ministry of the church," Mrs. Steinbronn says. She adds wisely, "We know that if this didn't happen, we wouldn't have a church today." □

The Church in a Restless World

Scripture—Matthew 5:1-12 by Frank Veninga

For fifteen years or more, the church has experienced a swelling wave of criticism. A seminary alumnus serving in a local church wrote, "The churches of our nation are a mess." He raised the question but gave no solutions, "Who is to blame?—The seminaries, the pastors, the people?" Dr. W. R. Estep of the Southwestern Baptist Theological Seminary opened a series of four lectures to a large group of ministers with these

Dr. Frank Veninga, interim president, North American Baptist Seminary, Sioux Falls, SD, gave this address at the Baptist Church Extension Executives Conference in October 1981 at the N.A.B. Seminary.

opening words, "The church is in trouble." Book after book, article after article, speaker after speaker have spelled out rather vehemently and vocally the afflictions of the church.

Elton Trueblood has said: "The church is looked upon as something to be neither seriously fought nor seriously defended—we spend more on dog food than we spend on foreign missions."

Why the Church Stands Accused

The church stands accused of institutionalism, traditionalism, dogmatism. Many voices proclaim its failure. Pulpit messages are dull; music is uninspiring; programs trite; youth conspicuously absent—conclusion? The church is simply not relevant. And yet, the church stands in a restless world—a world seeking, searching, longing—

spiritually bankrupt and morally anemic. Eric Hoffer, *The Tempter of Our Times*, describes modern America as "an air-conditioned nightmare with lawlessness and crime at an all-time high and morality at an all-time low." A

speaker said in a seminary chapel message, "There is a stillness of life, lack of vitality, an air of stagnancy. The church is the caboose and not the engine." This speaker was a pastor of a large black church.

However, in spite of criticisms, shortcomings and failures, the church has a divine task, an assignment, God-given orders. The church must rise to the challenge of the hour. I am a strong believer in the institutional church. If I were not, I would not have given 20 years of my life to two seminaries involved in the preparation of young people for the church's varied ministries.

The church, which is the body of Christ, will live, but its assumed forms, that is, of the institutional church, may undergo change. The church has something to say to the sociological changes and crises of our day; to the new morality and the sex-crazed generation; to the urbanization of society.

We cannot do it, however, unless we have an *authentic Bible* and evidence as God's people *doctrinal stability*. The church needs both an *authentic pulpit* (Helmut Thielecke) and a *responsible laity* (Elton Trueblood). All of us must more wholeheartedly belong to the Company of the Committed.

The timely and timeless inspiring *Beatitudes* were given by Jesus Christ, the Head of the Church, enabling the disciples to influence and affect the citizens of a restless world. And a restless world it is! An adaptation speaks loudly to the church in this contemporary world.

Blessed is the church that manifests courage for her influence shall be felt.

We need the courage of our Lord who, in spite of opposition and entanglements with the world, was willing to go to a cross. We need the courageous spirit of the early church. Boldly and fearlessly, they followed the Christ they knew and loved.

(Continued on next page)



We need the courage of Martin Luther who said, "Here I stand, I can do no other, so help me God." We need the courage of Dietrich Bonhoeffer who said, "When Christ calls a man, he bids him to die." And he died during the Hitler regime with courageous boldness. Let's lose our timidity and recognize our God-given responsibilities and golden opportunities with greater joy, greater freshness, and greater persuasiveness.

Blessed is the church that is permeated with a spirit of sacrifice, for she shall be blessed indeed.

A selfish and self-centered church can never win a selfish and self-centered world. The church that loses herself in the service of the Lord shall find herself. The early church was anxious to give and not to receive. The church, being more than a steepled building on the corner, is God's instrument for proclaiming the message of reconciliation and salvation. That salvation is from something: things that distort character; degradation of sin; the anemia of a depleted, disturbed and bewildered life. Salvation to something: a richness of character in Christ; the blossoming of an individual from bluntness to beauty; from crass indifference to godliness; to where the individual is able to say and to sing, "Let the beauty of Jesus be seen in me." How many of us really sacrifice—time, talent, substance—enabling the church to penetrate every segment of society? The church must never become a closed shop for the edification of saints.

Blessed is the church that sounds out the whole word of God, for she shall add unto the church.

We have equated success with numbers, figures, statistics, and the size of the building. The essentials of the Gospel have been forgotten. A minister of a large Presbyterian church said in seminary chapel, "We are rethinking old terminology. Our people don't know the meaning of repentance, regeneration, sanctification, incarnation. We are looking anew at Christ and his terminology." Book reviews and philosophic treatises simply do not suffice. There is no substitute for Jesus and his message.

Blessed is the church shedding her light for her works shall be seen.

The light of the church must shine stronger and brighter than any in the community. The church must be a haven for the weary and heavy-laden. Said Dr. Estep, the seminary lecturer, "The greatest service the church can perform is that of bringing individuals to Jesus Christ."

Elton Trueblood added, "The church, however grand in its ceremonies or vestments, however large its building, is a denial of Christ unless it is affecting the world—in business, government, education, and many other segments of human experience."

Blessed is the church that is consecrated to her Lord, for she shall experience the presence and power of God.

The early Christians consecrated themselves daily to their Lord and their assigned tasks. As a result, "The hand of the Lord was with them; and a great number believed, and turned unto the Lord."

The closer the church is to her Lord, the closer he is to the church. The twentieth century disciple must be consecrated to his Lord, his cause, and his kingdom. He needs to say, "Take my life, and let it be consecrated, Lord, to Thee; take my silver and my gold, not a mite would I withhold."

We dare not become a complacent, chummy, clubbing collection of nice folk. A sort of "smile, boy, smile" attitude or philosophy is dangerous. The greatest problem of the church is the "uncommitted Christian."

Blessed is the church that supports her denomination, for her fellowship shall be enriched.

Now I realize that this is not a popular statement in this day when denominationalism is being downgraded. The church should have a four-fold identification: To the divine Saviour; to the divine Book; to the unredeemed world; and to the denomination. As I am a strong believer in the church, so I am a strong believer in the denomination; although I may not agree with or support every program or policy of the denomination.

E. Y. Mullins, church historian said, "Christian history shows that

the denominational group, insofar as it has been united and strong in a common organization and purpose, has been the most effective means of spreading Christianity."

Denominational support and interest enriches the local church, enlarges its vision, and produces a sense of belonging—belonging to the larger fellowship of believers.

Marcellus Kik states in his book, *Ecumenism and the Evangelical*, "The church of Jesus Christ owes much of its beauty, strength and power to denominationalism; even though it is tinged with human weakness, error, and sin." The efficiency of the denomination can be increased in the enthusiastic and unselfish cooperation of pastor and people.

As Baptists, we belong to the larger fellowship—The Baptist World Alliance. This gives us a worldview of our responsibilities and opportunities.

Charles A. Wells, the Christian cartoonist, whose cartoons appeared regularly in *Missions* and other publications, was the speaker at a local church. In a crowded sanctuary with lights burning low and a spotlight falling upon the easel on the platform, he sketched an interesting cartoon entitled, "Conversation across the centuries."

He drew a circle representing the world. On the one side were the millions of contemporary Christians, well dressed and well fed. On the other side, were the few early Christians, not so well dressed and well fed.

The contemporary Christians reached around the world and asked, "How could you, being so small, influence the world so much?"

Quickly came the reply, "Because our faith was a dynamic, personal experience with the risen Christ." □



Frank Veninga

Old-Fashioned Visitation Prospect Calling

by John Kiemele and Connie Kaiser

Help Wanted: *Concerned Christians, who care about reaching into their community, through the process of old-fashioned visitation. Time, availability, and sensitivity to others' needs required. Encourage someone today.*

"I need a hug," and "Be kind to me, I had a hard day." The world is crying out to the Christian, "Please care for me." Our society seems to have lost the art of caring: The fine art of simply taking time, sitting down to visit and listening to a person. As we have called on people, there seems to be a need for caring

from church people, who possess the total source of life in Christ.

Through a seminar titled "Prospect Calling," "New Day" focuses on visitation. Prospect calling is simply visiting people, who have had contact with the church or the people of the church.

Prospects are placed in two different categories. To the Christian, the world has prospects. The individual, who has expressed an interest in the church, is a prospect.

"Where do I, as one person, begin in this type of visitation?"

As Christians, we desire to reach all people, but that is a bit difficult for one person.

For a moment, let us look at our

community as a harvest field. When the farmer begins to harvest, he takes the field that is ripe. It is the same with people; we concentrate on those who are open to the gospel or, in other words, ready to be harvested.

One of the ways people are going to be harvested is through plain, simple visitation. Visitation is the old-fashioned caring process in which people will be drawn to Christ. This is a vital factor, which will cause churches to grow. People will be drawn to a church where they feel accepted and loved.

Prospect calling becomes productive when churches take the initiative to reach out to others through the process of visitation. □

A Spiritual Round-up in Texas

by John Kiemele and Connie Kaiser

Walk into a Texas western and see cacti silhouetted by the descending sun, tumbleweeds gently rolling along with the breeze, brahma bulls or longhorns meandering across sage and bush, an armadillo finding its way through a patch of bluebonnets, and buzzards looming overhead.

"New Day" found this literary picture to be true, or partly true, as they spent six weeks of their tour in the "Lone Star" state of the U.S.A. The group of nine Canadians and eight northern-midwest Americans, pleasantly experienced many differences and gained new insights during their time in Texas.

The weather had to have been at the top of the list. The usual heavy winter clothing worn in mid-January and February vanished, giving way to lighter, cooler summer outfits, suiting the warm weather.

Warmth was not only conveyed through the weather but also through the beautiful lives of dedicated Christian people.

The varied foods found a place on the list also: black-eyed peas, veni-

son, grits, barbeques, scrambled eggs with refried beans, gallons and gallons of iced tea, and "finger-lickin' good" fried chicken.

Many awesome, natural sights were seen along the way, but more impressive by far were the places that depict man exercising his ingenuity.

Of these man-made wonders, NASA (National Aeronautics and Space Administration) was really fascinating: The control panels, computers and other technological equipment. It is incredible to think that man is trying to reach the outermost regions of space; yet it doesn't take all the technology of NASA to reach the truest and highest region—the realm of creation's Master.

Another phenomenal feature was the famed Astrodome. To stand in this massive structure of engineering perfection and dynamic proportion brings to mind that God's love is far more perfect, vast and encompassing.

In the middle of modern-day expansion and development, the Alamo, an old Spanish mission, stands as a symbol of Texas heritage. Held within the walls of this structure are memories of bravery and courage, dedication and accomplishment, all to be summed up in a

quotable phrase by Colonel William Barret Travis, a military leader of that day: "Those prepared to give their lives for freedom's cause, come over to me."



Likewise the cross of Christ stands as a symbol of steadfastness, consolation and refuge for the searching souls scarred and afflicted by Satan. A similar appeal comes to Christians as well to be wholly dedicated for the cause of Christ.

It's exciting to see God working among people really dedicated and striving to do his will. The warmth found in their hearts was easily kindled in team members' hearts and has impressed many treasured memories of Texas upon their lives. □

John Kiemele and Connie Kaiser are reporters for the 1981-82 "New Day" team.

Church Extension Project

Coral Springs Church Breaks Ground

by Paul Davis

After four years of prayer and serving in Coral Springs, Florida, we feel that our project is really taking shape. The hope of being able to build is very much in sight. On Sunday, March 28, at 3:00 p.m., we gathered on the church site, three acres in the Cypress Run section, to break ground. This was a thrilling occasion. Our spirits were not dampened in spite of some rain. Present were members of other North American Baptist churches in Boca Raton, folks from North American Baptist churches in the North, as well as our own congregation. We also had the Mayor of Coral Springs, commissioners and pastors from the city in attendance.

We are convinced, with the Lord's leading, this church will have a tremendous outreach in this city. Coral Springs is a new city with a population of more than 40,000. When completed, the section, in which we are, will have 900 homes. Nearby a new section is being opened with 700 lots available for building. Directly across the road, a new section is being developed that has the potential of housing from three to ten thousand persons.

The city is made up largely of families that are young and have children. It's estimated that the population below the age of 18 is 50% of the total.

The Rev. Paul Davis is pastor of Cypress Springs Baptist Church, Coral Springs, FL.

We are very conscious of the need here and are depending on the Lord to enable us to meet this need.

Our Church plans have now been completed, and we are very pleased with them. The building proposed will seat from 200 to 300 persons. There will be five classrooms, a church office, a pastor's study and a kitchen. This type of building, we feel, will offer the greatest amount of use. We will be using the funds the Lord has given in a responsible manner.

We have found that there are many people interested in us, but they are interested in seeing the new building before they join us. We know this building will not be the answer to our growth problems, but it will be a valuable tool to aid in our service.

We thank the Lord for the interest and the involvement of the North American Baptist Conference. We praise Him for what has been accomplished and what will be done.

We are aware of the word in Psalm 127:1: "Unless the Lord build the house, its builders labor in vain." We are building with his guidance; this is his church, and we praise him for those he has led to help us. We continue to need your prayers and investments in C.E.I.F. in order to see all God intends to come to fruition. □

Contributions designated for Cypress Springs Baptist Church should be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



Congregation at groundbreaking ceremony for Cypress Springs Baptist Church.



Rev. Paul Davis



One of the original core members of the congregation, John Machado, breaks ground for the new church.

Church Extension Project

The "First Rays" of Sunrise

By Douglas Bittle

It all started that fall October day in 1981 when the moving van from Madison, South Dakota, pulled up to 108 McDougall Crescent in Red Deer, Alberta. Little did we know what God had in store for the new church extension work in southeast Red Deer and for us who had responded to God's call to this project. Nor did we realize during those first crucial weeks that God was at work preparing certain people to respond to the challenge of starting a new church.

With no mother church initially, and no interested persons of whom we were aware, it was with much leaning on the Lord that canvassing got underway. Four weeks later, on the night of the first scheduled Bible study, three couples and two singles gave us much cause for rejoicing. Week by week, we experienced rich times of fellowship and learning together until on January 24, 1982, we opened the doors for public worship. Enthusiasm filled the air, and a note of triumph was struck as we worshipped together on that eventful day. It was wonderful to have a delegation present on that first worship day from Zion Baptist, Drumheller, our newly acquired "mother." Each new week brings a fresh expectation of what the Lord is going to do.

One of the greatest encouragements has been that the original group that met on that first night is with us today. Each family is very faithful in attendance and stewardship.

One family, in particular, has been an inspiration and challenge to all of us. What a thrill to see the Lord transform Dennis and Roberta Hoffman from an outwardly quiet couple to a dynamic, witness team. A driver for the city transit system, Dennis has literally turned his afternoon-evening shift into a genuine "bus ministry."

Directly due to his sharing, eleven young people and one family have attended one or more of the church functions. But the greatest joy came when two young ladies with

The Rev. Douglas L. Bittle is pastor of Sunrise Baptist Church, Red Deer, AB.

whom Dennis had shared came to know Christ as Savior in January while visiting in our home one day. Connie and Carmen have remained faithful workers and participants in the group.

Not only has Dennis been instrumental in bringing people in but also he has shared his personal testimony at the Alberta Baptist Association, has found public prayer a new joy, and has consented to work with our developing youth program as a Sunday school teacher. He had thought this impossible a few months ago. His life is a continuing challenge to each of the group. If space permitted, we could share the testimonies of all five families and of some of our young people. We thank the Lord for his faithfulness and work in Red Deer.

Our ministry possibilities are great. Red Deer is strategically located mid-way between Alberta's two largest cities, Calgary and Edmonton, and is experiencing rapid growth. Although several evangelical churches minister in this city of 50,000, Sunrise Baptist is located in the newly developing southeast section where we see a living challenge to minister to newcomers. We look forward to what the Lord is going to do through Sunrise Baptist Church in 1982.

It is with expectation that we solicit your prayers on our behalf knowing that God works through them. Pray for the five families and the young people who meet weekly for Bible study, fellowship, and worship. Pray for a land site and for a facility in which to center our activities and worship.

You can help by sending gifts to our N.A.B. Conference Office, or by placing your savings in C.E.I.F., and earmarking them for Sunrise Baptist Church in Red Deer. The time you invest in prayer and the money you invest in giving is an eternal investment in the lives of people. Your true reward is known only by God. Won't you be a Kingdom Builder and co-worker with us as we work to see people come to Christ and grow in him?



Bible study group meets at the Bittle home.



Pastor Doug Bittle shares God's Word in home Bible study.



Even though short of space, Sunday school is a favorite time for children.

WOMAN'S WORLD

Prayer

by June Goodman, Lacey, WA



The hymn writer put it this way: "Prayer is the soul's sincere desire, Uttered or unexpressed."

Prayer is the heart reaching out to God. Prayer is talking with God and listening to God. Prayer is that vital link with God that must not be broken. It is the lifeline of Christian growth.

Prayer is not reciting words of another, nor is it repeating a list. Prayer is never selfish nor does true prayer demand its own way. Prayer is never jealous or unkind. Prayer, true prayer, always seeks what is right and ends with, "not my will, Lord, but your will for my life."

Prayer should be practical and intelligent. It can reach out in faith to heights and depths yet unknown. That faith demands complete obedience to God. How perfect is your love for God? Perfect love casts out all fear. Can you really pray that God's way will be done in your life? Think about it before you answer.

Now go on to learn what helps

prayer, what hinders prayer, and how you can grow in your time with God. Some of us can set aside a certain time and place each day when we can be alone. Others of us will have to use the time on a commuter train where the world can only partially be shut out by a newspaper. Still others will have to take time when driving to

Up the Stairway

by Dorene Walth, WMF president, Citrus Heights, CA



"There is a right time for everything: A time to be born, a time to die. . . ." (Ecclesiastes 3:1-2, LB).

Carlo, our son, told of the exhilaration he felt as he stood in the delivery room and watched his own little daughter take her very first faltering gasps of air to begin breathing.

He described his mixed feelings. The normal joy and excitement was there; yet, he also felt afraid for her . . . leaving the warmth and safety of the womb and entering this big world with its many imperfections.

I compared his awe and excitement to my own experience just two days later. I was at the bedside of my loving mother, grasping her hand as she took her last, uneven gasps of breath and then stopped breathing.

One second she was alive, and the next second she was dead. It was very final. The look of life was suddenly gone, and it was clear that only "clay" was left. Her beautiful spirit had left us in the hospital with only earthly remains to be disposed of.

I had mixed feelings, too. I cried, "Oh, I'm so happy for her!" Yet, I knew I had just lost a confidant and

and from work. Obviously, we will not be able to close our eyes, nor can we shut out the world, but we can use the language of the heart and talk with God. We can also listen to God in these less desirable circumstances. Whatever the situation, do take time to talk with God and listen to what he has to say to you.

Perhaps you have someone who really gives you a bad time, either in jest or for real. That person is hurting. Tell the Lord about it. God knows the problem, but remember to tell God the good points of this particular person. Let prayer change you.

Why should we pray? There are

close friend who had always been there for me. She had left the pain and misery of this imperfect world and had now slipped safely into an eternity of warmth and security with Christ.

Dying seemed to be just as natural to me then as being born. Really, dying should seem as natural to us as the birth of a child. Both are scheduled in God's perfect plan. Still, each event is so individual and personal. Each of us must experience both on the "stairway" God gives us.

I had never watched anyone die before, but that experience helped the grieving process immensely. It also helped take away the fear of death for me.

Carlo's sentiments fit here: "When a Christian dies, it is like the birth of a child . . . that unknown which is on the other side is not something that must be feared because it is a passing into something far better and far more rewarding than anything we have ever known."

I took courage in realizing that my faith in Christ would take away the sting of death for me . . . and that my faith in Christ would soften the fear of bringing this little girl into her new life.

The songwriter summarizes it so well in "My Jesus, I Love Thee." He says, "I'll love Thee in life, I will love Thee in death, and praise Thee as long as Thou lendest me breath; and say when the deathdew lies cold on my brow, If ever I loved Thee, My Jesus, 'tis now."

many reasons. God's Word says inquire of the Lord, call upon the Lord. We are told to keep on praying, to pray at all times, and to pray continually.

Prayer helps us to be forgiven of our sins and to be cleansed. It helps us to overcome temptation. We are to pray so that we will know God's will, to obey him. We are to pray for wisdom and for strength and to love with God's love. Our own love is too weak and inadequate, but God's love is mighty and powerful and performs miracles in the lives of his children.

Giving thanks and praising God is most important in prayer. God wants to hear from our own lips that we love him. How long has it been since you have said, "Oh God, how I love you!" Just as a father likes to hear that he is loved, so our Heavenly

Father wants to hear that he is loved.

Not only is our prayer to have thanks and love and praise in it, but you are to come boldly to the Lord with all of your needs, your hopes, your desires. Be sure to ask for courage to carry out what God asks you to do. You will need this courage to step out in faith.

We are to pray with our whole heart, always remembering to listen, making sure that we ask in the name of Jesus, our Savior. Sometimes we have not because we have not asked. Some prayers are not heard because of sin in our lives. Make sure your own heart is right, cleansed, forgiven, and ready to meet God. God is there. God's power is ready to be released to you and through you. Are you ready? Have you the courage to ask and to do?

Looking Back, Looking Ahead

by Jeanne Quiring, Rochester, NY

As we reflect on the history of the Women's Missionary Fellowship, we cannot help but wonder what it would have been like if we had been among those women who first organized 75 years ago. Ask yourself: "What part would I have played in the beginning of this important ministry?"

Using your imagination, dress yourself up in the era of the early 1900s. Put yourself among a small gathering of Christian women, praying together, working together, maybe rolling bandages, sewing

layettes, preparing kilo boxes, or perhaps opening your home to students at the nearby seminary or writing letters of support to missionaries and students far from their own homes. What would you have done at the start of the history of the W.M.F.?

At the Triennial Conference, in Niagara Falls, NY, in August, you will be able to reminisce through scrapbooks. At the W.M.F. luncheon, you will be able to experience the work of our North American Baptist women during the past 75 years through the presentation of a drama. After you have seen the drama, ask yourself, "What part of our important ministry will I play in the beginning of these next 75 years?"

Attend the Conference. Take part in beginning our new history—our future ministry among women.

W.M.F.—Who Are We?

by LaVerna Mehlhaff, women's work director



We are the women who attend North American Baptist churches in the United States and Canada. We are a part of more than 10,000 women who serve Christ through the local church. As our name states, we are an organization that is concerned with missions; that includes missions on the local level, reaching women who attend our churches, and women and families who live in our neighborhoods who need to hear the gospel of Jesus Christ.

Our interest and concern do not end here but extend to support our church extension churches and our home mission work in Colorado, Texas, and New Jersey. Our outreach ministry also extends to our overseas missions in Cameroon, Nigeria, Brazil, and Japan.

Some of our churches have chosen to use the name, Women's Ministries, to identify their women's organizations. These groups are fulfilling the same outreach ministries at home and overseas as the W.M.S. or the W.M.F.

We are a women's organization which is concerned that a program be planned to meet the needs of the women of today and to achieve our purpose which is

- to unite all our women into a fellowship;
- to provide opportunities for women to grow spiritually through Bible study and prayer;
- to be involved in a vital outreach ministry locally, through our association, and through our Conference.

We want to be obedient to the commission of Christ in Acts 1:8: ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." □

our conference in action

WEDDING ANNIVERSARIES

Mr. and Mrs. Ben Dojahn celebrated their golden wedding anniversary, first with close family and friends on their wedding date, Jan. 16, 1982, and later at a reception with the congregation of the Trinity Baptist Church of Kelowna, BC.



Before coming to Kelowna in 1971, the Dojahns lived for some 40 years in the Millet, AB, district, and were members of the Wiesenthal Baptist Church.

Mr. and Mrs. Albert Alexander were honored at a supper on the occasion of their 50th wedding anniversary by their four children: Albert, Martha, Helen, Frank, and their families and friends on Feb. 6, 1982.



On February 7 they were honored by the church family of Mary Hill Baptist Church of which they are active members. (Pam Kupsch, reporter.)

Mr. and Mrs. Harry and Margaret Tonn celebrated their golden wedding anniversary on Feb. 20, 1982, with 400 guests at the Sunrise Baptist Church in Fair Oaks, CA, where they are co-founders. Their five children: Joachim, Brigitte, Klaus, Wilfried and Edgar and their families were present for the anniversary program and dinner.

Philip and Christina Fauser of Medicine Hat, AB, recently celebrated their 60th wedding anniversary with an open house



at the Haven of Rest. The Fausers are members of the Temple Baptist Church. (G. Grose, reporter.)

ANAHEIM, CA. On Sunday evening, Dec. 27, 1982, the members and friends of Sunkist Baptist Church witnessed the ordination of Pastor Richard Hardy.

The Rev. Aaron Buhler, Harbor Trinity Baptist Church, Costa Mesa, gave the report of the ordination council and also the charge to the church. The Rev. Eugene Stroh, Fountain Valley Baptist Church, gave the charge to the candidate. Dr. Herbert Dickerson, assistant professor of Homiletics, N.A.B. Seminary, gave the message, "What Every Servant of God Must Understand." A reception followed the service.

Rev. Hardy receives a Master of Divinity degree from the North American Baptist Seminary this May. He has served as student assistant pastor under the leadership of the Rev. Leon Bill at Trinity Baptist Church, Sioux Falls, SD.

LEDUC, AB. Four young people (pictured) were baptized by Pastor Franz Schmidt (at right) recently at Temple Baptist Church and welcomed into the fellowship of the church. Three others joined by letters of transfer. It is a joy to see the church grow, and the blessings are from the Lord.



Sixteen persons have joined the church since Pastor Schmidt's ministry began in September 1981. (Mrs. Vi Fleck, reporter.)

YORKTON, SK. God continues to bless Central Baptist Church. Even the intensity of the January weather could not freeze our fellowship. Our spirits were warmed as we shared with five adults who followed the Lord in baptism as well as two adults who joined our fellowship by testimony. The Rev. Del Bertsch is the pastor. (Connie Schroeder, reporter.)

PRINCE RUPERT, BC. Thirteen persons (pictured) were led through the waters of believer's baptism on Jan. 17, 1982, at Bethel First Baptist Church. Included were two men baptized by Roger



Rapske, B.Th., whom he had led to the Lord. The Rev. Terrence J. Jarosch is pastor of the church. Praise the name of Jesus! (Mrs. Terrence Jarosch, reporter.)

RED DEER, AB. The Rev. LeRoy Moser, pastor of Community Baptist Church, baptized 15 persons as the New Year began. "We were all blessed as a



church family and rejoiced with them as they took this step of faith in following Christ's teaching," says Irma Edel, reporter.

NEW YORK, NY. On March 28, 1982, the Baptist Residence for Women of New York City held their 87th annual meeting at the Baptist Residence for Women with the Rev. Wilmer Quiring, Eastern Area minister as speaker.

Mrs. Ella Beck, who has served as president of the Board of Directors for 30 years, was presented with a citation from the Board that read as follows: "Board of Directors of the Baptist Residence for Women of New York City acknowledge with great and heartfelt appreciation and gratitude the 30 years of faithful and dedicated service rendered as President. Matthew 25:11."

Mrs. Beck gave testimony of how the

Lord has led these many years. She will retire as Board president but is serving as board member. (Mrs. John Emr, secretary.)

GACKLE, ND. Grace Baptist Church has been blessed with spiritual blessings during the past months and year. People have been baptized and others, coming to the church through testimony and letters, have also joined the church. The highlight of the year was the salvation and baptism of one of the oldest residents of the Alfred and Gackle communities. Mrs. Bertha Klundt, almost 97 years of age, gave her life to the Lord and followed him in the water of baptism. We praise him for working in our lives, in our church, and community. The Rev. Milton Falkenberg is our pastor.

GEORGE, IA. Dorothy Walker, (pictured) missionary to Ecuador, gave the missionary challenge at the morning service of Central Baptist Church. In the evening, she showed slides of her work in Ecuador. A fellowship luncheon followed



the evening service. The picture shows some of the "Harvest" decorations Elvin Duitsman and Daryl DeWeerd's Sunday school class arranged in the church sanctuary. (Helen Sudenga, reporter.)

XENIA, OH. Community Baptist Church had a special film series each Sunday evening recently titled: "Martin Speaks Out on the Cults." There are 30 million people in the cults, and Professor Martin teaches how to deal with them.

The film series was advertised in the newspaper. Each evening the Church was filled almost to capacity. (Esther Lucius, reporter.)

HUNTER, KS. The Ladies Mission Circle of Bethany Baptist Church observed their 61st anniversary February 17 with their families as guests for an evening service. A film recognizing station HCJB Quito, Equador, on their 50th anniversary was shown.

On March 20, the Rev. Dennis Sigle conducted a soul-winning workshop.

The following week the "New Day" music section presented five evening concerts. On Sunday morning, Ed Weiss of

our conference in action

"New Day" teamed up with our pastor, Dennis Sigle, to make a unique presentation of John 3:16. (Mrs. Robert Wirth, reporter.)

KELOWNA, BC. In addition to providing fellowship for members of the chorus choir, male choir and band members, plus others interested in music, a banquet sponsored by Trinity Baptist Church's music committee provided the opportunity to show special appreciation to Waldemar and Olive Rempel



(pictured). The Rempels have been serving the Lord with their musical ability for many years as well as through holding many other church offices. A special plate was carved for them by Esther Rissanen. They are serving in much the same manner in the Lakeview Heights Church now.

Walter Hait, who has served as music director both in the Grace Church and in Trinity since its inception, was also honored, along with his wife Irene.

The speaker for the evening was Prof. W. Muller, and the North American Baptist College sextette, "Alaythea," provided the special music. (Magdalene Spletzer, reporter.)

JAMESBURG, NJ. The First Baptist Church enjoyed a concert presented by Ted Cornell and Chorale, 35 musicians from all parts of the Metropolitan New York-New Jersey area. The director, Mr. Cornell, is currently an organist/pianist with the Billy Graham Evangelistic Association. God's blessings were felt throughout the entire audience. (Grace J. Epp, reporter.)

WACO, TX. Milton Lippert, faithful music and choir director for more than 25 years at Central Baptist Church, Waco, has retired. This man has done much for the church and for the people. His Easter and Christmas cantatas were beautiful, and his masterly skill of music was shown in all he did.

The last Sunday evening of the old year was dedicated to Milton Lippert. To his

surprise, church members, friends, relatives, and former church members honored him for his outstanding work done with joy and love. Raymond Engelbrecht, on behalf of the Church, presented Milton with a plaque and money gift. (Louise Hoeffner, reporter.)

KYLE, TX. The Women's Missionary Fellowship of Immanuel Baptist Church observed the 85th anniversary of their organization with a dinner at the church for the entire congregation and a number of visitors. Guest speaker was Myrna Goodman who presented interesting slides regarding her work as a nurse in Cameroon, Africa. The Rev. and Mrs. Keith Eitel, pastor, and Myrna Goodman worked together in the Cameroon Mission Field. (Minnie Jo Schmeltekopf, reporter.)

CALGARY, AB. Following the Billy Graham Crusade in Calgary this past summer, 22 people were baptized and welcomed into the fellowship of Thornhill Baptist Church. The crusade had a signifi-



cant impact on the church and the momentum of such a crusade continues. Pastor Sieg Koslowski is pictured on the far left. (Jan E. Bray, reporter.)

EDMONTON, AB. An ordination council, comprised of 37 delegates from 14 N.A.B. Edmonton area churches, met at Central Baptist Church on Jan. 30, 1982, to consider the Statement of Faith and Call to the Ministry of Pastor Terry Fossen. The Rev. Ron Berg was elected chairman of the council. Pastor Neil Strohschein served as clerk. After hearing Pastor Fossen's presentation and examining him on it, the council voted unanimously to recommend to Central Baptist Church to proceed with the ordination of Pastor Terry Fossen.

The ordination service was held on February 7. The Rev. Willy Muller, N.A.B. College, gave the ordination sermon. The Rev. Isador Faszer, Alberta Area minister, presented the charge to the candidate and to the Church. The Rev. Herman Effa, senior pastor at Central, offered the prayer.

The Rev. Terry Fossen is the minister of youth and outreach at Central Baptist Church. (Neil G. Strohschein, council clerk.)

our conference in action

DRAKE, ND. A surprise dinner in honor of the Rev. and Mrs. Vernon Schneider was held to commemorate two years of their service to Rosenfeld Baptist Church.



Following the Sunday school picnic at Strawberry Lake, two young people were baptized by Pastor Schneider. The following Sunday those two plus two more persons were received into the church. The Lord is working among us.

Many blessings were ours attending the Women's Retreat and Men's Advance at Crystal Springs Youth Camp as well as hearing and seeing the Cameroon Choristers at a neighboring church. (Mrs. Elvin Kanka, reporter.)

SWAN RIVER, MB. Former Missionaries Don and Anne Goltz ministered to Temple Baptist Church during the Sunday school and morning worship service recently. They shared their experiences in Cameroon and Nigeria through a slide presentation and the message, "What Is Commitment?"

Professor and Mrs. Willy Muller, N.A.B. College, told of their teaching experiences and the need for more missionaries at the Cameroon Baptist Theological College, where they spent their sabbatical year. Prof. Muller spoke on "Being a Ministering Church." The Rev. Leland Bertsch is pastor. (Lynn Patzer, reporter.)

EDMONTON, AB. On Feb. 20, 1982, a duly called council convened for the purpose of examining Mr. John Neufeld for ordination into the Gospel Ministry.

The council unanimously recommended to Steele Heights Baptist Church to proceed with the ordination of John Neufeld.

The ordination service was held March 7 at the Steele Heights Baptist Church. (P. Tim Schroeder, reporter.)

KANKAKEE, IL. The Immanuel Baptist Church held its 118th Anniversary Celebration dinner on March 5 with approximately 325 in attendance.

Twelve hostesses, one for each month of the year, decorated and planned menus according to the month of their birthdays. The people with birthdays that month helped the hostess with the meal, decorations and serving. Pastor Robert F. Penner cut the birthday cake.

Mr. Richard Eckels was the master of ceremonies. Mr. Albert Diepeveen, president of Data Fax of Kankakee, was the speaker.

Miss Esther Salzman gave a history of the church. The Vaughn Brothers Trio sang. Mrs. George A. Salzman was the chairman of the birthday celebration. (Alice Luhrs, reporter.)

AIRDRIE, AB. Airdrie Baptist Church, one of Alberta's most recent Church Extension projects, held an *Agape Love Feast* to initiate and open charter membership. After dinner, 28 people shared their personal testimonies and told of their love for the Lord.



Three couples who had accepted the Lord in recent months were baptized at Grace Baptist Church, the mother church, in Calgary. "We praise the Lord for the leadership qualities he has sent us in both Pastor Weiss and our members. It is truly exciting and encouraging to experience the growth of a young church," reports Karen Michta.

KANKAKEE, IL. The Richard Rabenhorst family from Brazil and the Ronald Stoller family from Japan were guest speakers the opening night of a missionary conference at Immanuel Baptist Church recently.

Mrs. Rabenhorst, Mrs. Stoller, and Mrs. Marshall Williams, Bible Witness Camp, spoke to the ladies at a brunch on Saturday morning. The Rev. Richard Rabenhorst, Mr. Ronald Stoller, the Rev. Marshall Williams and the Rev. Dennis Hustedt, Reformed Ministries, International, spoke to the men at an earlier breakfast. Saturday evening the Rabenhorsts and Stollers spoke to the youth at a pizza party.

During Sunday school and the morning worship service, the Rabenhorsts and Stollers shared their work. Pastor Penner challenged the young people. Sixteen persons dedicated their lives to Christ.

In the evening service Mr. Stoller showed slides. A Japanese wedding gown was modeled. The Rev. Dennis Hustedt brought a brief message from God's Word. (Alice Luhrs, reporter.)

NEW LEIPZIG, ND New Leipzig Baptist Church met for its first service in the newly built sanctuary on July 28, 1974.



After seven years, at the Thanksgiving service on Nov. 25, 1981, the members burned the mortgage. The church is grateful to God that it was able to meet the debt in so short a time. The approximate cost of the church building was \$125,000. Pictured are Roger Frelander, pastor, Elmer Pahl, Daryl Birdsall, and Eldon Grosz burning the mortgage paper in a very meaningful service.



Seven new members (pictured) were received into the church recently. Six came through baptism. (Rose Iblings and Katherine Kallis, reporters.)

KELOWNA, BC. Recently, Trinity Baptist Church held its annual mission conference, which included the five Okanagan N.A.B. churches as well as the Kamloops extension work. Missionary speakers were Trudy Schatz, Wilma Binder, Pat Lenz, Carol Potratz and Dr. Jerry Fluth.

Besides speaking in the individual churches, the missionaries brought informative presentations at a ladies' brunch, men's breakfast, youth progressive supper, and a missions banquet. These well-attended special events resulted in positive action as people became more aware of missions in general and as they contributed financially to the

work of missions. A number expressed their desire to become part of the mission personnel. (Lena Spletzer, reporter.)

BEULAH, ND. A baptismal service was held recently at the Immanuel Baptist Church. The Rev. Gordon Voegele, pastor, baptized three persons.

The "Melodi-Chords," Underwood, ND, presented a spiritually-uplifting sacred concert at another occasion.

On February 14, a delicious Sweetheart Banquet was served by the young people and their counselors. "The young people were in charge of the evening service, in which we were blessed by a lively song service, a film and special music," states Luella Forthun, reporter.

BENTON HARBOR, MI. An installation service was held at the Napier Parkview Baptist Church for Dr. Douglas Gallagher as senior pastor on February 21. The message of installation was given by the Rev. Willis Potratz. Pastors from other N.A.B. churches in the area participated in the service, and a word of welcome was extended to Pastor Gallagher and his wife, Marjorie, (pictured) by church leaders.



After the service, a reception for the Gallaghers was held. A food shower and the gift of a microwave oven was presented to them. (Doris Badgley, reporter.)

CALGARY, AB. The ordination service for Mr. James Leverette was held Jan. 23, 1982, at Brentview Baptist Church where James is minister of Christian education and outreach.

Mr. Wilf Sagert and Mr. Ralph Kreuger of Brentview Baptist gave challenging charges to the Church and to the candidate, respectively.

Mr. Ernie Radke, Alberta Baptist Association moderator and Council chairman, offered a statement to the Candidate; Pastor Harold Weiss, Council clerk, read pertinent Council minutes.

Pastors joined Pastor Ron Kernohan as he offered the ordination prayer.

The candidate's father, the Rev. Jake Leverette, pastor, Pineland Baptist, Burlington, ON, brought the ordination message. (Harold E. Weiss, clerk.)

GOODRICH, ND. Two young girls were baptized during the Sunday morning worship hour recently. These two plus four others were received into the fellowship of First Baptist Church.



The Men's Brotherhood prepared and served a delicious meal to 100 guests at a pair and spares Valentine Banquet.

The W.M.F. presented a program, "One Great Hour of Sharing," with songs, readings, and talks at a Sunday evening service. The emphasis was on the "Needy in Today's World." The Rev. Daniel Heringer is pastor. (Freda Rauser, reporter.)

OLDS, AB. Six people were baptized recently at East Olds Baptist Church. Ten people were received as new members.

An ordination council met to examine the credentials of Pastor Ritchie White on January 16. Upon recommendation of the Council, the church proceeded with the ordination on Feb. 14, 1982.

Mr. Frank Heck, church moderator, led the ordination service. The Rev. Sieg Koslowski, Calgary, read Scripture and led in prayer. Prof. Willy Muller, N.A.B. College, gave the ordination message; the Rev. Isador Faszer, area minister, gave the prayer and hand of fellowship. The Rev. Richard Grabke, Carbon, gave the charge to the church, and the Rev. Walter Kerber, Calgary, gave the charge to the candidate. (Jeanine White, reporter.)

CATHAY, ND. Four candidates were baptized into the membership of the



our conference in action

Cathay Baptist Church by their pastor, the Rev. J. Dikkers. Included in the picture are their Sunday school teachers, Mrs. Don Hagemier and Mrs. Marvin Helm.

The baptismal service took place in the Carrington Baptist Church. (Mrs. Virgie Dikkers, reporter.)

BALGONIE, SK. A large number of members and friends shared in the two recent believer's baptismal services at Balgonie Baptist Church. Two were baptized at the first service, and three others were received by testimony.

The baptism, a memorial gift by Mrs. Gertrude Kurtz and family, was dedicated at this service in memory of the late Mr. Rudolph Kurtz.

During the second service, three persons from Calvary Baptist Church, North Regina, were baptized by their pastor, the Rev. E. Schellenberg. Seven persons from Balgonie Baptist Church were baptized by Pastor D. Sauer, and two others were received by testimony.

Balgonie Baptist Church hosted the annual Saskatchewan Baptist Youth Retreat. Two young ladies became Christians; nine others rededicated their lives to Christ. (Ruth Rosom, reporter.)

LANSING, IA. Central Baptist Camp was the setting for 72 women who enjoyed the fifth annual Iowa Association Women's Retreat.

Special music, singspiration, get-acquainted, sharing and entertainment by ventriloquist, Colleen Coles of Hampton, IA, fit together to make Friday evening's celebration of the 75th birthday of our North American Baptist W.M.F. complete. The ladies of Sumner, IA, baked and decorated 12 birthday cakes as table centerpieces.

Marie Hoepner, Ames, IA, former missionary, challenged the group in the area of life and priorities. It was definitely one of the highlights of the weekend.

The special offering for Central Baptist Camp totaled \$1,469.50. We praise God for his provision and constant faithfulness. (Maxine Hulsing, retreat chairperson.)

RAPID CITY, SD. On March 24-28, the South Canyon Baptist Church had a missionary conference. The theme was "Commissioned to Go or Stay." Taking part were the following missionaries: Bud Accord, Sudan Interior Mission; Beulah Carpenter and Ben Strohschein, Evangelical Alliance; David Keiry, North American Baptist Conference; Gene Reed, Christian Businessmen's Committee; and Mr. and Mrs. Jeff Planchon, Child Evangelism Fellowship of Western South Dakota. (Maxine Bettenhausen, reporter.)

our conference in action

MINNESOTA. The Minnesota-LaCrosse Association met for its third annual "Music Festival and Spring Rally" recently. Musical highlights of the afternoon were several numbers by a mass choir directed by Tim Blackburn and a brass ensemble. The Rev. Charles Littman, area minister, brought greetings. Dr. Jerry Fluth, medical missionary to Cameroon, gave a challenging message. A time of refreshments and fellowship followed the afternoon rally. (Barbara Glewwe, reporter.)

JAMESBURG, NJ. Members and friends of the First Baptist Church had the joy of witnessing the baptism of six young people recently. A charge to faithfulness in the Christian walk was given to the candidates by the pastor, the Rev. Karl Bieber, after which they entered the waters of baptism in obedience to their Lord's command. (Grace J. Epp, reporter.)

PARKERSBURG, IA. The third and fourth grade Sunday school classes of the Calvary Baptist Church had a Memory-Verse-A-Thon. The money raised goes to Central Baptist Camp, Lansing, IA.

Each child signed up members, relatives, or friends who pledged five cents for each memory verse that the child learned. The children raised \$215 for the camp.

We thank the Lord for these children and for the time spent in learning God's Word.



Pictured are some of the children as they presented the check to Art Pierce and Curt Junker, camp directors.

We challenge other churches to consider this type of fund raising project. It's a great way to get people of the church involved, and most importantly, it's a great way for the children to learn God's Word. (Diane and Mike Campbell, reporters.)

SWAN RIVER, MB. The Rev. Ron Kernohan, pastor of Brentview Baptist Church, Calgary, AB, and a Board member of Emmanuel International was guest speaker at Temple Baptist Church recently. He gave a very appropriate sermon on how Joseph learned to accept the unacceptable and trust in the Lord, a very timely message during these inflationary days. The Rev. Leland Bertsch is pastor. (Lynn Patzer, reporter.)

McINTOSH, SD. A series of prophetic films: "Thief in the Night," "A Distant Thunder," and "Image of the Beast," were shown at First Baptist Church recently. The church was full all three nights. Fellowship time followed at which time the films were discussed. Five people accepted Christ; a couple rededicated their lives to the Lord. The Lord is still working in our church and the community because of the films.

The men of the church decorated the fellowship room, prepared and served the meal and were in charge of the program for a Sweetheart Banquet. The Rev. Paul Brannan is pastor. (Mrs. Sally Brannan, reporter.)

OSOYOOS, BC. The mixed choir of Osoyoos Baptist Church presented the cantata, "The Living Redeemer" by Haldor Lillenas. We praise God for the blessings received and for the ministry of the Choir directed by Rev. John Wollenberg, pastor. The Laura Reddig Easter Mission offering amounted to more than \$1,300. We praise our Lord for the faithfulness of his people and for their love to him.

We also just concluded our Children's Club program, which was greatly used by

the Lord. Mrs. Lorna Martin was in charge of the Club program. (John Wollenberg, pastor.)

RAPID CITY, SD. Palm Sunday evening, the choir of the South Canyon Baptist Church presented the John W. Peterson cantata, "Hallelujah for the Cross." Mrs. Chloa Franklin was the director with Mr. Ron Burtz narrating. Following the cantata, the choir members and their families met together for a time of fellowship.

A group of singers from Jerry Falwell's Liberty Baptist College presented a concert recently. (Maxine Bettenhausen, reporter.)

MADISON, SD. A reception was held at the West Center Street Baptist Church for Pastor Oliver Bender and family on April 4.

The program opened with Scripture and prayer by Moderator Glen Wilbur. The theme "Advance with the Benders" was expounded by a member of each of the boards and organizations, each using a letter from the word "Advance." Musical selections were given by the preschoolers, junior and senior choirs.



A bounteous kitchen shower was presented to the Benders.

Pastor Bender began his duties as full-time pastor on March 21. He had served as interim pastor since the resignation of Pastor Douglas Bittle. (Marie DeBoer, reporter.)

until he came to Lansing, MI, where he worked for the Michigan School for the Blind until his retirement in 1972. He was a very faithful member of Colonial Village Baptist Church, Lansing, MI, and a former deacon of the church. Survivors include his wife, Bertha; one daughter, Mrs. Vivian Hicks, and one son, James, both of Loveland, CO. One son Wilbert preceded him in death in 1979.

REUBEN STADING (59), son of Samuel A. and Blondina Herr Stading, was born Jan. 9, 1923, near Danzig, ND, and died March 4, 1982, after a long illness. After accepting Christ

as his Savior, he joined the Wishek Baptist Church, ND. On Sept. 9, 1945, he married Leota Weisser at Ashley, ND. He graduated from the North American Baptist Seminary in 1951 and was ordained into the ministry at Wishek Baptist Church in June 1951. The churches he served as pastor include: Rosenfeld Baptist, Drake, ND, 1951-53; Creston Baptist, NE, 1953-60; Washburn Baptist, ND, 1960-66; Grace Baptist, Gackle, ND, 1966-73; Shakopee Baptist, MN, 1973-78, and First Baptist, McLaughlin, SD, 1978 to the present. Survivors include his wife, Leota, McLaughlin, SD; one daughter, Mrs. Dan (Dorothy) Dahl, Streeter, ND; two sons: Glenn, St. Paul, MN, and Mark, Los Angeles, CA; two grandsons: Jeffrey and Samuel; his father, Samuel A. Stading; three brothers: Charles, Robert and Ben; six sisters: Mrs. Lillian Helmer, Mrs. Charlotte Rudolph, Mrs. Yetta Shepherd, Mrs. Corrine Martin, Mrs. Stella Mehlhoff, and Mrs. Emogene Lutt. He was preceded in death by his mother, and one brother, George. The Rev. Charles Littman officiated at the funeral service in Bismarck Baptist Church, and the Rev. Joel McLaughlin, at the service at First Baptist, McLaughlin.

WALTER R. SCHMIDT, Lorraine, KS, was born July 1, 1898, in Ellsworth County, KS, and died Jan. 18, 1982. He married Elsie Schacht Apr. 18, 1920, at Lorraine, KS. He became a Christian at 19, was baptized and joined First Baptist Church of Lorraine. For 30 years he was active in the Gideons, speaking in various churches and serving as president of the local chapter and chaplain of the state. He held numerous positions in First Baptist of Lorraine: chairman of the deacons, Sunday school teacher, and pulpit supply. He served as a member of the Board of Missions and of the General Council of the N.A.B. Conference. His two sons-in-law, Dr. William Huseman and Dr. Paul Leonard, eulogized Walter as a man of deep and genuine faith in Christ Jesus, of the Book, of prayer, of honesty and integrity, of humor, of endurance and of tender care and love. The service was conducted by Pastor Herbert Vetter, Dr. William Huseman and Dr. Paul Leonard.

WILHELM RAUSER was born in Koschulak, Romania, Dec. 19, 1892, to Edward and Wilhelmina Rauser and died Feb. 25, 1982. He immigrated with his parents in 1908 to the Mercer, ND, area. He married Amalia Reiger, July 4, 1921. They moved to Elk Grove, CA. His wife Amalia died in 1966. He was converted and baptized, and joined Tabor Baptist Church near Mercer; he later joined First Baptist Church, Elk Grove, CA, where he served as trustee and deacon. He attended many regional and N.A.B. Triennial Conferences. In 1970 he married Gesine Stabbert. Survivors include his wife; three daughters: Meletta Fandrich, Lodi, Stella Adam, Elk Grove, and Lorraine Gravens, Alaska; three brothers: Martin, Gustave, and Henry; two sisters: Reka Meyer and Minnie Mantz; two stepchildren, Rano Stabbert and Geri Palmer; nine grandchildren; and 13 great-grandchildren. Two sons died in infancy. Pastors Brenner, May and Klein officiated.

ANNA CONRADS SENTS (86) was born to Henry and Fannie Burma Conrads May 19, 1895, in Molendorp, Germany. She came to

Grundy County, IA, U.S.A., in 1902. In 1911 they moved to Big Stone City, SD, to a farm. On Jan. 29, 1917, she married Eilerd Sents. They farmed south of Aplington until 1952 when they moved into town. Anna was baptized in July 1920 and became a member of Aplington Baptist Church where she was a faithful and active member and a long-time member of the Benevolent Society. She was preceded in death by her parents, a great-granddaughter, seven brothers, and five sisters. She is survived by her husband, Eilerd; three sons: Henry, Wellsburg, Dr. Aelt, Whitewater, WI, and George, McPherson, KS; two daughters: Tillie (Mrs. Leonard Anderson), Minneapolis, and Marjorie (Mrs. Delbert Fleig), Richland, IA; 15 grandchildren; and 11 great-grandchildren. The Rev. Donald Patet officiated at the funeral service.

MRS. OLGA KNECHT nee Friesen was born Feb. 14, 1904, in southern Russia and died Feb. 2, 1982. In 1924, she, with most of her family, left the Soviet Union for Canada. She lived in Saskatchewan, the Fraser Valley, and then Vancouver, BC. In 1937 she married Willy Matheuszik. In 1924 the Matheuszik family moved to Kelowna, BC. In 1961 her husband, Willy Matheuszik, died. In 1974 she married Julius Knecht and moved to Wahlscheid, Germany. In early 1981, she returned to Kelowna following her husband Julius Knecht's death. Olga Knecht accepted Christ as her Savior as a young girl. She was active in the Lord's work all her life, serving as a Sunday school teacher and in the Women's Missionary Society. She had a special love for missions, especially for students at Cameroon Baptist Theological College, as evidenced by the sizable contribution in her will. She is survived by two brothers: Peter, U.S.S.R., and William, Sardis, BC; four children: Werner Matheuszik, Montreal; Rudie Matheuszik, Austria; Rosella Lehman, Port Coquitlam, BC, and Karl Matheuszik, Kelowna, BC; four stepchildren; ten grandchildren; and five step-grandchildren. Rev. Reinhard Neuman and Rev. Rudie Matheuszik officiated at the funeral service.

FLORA LEFFERS of Aplington, IA, was born to George and Bertha Neeman Leffers, Oct. 8, 1903, in Grundy County, IA, and died at home March 1, 1982. She moved to Aplington with her family in 1918. Flora received Christ as her personal Savior, was baptized in the Aplington Baptist Church in 1924 and joined the church. Survivors include her brother-in-law, Gus Stukenberg, and several cousins. She was preceded in death by her parents; twin brother, Forrest, in 1977; and a sister, Grace Stukenberg, in 1979. The Rev. Donald Patet officiated at the funeral service.

EUNICE ELAINE ZIMMERMAN (30) was born Jan. 3, 1951, in Greeley, CO, to Rev. and Mrs. David Zimmerman and died Sept. 19, 1981, in Bakersfield, CA. Eunice accepted Christ as her personal Savior and was baptized by her father, the Rev. David Zimmerman Sept. 30, 1962. At the time of her death, she was employed at Pacific Hemostasis and San Joaquin Hospital in Bakersfield, CA. She was preceded in death by her father in Aug. 1974. Survivors include her mother, Helen Zimmerman, Creston, NE; two sisters, Mrs. Ernest (Ruth) Stumpf, Yuma, CO, and Mrs. John (Lois) Varvel, Yankton, SD; four brothers: Allan, Fargo, ND, Robert, Aberdeen, SD,

William, Joliet, IL, and Dale, of Lincoln, NE; eight nieces and nephews. Services were held at Creston Baptist Church with Rev. Wm. Effa and Rev. D. Lee Grace in charge.

AMALIA MARTHA REITZ (102) was born Sept. 29, 1879, in Europe to Leopold and Johanna Bitter. She died Jan. 10, 1982, in Plainview, NE. She came to the U.S.A. at the age of 7. She married Loman Reitz on May 31, 1905, near Creston, NE, and joined Creston Baptist Church, a membership Martha retained all her life. Surviving are three daughters: Mrs. Velma Frans, Mrs. Wilfred (Norma) Francis, Plainview, NE, and Mrs. Burgon (Valeria) Mesler, Tacoma, WA; grandchildren, great-grandchildren; and one sister, Mrs. Emma Husmann. Jerry Heydenberk officiated at the funeral service.

MRS. IDA SETTJE (90) was born near Creston, NE, to Henry and Jantje Meyer Oct. 19, 1891, and died Dec. 29, 1981. On May 7, 1914, she married Herman Settje at Shell Creek Baptist Church. They moved to a farm near Creston. She was a faithful member of Creston Baptist Church and the Ladies' Missionary Society. Survivors include her children: Mrs. Erma Frenhaus, Corona, SD, Mrs. Kenneth (Donna) Schulz, Madison, NE; Stanley and Herman, Jr. of Creston, Wilbur and Gene of Norfolk, Virgil of Pierce, and Clarence of Washougal, WA; one sister, Mrs. Wade (Marilda) Carpenter; 30 grandchildren, 52 great-grandchildren, and one great-great-grandson. She was preceded in death by her husband, her parents, four sisters, and two brothers. Pastor D. Lee Grace officiated at the funeral service.

ERNST FISCHER was born in Oels, Germany Feb. 10, 1925, and died April 8, 1982. He married Lydia Schulz in 1950, and immigrated to Canada in 1954. At the Central Baptist Church, Edmonton, AB, he accepted Christ as his Savior. They resided in Calgary, AB, from 1962-74 and then moved to Osoyoos, BC. He was faithful as a member of the Baptist Church in the Cities in which he lived. He is survived by his wife Lydia; two daughters: Elizabeth (Mrs. Heinz Weiss) Grinrod, BC, and Iris (Mrs. John Frenkel), Prince George, BC; and a son, Hans and family, Calgary, AB; four grandchildren; a brother, and two sisters. The Rev. John Wollenberg officiated at the funeral service.

MRS. RENNIE STUKENBERG (92) was born to Reemt and Antje Van Loh Popkes Nov. 15, 1889, in Butler County near Aplington, IA, and died April 1, 1982. On June 23, 1909, she married August C. Stukenberg. They farmed until 1948, when her husband died, and she moved to Aplington. Mrs. Stukenberg attended Aplington Baptist Church and was active in the Aplington Amvet Auxillary. Survivors include her daughter, Anita (Mrs. Louis Schoneman), Bettendorf, IA; 11 grandchildren; 22 great-grandchildren; and two daughters-in-law: Jo Stukenberg, Aplington, and Doris Stukenberg, Des Moines. She was preceded in death by her husband; three sons: Raymond, Earl and August; one daughter Myrna; one great-granddaughter; and four brothers: Ray,

(Continued on next page)

In Memoriam

EDWIN K. BERTSCH (66) was born Aug. 22, 1915, in Detmold Township, McPherson County, SD, to Karl and Mathilda (Pleines) Bertsch and died Nov. 1, 1981, at Eureka, SD. He married Mrs. Ida (Guthmiller) Heupel in 1958 at Eureka. He was a deacon of Eureka Baptist Church, a member of the men's quartet and American Legion. Survivors include his widow, Mrs. Ida Bertsch, Eureka; a stepson, Royal Heupel, Maple Grove, MN; a step-

daughter, Mrs. Howard Mettler, Eureka, SD; one sister, Mrs. Ed Schauer; two brothers, Adolph K. Bertsch and Herbert K. Bertsch; seven grandchildren; and five great-grandchildren. His parents and one brother preceded him in death. The Rev. Walter Weber officiated at the funeral service, and the Eureka American Legion conducted the military rites.

JACOB KNOBLICH was born Dec. 17, 1905, at Lehr, ND, and died Feb. 1982. He married Bertha Hildenbrand on Nov. 20, 1927. He received Christ as his personal Savior on March 19, 1932. Mr. Knoblich was a farmer

What's Happening

The Rev. Henry Lang retires as pastor of First Baptist Church, Avon, SD, effective June 30, 1982.

Mr. Greg Grigsby became director of junior high ministries at Sunrise Baptist Church, Fair Oaks, CA, effective Jan. 1, 1982.

The Rev. Douglas Radke, pastor of Riverview Baptist Church, West St. Paul, MN, since 1975, resigned effective June 6, 1982.

The Rev. James E. Zier resigned as pastor of First Baptist Church of Dickinson County, Hope, KS, effective June 1982. He plans to attend North American Baptist Seminary, Sioux Falls, SD. He has been pastor of the Dickinson County Church since 1978.

The Rev. Peter Duncan resigned as pastor of Baptist Mission Church, Chicago, IL, effective March 31, 1982. He has been there since 1978. He is awaiting the Lord's guidance for future ministry.

The Rev. Klaus Joujan resigned as assistant pastor of Ridgewood Baptist Church, Brookfield, WI, effective December 1981. He is awaiting the Lord's guidance for future ministry.

The Rev. Keith Eitel resigned as pastor of Immanuel Baptist Church, Kyle, TX, effective June 27, 1982. He served there since 1980. The Eitels will be returning to Cameroon Baptist Theological College following the Triennial Conference in Niagara Falls. They realized the great need at the school since the Burgess and Priebe missionary families, who teach at CBTC, will be returning home for furlough. Rev. Eitel will interrupt his doctoral studies at Trinity Evangelical Divinity School to return to the field for another term.

Mr. James Leverette was ordained into the ministry at Brentview Baptist Church, Calgary, AB, Jan. 23, 1982. He is minister of Christian education and outreach at the church.

The Rev. Bruno Schreiber received the honorary degree of Doctor of Humane Letters from North American Baptist Seminary, Sioux Falls, SD, May 23, 1982, at the commencement ceremonies.

Mr. James Erb was ordained into the ministry at Park Meadows Baptist Church, Lethbridge, AB, March 28, 1982. He is pastoral assistant at the church. In July he will become pastor of a church extension project in West

Lethbridge, AB, sponsored by Park Meadows Baptist.

The Rev. Larry Salsburey accepted the position of associate pastor of music and youth at First Baptist Church, Emery, SD; he began his ministry in May. He was pastor of Columbia Heights Baptist Church, Richland, WA, since 1978.

The Rev. Elmer Strauss resigned as pastor of Redeemer Baptist Church, Parma, OH, effective April 30, 1982. He served there since 1976. He and Mrs. Strauss have been appointed as teachers at the Mambilla Baptist Theological College, Mbu, Nigeria, beginning in August.

The Rev. Manfred Taubensee became managing director of Green Bay Baptist Camp, Westbank, BC, May 17, 1982. He was pastor of Creston Baptist Church, British Columbia since 1978.

Mr. Linus Toland is the new assistant pastor at Salt Creek Baptist Church, Dallas, OR.

Mr. Ritchie White was ordained into the ministry at East Olds Baptist Church, Olds, AB, Feb. 14, 1982.

Miss Jennell Mauch resigned as director of Christian education and youth, Foster Avenue Baptist Church, Chicago, IL, effective May

31, 1982, to marry the Rev. Leland Bertsch, pastor of Temple Baptist Church, Swan River, MB, on July 31, 1982. She has served there since 1978.

Mr. Norman Allen resigned as pastor of Pioneer Baptist Church, Pound, WI, effective May 31, 1982. He has served there since 1978. He is moving to Oskaloosa, IA.

The Rev. Dirk Spalding resigned as pastor of North Freedom Baptist Church and Rock Springs Baptist Church, Wisconsin, effective June 30, 1982. He has served these churches since 1977. He has accepted the pastorate of First Baptist Church, Auburn, MI.

Miss Dixie Potratz resigned as director of Christian education and youth, Trinity Baptist Church, Kelowna, BC, effective June 1982 to marry the Rev. Victor Lehman of Edmonton, AB, a 1981 graduate of North American Baptist Divinity School and associate pastor of McLauren Baptist Church, Edmonton, AB.

The Rev. Lester Hirst resigned as pastor of First Baptist Church, LaSalle, CO, where he has served since 1980. He became pastor of First Baptist Church, Minot, ND, May 9, 1982.

Mr. Dan Tidsbury accepted the pastorate of Crowsnest Community Baptist Church, Blairmore, AB, effective March 1, 1982.

The Rev. Reuben Stading, pastor of First Baptist Church, McLaughlin, SD, died March 4, 1982. He was pastor of the following churches: Rosenfeld Baptist, Drake, ND, 1951-53; Creston Baptist, NE, 1953-60; Washburn Baptist, ND, 1960-66; Grace Baptist, Gackle, ND, 1966-73; Shakopee Baptist, MN, 1973-78; and First Baptist, McLaughlin, SD, 1978-82.

The Rev. Alvin Harsch of Grand Forks, ND, and the Rev. Walter Kerber of Calgary, AB, received the degree of Doctor of Ministry at the Commencement exercises of the North American Baptist Seminary, Sioux Falls, SD, in May.

both husbands. The Rev. Richard Mayforth officiated at the funeral service.

IDA LINK (92) was born Sept. 29, 1889, in Rudics, Russia, to William and Gertrude Redmann who immigrated to Leduc, AB, Canada, in 1893, with their family. She died Jan. 23, 1982. Ida married Richard C. Link, Camrose, AB, in 1908. They lived in Camrose and Dinant, AB, from 1908 to 1929, and in Olds, AB from 1929 to 1948 when they retired to Kelowna, BC. At a young age, Ida accepted Christ as Savior, was baptized, and joined Leduc German Baptist Church, AB. She maintained her membership in North American Baptist churches serving faithfully in choirs and Sunday school. As a charter member of the Camrose Baptist Missionary Society, she dedicated herself to a ministry of hospitality both in the Church and in her home. After retirement, she and her husband found joy in a ministry to the sick and lonely. Survivors include her daughters: Alma Risto, Edmonton, AB, and Frances Faust, Detroit, MI; sons: Ver-


non, Elgin, IL, Herbert, Kelowna, BC, and Edward, Edmonton, AB; 18 grandchildren; 30 great-grandchildren, and six great-great-grandchildren. She was predeceased by her husband in 1976 and by one son William in 1962.

JULIUS DARTSCH was born Aug. 14, 1893, in Tarnova, Poland, to Adolph and Julianna Majesky Dartsch, and died Feb. 26, 1982. Having accepted Jesus Christ as his Savior and Lord, he professed his faith through baptism in June 1907 at Dumbia, Poland. In 1913 he immigrated to Milwaukee, WI. He married Vivian Ford June 16, 1928. In his earlier years, he sang in a male quartet at the North Avenue Baptist Church (now Temple Baptist). He also played violin in the church orchestra. Having been a member of Temple Baptist Church, Milwaukee, WI, since 1916, he was known for his lifelong faithful church attendance until declining health made him home-bound. The Rev. Elwyn Zimmerman officiated at the funeral service.

IN MEMORIAM

Jans, Walter, and Peter Popkes. The Rev. Donald Patet officiated at the funeral service.

BERTHA MAYER WAHL (94) was born near Tripp, SD, on March 30, 1888, to Frederick and Christina Baltzer Mayer and died March 29, 1982. She was baptized in witness of her faith in Jesus Christ on June 11, 1905. She married John D. Koth in 1909 in Sioux City, IA. They made their home on a farm in rural Tripp. After John died in 1916, she made her home in Tripp. On Nov. 21, 1923, she married Jacob Wahl. They lived in Kaylor until 1944, when they moved to Mitchell. They were active in First Baptist Church for many years. In January 1964 Jacob died. In 1974 Bertha became a resident of Good Samaritan Home in Tripp. Survivors include one son, Arnold; two grandchildren: Patricia (Koth) Stiefel and Douglas; one great-grandson; two brothers: Richard and Edwin; and one sister, Lydia Mattis. She was preceded in death by her parents, three sisters, one brother, one grandchild and



N.A.B. 40th triennial conference

being the people of God

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

NIAGARA FALLS, NEW YORK AUGUST 10-15, 1982

Attend a Workshop During the Conference

Approximately 30 workshops will be offered on Thursday afternoon, August 12, when the N.A.B. Triennial Conference meets in Niagara Falls, NY, August 10-15. Among the workshops being offered are:

- Is the Ministry for Me? Improving Your Preaching
- A Discipling Ministry with Youth
- How "Churches Alive" Works
- Sing a New Song
- How Your Sunday School Can Reach and Win New People
- Commitment in Marriage Relationships
- Inner-City Ministry: The Church in Concrete
- A Caring Ministry in the Church

Plan now to join the family of God at Niagara.

Donald N. Miller

Dr. Donald N. Miller
Vice Moderator

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Voices - to continue to proclaim and praise Christ as Lord and Savior

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PRAYER CONCERN!

Pray for the General Council of the N.A.B. Conference as it meets June 10-12 in Chicago, IL. Moderators and Council Representatives of the 21 Associations will meet to conduct Conference business.

Church Growth Selected as Primary Emphasis For N.A.Bs

"To assist North American Baptist churches in the effective implementation of their local and worldwide ministries of reaching people for Christ" is one of the values chosen by the Long-Range Planning Committee of the N.A.B. Conference. This Committee was appointed as the result of a recommendation presented by the General Council and adopted by the delegates to the 1979 Triennial Conference in Bismarck, ND.

Three church growth objectives for 1982 are being suggested for adoption. Cluster meetings held with pastors throughout the Conference in 1980-81 highlighted the need to focus on church growth. The Conference leadership has selected church growth as the primary emphasis for the 80s in Canada and the U.S.A.

The objectives are to

- 1) Encourage churches during 1982 to set a growth rate objective of three times their average growth rate over the last ten years;
- 2) Encourage members of Conference churches to share their faith with at least one person in 1982; and to
- 3) Encourage each Conference church to provide instruction in personal evangelism in 1982.

In order to implement these objectives, the Area Ministers met with the Rev. Ray Harsch, evangelism director, in Oakbrook Terrace in March to become aware of these objectives as they are to be the primary promoters of them. The second step in the implementation of this process is that the objectives were sent to all Association moderators, who then were asked to share this with their ex-

ecutive committees.

The Association executive committee is asked to 1) recommend the adoption of the three objectives by the Association, 2) program the Association program around the church growth theme, and 3) recommend that each local church adopt these objectives.

"We want the Associations to own these objectives and promote their adoption by each local church," said the Rev. Ray Harsch, evangelism director.

In May a letter was sent to each pastor from the N.A.B. International Office presenting the objectives and asking the churches to adopt them as objectives for the local church for 1982.

The Illinois Association was the first Association to program around these objectives with an emphasis on church growth at its April 17, 1982, session. The Association adopted the recommended objectives and is asking each local church to adopt them for itself. □

Help Given to Polish Baptists

WARSAW—"I have found Baptists in Poland in good spirits in spite of difficulties," said the Rev. A. R. Goldie, associate secretary for relief and development of the Baptist World Alliance, upon his recent return from Poland.

Encouraged by the outpouring of loving support by Baptists around the world, congregations are maintaining a faithful witness. "Food shipments sent through the auspices of the European Baptist Federation are arriving on a regular basis without hindrance or customs charges," reports the Rev. Knud Wuempelmann, BWA regional secretary for Europe, who accompanied Goldie on his fact-finding trip. All food shipments sent to Baptists are distributed by Baptists to needy people, without distinction, in their respective areas.

Plans for 1982 provide for the shipment of 24 truckloads of food to be sent to Baptist churches in four major distribution centers. In addition, four more truckloads will go to Bialystok for use in the Baptist senior citizens home. Projected cost for 1982 is \$1,100,000. Funds sent to the North

American Baptist Conference designated for relief are forwarded to the Baptist World Alliance.

The Polish crisis has produced a new dimension in fellowship among Baptists. In Western Europe individual church-to-church relationships have sprung up. For example, a suburban Baptist church in Hamburg, West Germany, involved its com-

munity in raising funds and packing food. They then delivered this food, four truckloads, to the Zelow Baptist Church in southern Poland. Tucked into the shipment were letters from school children and one card signed by all the students of a high school class. The Baptists of Zelow, under the leadership of Pastor Edmund Blank and his wife (the former Estella Weik of Toronto, Canada), distributed the food to well over 3,000 needy people in the town.

News & Views

BAPTISTS IN EL SALVADOR INCREASED BY 1500

SAN SALVADOR—The Baptist witness is vital and alive in El Salvador.

"Notwithstanding the problems with the economy, bombs, fighting and general violence and unrest, the

churches of the Asociacion Bautista de El Salvador rejoiced in receiving 1500 new members in 1981," writes the Rev. Jose Rene Cedillos, executive secretary of the Asociacion.

In his letter, Cedillos reported that on February 7, "the Baptists of El Salvador celebrated Baptist World Alliance Day proclaiming 'Jesus Christ—for the Healing of all Peoples' in the midst of tremendous unrest and desperation."

Especially in three areas of El Salvador, Baptists observed the BWA Day "with an attendance of more

(Continued on next page)

than 1300 people."

Rev. Cedillos enclosed a check of \$230, representing the offering received at these BWA Day meetings.

In a telephone interview conducted on March 10, Cedillos told the BWA Communications Director, "the work of Christ continues in the proclamation of the gospel, the work in the clinics, the nutritional and vocational centers and the agricultural projects."

Asked what is the foremost concern of Baptists in war-torn El Salvador, Cedillos replied, "To stay in close touch with God through prayer." After a moment of thinking, he added, "The unrest and insecurity are very hard to take. We ask God for patience and strength, and he responds. Tell the Christians in America, that in the midst of all desperation the people of God in El Salvador walk with hope and a message of reconciliation."

According to latest statistics, El Salvador has 4,227 church members

in 44 churches and 25 preaching places.

THE REVEREND CHARLES HIATT APPOINTED PRESIDENT OF THE NORTH AMERICAN BAPTIST SEMINARY



For well over a year the Presidential Search Committee of the North American Baptist Seminary interviewed numerous prospective candidates for the school's top administrative post.

Upon recommendation of the Presidential Search Committee, the Board of Trustees at their recent meeting unanimously appointed the Reverend Charles Hiatt as the new president, effective July 1, 1982. This decision has the solid support of the institution's faculty and ad-

ministrative staff.

Evidencing gifts and skills in administration, fund-raising and management, Hiatt was called to his current position as Vice President for Development in 1979. He is coordinating the Library Expansion Campaign, a capital funds drive approved by the Sioux Falls, SD, Chamber of Commerce, which is currently in progress.

Hiatt married the former Janelle Wacker in 1969. They are the parents of three sons, Tim, 10, Jon, 6 and Aaron, 3. Mrs. Hiatt is a part-time instructor at the Sioux Valley School of Nursing. They are members of the Trinity Baptist Church.

Plan now to attend the 75th Anniversary of the ANAMOOSE BAPTIST CHURCH ANAMOOSE, NORTH DAKOTA June 26 and 27, 1982

Missionaries Hold All-Night Prayer Vigil by Denny Miller

Following a short vacation in North Cameroon where I learned how Job must have felt about boils, I found myself thrown into my second Cameroon Missionary Fellowship a day late due to transportation problems, which finally culminated in a six-hour ride in the back of a pick-up perched on logs on a rough and dusty road.

I might add, not only was I a day late but also I was very dirty, quite tired, and not too excited about attending a conference week of special speakers, business, and programs.

Much to my surprise, I really appreciated our annual missionary conference which was held December 28-January 2.

I attribute the success that C.M.F. held for me personally to three factors: Speakers, people, and prayer.

"The New Humanity," a series on Denny Miller is a short-term N.A.B. missionary teacher at Saker Baptist College, Victoria, Cameroon.

the book of Ephesians, was the focus which the Rev. Ralph Cooke, pastor, Grace Baptist Church, Grand Forks, ND, brought to the week. Discovering one's identity in Christ and our relationship to one another, how reciprocal giving and receiving relationships are important and how this depends upon our relationship to God was a relevant and needed series. Cooke is current Board of Missions chairman.

Sharing with other people moved the week to a deeper dimension. Sometimes it was playing games late into the night, asking a child what they learned that day, talking over snacks, sitting on the grass with one or two others, asking those who have been here longer what changes they've seen, sharing frustrations and tears and giving advice, laughing and remembering. . . . It seemed to me that we each had something we could share with one another.

Finally, there was prayer. Praying one-to-one or in a group was good.

But the prayer that had the most impact on me was on New Years Eve. We signed up for all-night prayer at half-hour intervals.

There was something very deep, warm and encouraging to get up in the middle of the night and go to the "prayer room" and sit, several of you, praying out loud or silently about your needs, other missionaries, and other people's needs, for the Cameroon Baptist Convention and the North American Baptists, for our host country and our home, thanking God and praising him and looking to him for revival—personally and as a greater body, as a world hungry for greater meaning and love. . . . □

WANTED! NORTH AMERICAN BAPTIST HYMNALS

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1982 N.A.B. Triennial Conference Workshops

You will have the opportunity of attending two of more than thirty workshops to be held from 3 to 5 p.m. on Thursday afternoon at the Triennial Conference, August 10-15, in Niagara Falls, NY. Some of the workshops are:

- "How 'Churches Alive' Works" - J. Wayne Bibelheimer
- "Sing A New Song" - Nancy Salzman
- "A Discipling Ministry with Youth" - Carlo Walth
- "Creative Youth Ministry/Ideas that Work" - Carlo Walth
- "How Your Sunday School Can Reach and Win New People" - Dan Heringer
- "A Caring Ministry in the Church" - Eugene A. Kern
- "Personal Money Management—A Biblical Perspective" - Art Petrie
- "Estate Planning Really Is a Christian Responsibility" - James Frey
- "Improving Your Preaching" - Herbert Dickerson
- "Inner-City Ministry: The Church in the Concrete" - James Correnti and Harry Lehotsky
- "Current Issues of Church/State Relations" - James Dunn
- "Deacons: A Shepherding Ministry" - Ron Mayforth
- "Caring for Our Elderly" - Myron Dudek
- "Is the Ministry for Me?" - Art Helwig
- "Planning and Financing New Church Buildings" - Robert Mayforth and Alvin Haas
- "Our Mission and the Goals of the Indigenous Church" - Oryn Meinerts, Peter Schroeder, Wilfred Weick, and Richard Rabenhorst
- "Self-Image/Self-Esteem" - Marvin Faust
- "Commitment in Marriage Relationships" - J. Walter Goltz
- "W.M.F.: New Approaches and Expanding Ministries" - Elenor Kern
- "Is the Chaplaincy for You?" - David Samf
- "The Chaplaincy Ministry, A Closer Look" - David Samf
- "Guidelines for Meaningful Quiet Time" - Herman Effa
- "Abortion—Developing Our Christian Perspective" - Peter E. Fehr
- "Christian Views on War, Peace, and Nuclear Arms" - Stephen Brachlow, Stanley Grenz, and Hulitt Gloer
- "The Woman's Role in the Church and Society" - Marilyn Schaer
- "Effective Christian Education Ministry in the Local Church" - Rod Toews
- "Staff Relations" - Willis Potratz
- "Pastors' Wives" - Harriet Salios
- "Methods of Evangelism in the Local Church" - Larry Burd
- "W.M.F.—Using the German Program Packet Effectively" - Eva Helwing and Maria Rogalski
- "W.M.F.—White Cross Workshop" - Lois Conrad
- "Singles" - Carol Potratz
- "Discipling Men for Local Church Ministries" - John T. Corbett

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NIAGARA FALLS, NEW YORK
AUGUST 10-15, 1982

Obtain registration forms from your pastor or the N.A.B. International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Registration deadline June 30.