

Baptist Herald

Décember 1985



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Barbara J. Binder, editor
Nancy Shawl, subscriptions fulfillment
Marilyn Schneider, editor's assistant
Sara Lou Pasiciel, contributing editor
"Woman's World"

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Fit for Life

by Arnie Kirschner

Growing in all four areas—physical, mental, social, and spiritual are important. To neglect one is to hinder another. Therefore, “. . . whatever you do, do it all for the glory of God” (1 Corinthians 10:31b NIV).

Who has not felt the thrill of participating in or observing an event that was performed especially well? You may have witnessed a close finish as a “dark horse” came from behind to win by a nose. You may have experienced the “ah-ha” moment of intellectual insight as you participated in a stimulating session in a classroom or some other discussion group. It may have occurred during a time of close fellowship as you worked with a friend on a special project toward a common goal. Or you may have been lifted almost out of yourself as the realization of God’s great mercy strikes you in a new way, causing joy unspeakable to surge through your body.

Praise God! He has made us for his good pleasure. We sing along with the Psalmist, “I praise you because I am fearfully and wonderfully made . . .” (Psalm 139:14a NIV).

In Luke 2:52 we read, “And Jesus grew in wisdom and stature, and in

favor with God and men” (NIV). I suggest that to grow in wisdom and stature is to grow mentally, physically, spiritually and socially. We will also benefit as we grow in these four ways.

Growing Physically

The importance of growing physically was brought to my attention some years ago as I talked with a missionary at a church camp. In answer to my inquiry as to why he ran a mile six days each week, he replied, “I find myself becoming sluggish and tired when I neglect exercising and eating correctly.” His time spent running was doubly blessed, for he would pray or meditate during his solitary course. The story of Glen Cunningham also inspired me. Told that he would never walk because of severe burns from a school fire, Glen determined not only to walk but also to run. He won many races and went on to compete in the Olympics.

Observing a boys’ track team in the early 1970s, I marveled at their endurance. I laughed when Sam, a soft-spoken team member, suggested that I could do the same if I so desired. This was a turning point in my life. I have come to enjoy and look forward to my “mini-vacations” as I take my early morning run. Tension and weariness fall away as I go on my adventures.

Now, running may not be for you, but walking is excellent as are swimming and biking. In fact, there are many activities that will get the “old ticker” going and be very beneficial.

The story of the grand old Christian who stated with regret, “I have a message to proclaim but no body to carry it with,” has haunted me since I first heard it. “Do you not know that your body is a Temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price, therefore honor God with your body” (1 Corinthians 6:19,20 NIV). Are we honoring God with our bodies?

Growing Mentally

The brain, I have been told, is capable of storing two billion bits of

information. It is a muscle, and like any muscle it must be exercised to enable it to be used to its fullest ability. (Young people laugh or smile when I tell them they will become dangerous when they learn to think.)

Have you ever struggled to comprehend a problem and been overjoyed to have the frustration drop away as the “ah-ha” moment breaks forth? These moments of enlightenment help make learning an exciting, joyful experience.

Jesus said, “Take my yoke upon you and learn from me” (Matthew 11:29 NIV). Should we suppose that he intended us to learn from him only when we are young? Or should our walk with him be one of lifelong commitment to learning and stretching our minds?

In the *Discipleship Journal* (January 1984 issue), Paul Borthwick praises reading as a vital resource of mental growth. He states: “The person who reads widely opens himself up to greater intellectual and spiritual growth. The person who refuses to read is only a little better off than the person who is illiterate.”

Read first the Bible—all of the Bible, not just the easy parts. Allow yourself to be stretched as you read and study some of the more difficult or less exciting texts. Read books with which you disagree. Broaden your perspective. Read people. Learn to read their unspoken needs, fears, and frustrations. Ask God for wisdom to meet the needs of others. Read nature. “Search everything for the fingerprint of God.”

Read, write, listen, and observe. Get excited about learning. Don’t be frightened away because learning seems so large a task. Do a little bit often. Think of Ray Ortlund’s little saying: “It’s hard by the yard but a cinch by the inch.” So go for it! Four or five years from now you will be four or five years older. During that time you can either be growing mentally or just coasting. At the age of twelve, Jesus sat among the teachers, listening to them and asking them questions (Luke 2:46). They were “amazed at his understanding and his answers.” Let us use our minds to bring glory to God. (Being a Chris-

tian and being an intellectual are quite compatible.) We need sharp, alert minds to be used in the service of our Lord.

Growing Socially

To grow in favor with our fellowmen takes practice. Today a large portion of our interaction with others seems to be based on Frank Sinatra’s song, “I Did It My Way.”

In contrast, Jesus told his disciples that the greatest would be those who served. Jesus said, “For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many” (Mark 10:45 NIV). Jesus grew in favor with his fellowmen as he served them. We live in a needy world with much pain and suffering all around us; the opportunities for serving are limitless. Is our attitude to be anything less than that of our Lord?

Growing Spiritually

The Apostle Paul exhorted Timothy, “. . . train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come” (1 Timothy 4:7b, 8 NIV). Sure Tim, do your push-ups, pull-ups, or running, but realize they are only good for this life; therefore train, exercise and build yourself up spiritually, for that is not only good for this present life but also for the life to come. This area which we often neglect is the most important one.

All four areas of growth are important. To neglect one is to hinder another. Therefore, “. . . whatever you do, do it all for the glory of God” (1 Corinthians 10:31b NIV). □

The Rev. Arnie Kirschner is pastor of North Freedom Baptist Church, Wisconsin.

" Two Open Letters "

To: Kwak Baptist Church
Nwa Sub-Division
N.W. Prov.
Cameroon

Wheaton College
Graduate School
9 Nov. 1985

My Dear Brothers and Sisters in Christ at Kwak....

I was so very grateful to hear, through Brother Abraham, of your continued efforts to work for the Lord Jesus Christ. That news warmed my heart and made me rejoice again (as I have so very many times) for how God is at work in your hearts and lives. I pray that you will continue to allow God through His Holy Spirit to work in you all His good pleasure.... which will also give

you much joy and peace and life abundant!

I wish that many of my weary Christian brothers and sisters here could personally know you and see with both their own physical and spiritual eyes what you in your determined will to do with God's help, have done!

I will never forget that day of the LAP Post Dedication! Do you remember how some of your own brothers from the Coast and from Mbaw said that they never dreamed that their small and unknown home town would see such a change as a road and a Health Post? Do you remember how you of the Adult Literacy Bible Study class showed us so well your progress as you shared Scripture and two choruses with us in the service? That was a "wonder" to me! You had done alot in a short time! (When I come next time... I hope next year... it will be interesting to see how many "graduates" you have!)

And, I'm sure, neither you nor I and some others will ever forget that moment when Dr. Zimmerman actually drove the first Land Rover to come down on your very steep hard worked, hand-dug road.... right as far as the church! That was like a taste of heaven!! - no-be-so? And, Thama Emmanuel, your celebration of joy when you suddenly put your arms around me and started to dance.... I felt the joy and gratitude so deeply too! My heart was greatly praising God for your road (even though it still needed much work), and for Dr. Zed's willingness

to prove your very sincere efforts by driving down (and then back up!).

My dear friends, please, as others here have faithfully prayed for you, pray for our Christian brethren here. Times are hard, even as for you, though in different measure. Pray for their own determination to be strengthened.... even when it means sacrifice. And pray for those who are still strong in their giving and praying to work hard for the LORD.... that they will not lose heart because of their weaker Christian brothers. Above all, pray for God's Holy Spirit and "fire" to burn in our hearts, especially where we have "cooled" Him down and do not often feel His warmth again.... in myself and yourselves and all of our Christian family! I am praying with tears that several of us as missionaries may not be prevented by lack of finances from returning to work with and help you again.

Please give my very kind greetings to the Chief and to the Nji's and all the people of Kwak.

May you continue to grow stronger and stronger - not in your own strength - but in God's strength which is so much better!



Until we see.... your sister in the
Lord Jesus Christ,
Daphne Dunger

To my NAB family in Christ:

This evening when I read the last "state of the budget" report my heart was prodded anew to share. I have struggled with how I could be an encourager.... and as I was searching for the way I saw the photo you see here... It was a quick shot of a

quick happening, but it reminded me of Kwak, a small village of 500 people randomly clustered on the descending hillocks of a mountain "buttrass".... but though small and with inadequate resources, a handful of believing Christians dared to succeed with God's help and their hard work. They did succeed! - I praise God that I am one of our NAB part of the Body of Christ and for what, through His grace, we have been able to do in the past. But, I believe He still expects alot from us! Now... and until He comes! Please read Hebrews, chapter 12. With heartfelt love and concern, D.

Friendship: Youth's Superglue

By Brian C. Stiller

"Friendship is the glue that holds Canada's youth culture together." This significant finding comes from a recent study of Canadian youth.

That might not sound too revolutionary but the implications are! And my experience tells me this analysis rings true.

Inter-Varsity Christian Fellowship staffer Donald Posterski and University of Lethbridge sociology professor Reginald Bibby surveyed 3,600 young people to provide a comprehensive profile of Canadian adolescents.

The study is recorded in their co-authored book, *The Emerging Generation* (Irwin, 1985). Also arising out of that study is Posterski's book, *Friendship, A Window on Ministry to Youth*.

Working from the survey, Posterski offers a number of powerful insights which could be revolutionary to a church bold enough to take these findings seriously.

I see this book as *must* reading for every pastor, youth worker, Sunday school teacher and even every parent. As a father of two teenagers (as well as spending 16 years of my ministry life working with youth!), this book has provided me with a better understanding of the environment, attitudes, and behavioral patterns of my own young people.

One reason this book is so valuable is that it is based on Canadian research. Many religious surveys in North America simply take U.S. statistics and divide by 10—the population ratio. This doesn't often work well because Canadians—historically and culturally—are different from Americans in many ways.

The Friendship Cluster

The survey showed 91 percent of Canadian teenagers rate friendship as "very important." Running a very close second is "being loved" (87 percent), whereas only 65 percent consider family life to be significant. The author reflects that it seems teenagers are replacing the value of the formal family with a "family" of their own.

The Rev. Brian C. Stiller is executive director of the Evangelical Fellowship of Canada



Posterski uses the phrase "friendship cluster," which refers to a small group of four or five who spend a great deal of time together. It's not a formal group, but it does become dominant in the life of the teenager. So dominant, in fact, that recognition from this cluster is more important than recognition from any other sector, even if another group offers applause.

"How important are the following to you?" (National percentage of youth saying "very important.")

Friendship	91 %
Being loved	87 %
Freedom	84 %
A comfortable life	75 %
Family life	65 %
Acceptance by God	41 %
Being popular	21 %

Posterski makes four observations:
* "As friends are being promoted, adults are being demoted."

* "The dominance of the informal friendship cluster pre-empts interest in joining formal group structures."

* "Teenagers would rather belong to an informal group than lead and be part of a formal structure."

* "The relational is more powerful than the ideological."

Implications for Youth Ministry

From these fundamental observations, Posterski makes some recommendations:

1) "Serving people must take precedence over building structures and preserving tradition." The challenge is to rethink why a program for youth exists. "Young people are highly unlikely to respond positively

if the appeal to participate is based only on organizational loyalty."

2) "Organizational structures must be relationally warm." In other words, a meeting must facilitate friendship rather than just be a place to dispense truth. Posterski argues that although friendship is not the goal of church youth ministry, if the leadership doesn't understand this felt need, all the organization in the



world will fail to accomplish the objective of spiritual growth among its youth.

3) "Encourage movement from informal friendship to loyal participation in formal groups."

To accomplish this, he gives four ideas.

a) "Purposeful and enjoyable activities must replace routine and scheduled programs."

"b) Aim to be inclusive. . . . Leaders should feel that their arms are long enough to wrap around the entire group and hold them a little closer."

"c) Solicit input for future planning from as many participants as possible. . . . People develop a sense of belonging when they perceive they are contributing."

"d) Create opportunities for young people to lead their peers. . . . Ownership results only when active involvement includes responsibility for more than just showing up."

4) "Begin to think in terms of clusters rather than individuals. . . . It is far better to build on the strength of what already exists than to tear it down and restructure what probably won't come together anyway."

Church and Home

In responding to the importance young people attach to various groups, Posterski points out a shocking connection between family life and church involvement. Though 80 percent of young people from the conservative church rate family life quite high, those same young people

have a noticeable low rating on the enjoyment they experience with either parent.



Posterski looks at response to a whole range of values: Character traits such as honesty, hard work, privacy; self-image factors like appearance, being well-liked, being different; confidence in the establishment, i.e. schools, science, churches, police, media and the federal government; social concerns such as unemployment, child abuse, nuclear war and suicide.

The study also covers life-style, sexual attitudes, dating, thoughts about death, God and religious practices. Surprise—today's teenagers tend to be more conservative about sexual permissiveness than do their parents!

As well, it compares those from Anglican, United Church, Roman Catholic, conservative (evangelical), and unaffiliated church backgrounds.

To anyone interested in understanding youth, this study offers well-documented research and objective evaluation of the young people of this generation.

(Note. This material may be purchased at Christian bookstores or from Project Teen Canada, 1160 Bellamy Rd. N., Scarborough, Ontario, M1H 1H2. Price \$9)

He speculates on this with two questions: "Are conservative families so involved at church that they are too busy for each other? Does the tendency for the church to be authoritative transfer into parenting styles that trigger excessive confrontations at home?"

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How Much Should We Pay Our Pastor in 1986?

by Lyle E. Schaller

"I've been a member here for more than sixty years and for most of those years our minister's wife didn't work outside the home," recalled Florence Davis. "When Reverend Harrison was our pastor right after World War II his wife, Ethel, was almost an assistant pastor. She played the organ, taught in the Sunday school, helped with the youth, did a lot of calling on the shut-ins and I believe she also directed two children's choirs. And, of course, she took her turn and served two years as the president of the women's organization."

"That's right," agreed Myrtle Thompson, "and when Reverend Potter came after the Harrisons left, his wife really pitched in and helped. They had three young children, so she didn't do as much as Mrs. Harrison, but she also was a big help. When Hazel Brown, our church secretary, was laid off for nearly six months, Mrs. Potter did all the secretarial work and never charged us a penny. We didn't have to hire anyone to fill in for Hazel. Mrs. Potter did it all."

"I'm afraid those days are gone forever," reflected Florence Davis, "but everyone knows this church reached its peak when Reverend and Mrs. Harrison were here. I don't think it's a coincidence that also was when our pastor's wife was almost as much help as a second minister."

"I think Ethel Harrison was more help than any associate minister could be!" declared Myrtle Thompson. "She did everything but preach and bury the dead."

That conversation recalls an era that has largely disappeared. Back in that era very few women married to professional men, whether they were physicians, lawyers or ministers, were employed outside the home. A second characteristic of that

era was that very few occupations and vocations were open to women. Men dominated the labor force. By contrast, today white males account for less than one-half of the people in the American labor force. Women, Hispanic, Black and Asian men account for more than half of the labor force. The number of married women living with their husbands and employed outside the home has climbed from 4.2 million in 1940 to 12.3 million in 1960 to nearly 28 million today. Another 22 million women not living with a husband also are employed outside the home.

That amazing transformation in the role of women raises one of a series of questions that must be examined as churches determine their pastor's salary for 1986. Do you expect your minister's spouse to be employed outside the home?

What Do You Expect?

Of the fifty million husband-wife couples in the American population, approximately 26 million are two-paycheck families. Approximately two-thirds of the wives employed outside the home state they do so, not because they want to but because of economic necessity.

Many congregations expect the pastor's spouse to be employed outside the home out of economic necessity. The people feel they no longer can pay the salary necessary to support a family of four or five people on one paycheck. Their explanation may sound like this, "With the cost of living what it is today, most men cannot support their family without the wife working on at least a part-time basis. Why should you expect the church to be any different?"

A small number of congregational leaders can and do say, "We provide a cash salary of well over \$30,000 a year plus housing, utilities, pension, car allowance, health insurance and a

paid study leave. That means our pastor's wife doesn't have to work out of economic necessity. If she takes a job, that's because she wants to, not because she has to."

In several denominations, the number of congregations large enough to be able to offer that compensations package has shrunk while the number of congregations that can afford a cash salary of no more than \$16,000 (plus housing et al) has increased sharply.

What do you expect? Do you expect a minister with a spouse who is not employed outside the home to be able to support a family on the compensation you plan to offer?

Are We Keeping Up?

A second question often asked is, "How does the salary we're paying now compare with what we paid ten or twenty or thirty years ago? If we can keep up with the general increase in wages and salaries, that's really all anyone can expect of us."

One comparison base that has been remarkably stable has been production workers in manufacturing. Back in 1955 a total of 13.3 million Americans were employed as production workers in manufacturing, and they worked an average of 40.7 hours a week. In July of 1984, that figure was 13.6 million, and they worked an average of 40.9 hours weekly. Their average weekly earnings climbed from \$75 in 1955 to \$108 in 1965 to \$191 in 1975 to \$289 in 1980 to \$375 in 1984. If you use that as a comparison base, and your church paid a salary of \$4,000 in 1955, \$5,760 in 1965, \$10,200 in 1975, \$15,400 in 1980 and \$20,000 in 1984, you have kept up with the increase in salaries paid production workers in manufacturing.

In other words, if the 1984 salary was less than five times the 1955 salary, that may explain why your

pastor's spouse is employed outside the home.

Two other comparisons may be useful. The purchasing power of the dollar in mid-1985 has dropped to the point that what cost a dollar in 1955 cost two dollars in 1975 and four dollars in 1985. The average salary of a high school teacher in 1985 is not quite four times what it was in 1960 and is approximately double what it was in 1973. The consumer price index doubled in the 37 years between 1918 and 1955, doubled during the twenty years from 1955 to 1975, and doubled again between 1975 and 1985.

What's the Spread?

"How does the salary we're paying compare with what other churches are paying?" is a frequently raised question. This is a far more complex issue than it first appears because of the huge differences among denominations. In a few denominations, such as the American Lutheran Church and the United Methodist Church, most full-time pastors who are seminary graduates were in the \$17,000 to \$30,000 bracket (cash salary plus value of housing and utilities) in 1984. By contrast, in the Lutheran Church of America, the Southern Baptist Convention and the Presbyterian Church (U.S.A.), the range was far greater with a larger proportion of pastors in the \$35,000 to \$90,000 range. In a few denominations, such as the United Methodist Church, the Christian Church (Disciples of Christ), The Lutheran Church-Missouri Synod, the Christian Reformed Church and The American Lutheran Church, the vast majority of pastors are within a two-to-one range of one another in terms of the cash salary, and only a relatively tiny proportion of pastors receive a cash salary that is more than double the minimum salary.

Other Criteria

It may be useful to raise a dozen other questions as you begin the process of determining your pastor's total compensation for 1986.

1. Do we cover our full share of the pastor's costs for owning and using an automobile for church purposes? That frequently is the largest indirect

subsidy by the minister to that church.

2. Do we want to offset part of the minister's cost for Social Security payments since normally the employer pays 7.65 percent of the salary to Social Security, but we do not have to pay that because the minister is considered to be self-employed and pays the full share? (Such payments by the congregation are, of course, considered to be taxable income for the minister.)

3. Are we a numerically growing or shrinking congregation? The numerically growing church is more likely to see itself as able to afford a larger increase.

4. If we provide a housing allowance, instead of church-owned housing, are those payments adequate in view of today's costs?

5. Will this decision represent our evaluation of our minister's performance during the past year? Unless your congregation has a formal evaluation system for reviewing the performance of your pastor, and that system include good feedback to the minister, it is likely the recommendation on compensation will be widely viewed as the most meaningful evaluation of the pastor's performance.

6. How will we treat the rest of the staff?

In those congregations with other paid staff members (secretary, custodian, choir director, associate minister, et al), the question must be raised, "Do we treat everyone the same by (a) granting the same percentage increase or (b) granting the same dollar increase to everyone, or do we take performance into account and treat each individual separately?" To a significant degree, the answer represents a point on the spectrum between courage and cowardice.

7. Do we want to reward merit? Do we want to increase the compensation more than we might otherwise do because our pastor had done an exceptionally meritorious job this year?

8. How did our members fare economically during the past year? For perhaps one-sixth of all congregations that may be a very influential factor in determining what is possible and appropriate.

9. Do we reward experience? If the answer is "Yes," what is an additional

year's experience worth? \$200? \$400? \$500? \$1,000?

10. Should we increase what we provide for continuing education? Today the cost of a five-day continuing education experience for a minister (tuition, meals, housing) usually ranges between \$250 to \$600 plus travel.

11. Can we really afford a full-time minister? Every year a couple of thousand congregations are priced out of the ministerial marketplace. They no longer can afford a full-time minister who has graduated from seminary and deserves a full-time salary. While huge differences exist among various denominations, in 1955 it was relatively common to find a congregation that averaged between 50 and 75 at worship with a full-time resident pastor. Today that marginal level has doubled, and it often is difficult for the congregation averaging fewer than 100 to 150 at worship on Sunday morning to be able to justify and afford a seminary-trained, experienced and competent full-time pastor and pay that person \$14,000 to \$17,000 a year plus housing and other fringe benefits.

One response is for the minister's spouse to be employed outside the home. Another is for the pastor to have a part-time or full-time secular employment. A third is to share a minister with one or two other small congregations. A fourth is to find a minister who wants to be a part-time minister and a full-time parent. A fifth is to seek a semi-retired pastor. A sixth is to be served by a student-pastor. A seventh is to seek a retired military chaplain. An eighth is to become part of a larger parish with a multiple staff. One of the most productive is for the half-time associate minister of a large congregation to serve one or two smaller congregations on a part-time basis.

12. What's a simple and fair answer to how much we should pay our minister next year if we do not want to bother with all of these other questions? Grant your pastor an increase of four to seven percent over what you are paying in 1985.

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Sacrifice Technology: Elijah at Work

by George A. Dunger

Is there such a thing as "Sacrifice Technology"? Isn't "technology" something very modern? How and why bring technology into something religious, even spiritual?

Technology runs the gamut from kitchen appliances to Star Wars. And it is nothing new. It runs back to Paul's voyages, Solomon's Temple, the pyramids and farther back to Noah's Ark—the first environmental survival capsule.

Without doubt, a specific task helps determine technology. This is true even for spiritual growth, particularly giving and sacrificing for the honor of God and his work in the world. There is a "Technology of Sacrifice." Look at the prophet Elijah at Mount Carmel on the dramatic "Day of Decision" (1 Kings 18:17-40).

Elijah had a threefold task: To prove the God of the Covenant; to bring Israel back to God; and to destroy Baal worship. In this task, Elijah demonstrated his knowledge and skill. His "Sacrifice Technology" and prayer worked.

Beset by evil forces these days and wondering whether we will succeed to overcome them, do we command the biblical "Sacrifice Technology" for the purpose of reaching our Conference, institutional, church and personal budgets which are used to carry out Christ's work through our ministries for the glory of God?

What a marvellous event that "Day of Decision" was in the life of the prophet Elijah and the people of God! Consider the need, the location, and the momentous decision: the God of Israel or Baal. Elijah faced popularity or obscurity, victory or defeat.

Committed to God, how did Elijah go about it? Not a person of generalities and the comfort of theological and ethical greys, Elijah knew all the details and knew exactly what to do and how to go about it. And what a job it was! What a testimony it was to Ahab the king, to his people and to the prophets of Baal whose doom was impending and, in fact, sealed.

See Elijah at work: his heart

pounding zealously for the vindication of God and the salvation of his people; his mind keenly attentive to the work to be done; his hands skillfully busy with the restoration of the Altar of the Lord, reconstructing it with stones symbolizing the Twelve Tribes. Finally, the Altar of the Lord stood completed, but not without sweat and backache.

Elijah bloodied his hands as he worked hard to ready the sacrificial bull and cut its carcass. He dug a trench around the altar and arranged much wood for a great blaze. He commanded that water be brought to douse the sacrifice, the wood, and the altar three times and to fill the trench. But all of these necessary preparations, were only preliminaries, preliminaries which demanded knowledge and skill, not to speak of handling the multitude of people.

Sacrificial blood had been flowing from the altar of Baal and from the bodies of Baal's prophets since early morning. They even cut themselves in their frenzied attempt to elicit an answer from their idol. But there was no answer, no voice from Baal.

When noon came, Elijah mocked Baal's prophets: "... cry aloud, for he is a god; either he is musing ... or he is on a journey or perhaps he is asleep. ... Baal's prophets raved on, but still there was no answer.

What a spectacle it must have been. Elijah, the lone prophet of God, mocking the people of Baal who were the people of Israel misled by their royalty. In contrast, there stood the Altar of the Twelve Tribes, built in the name of the Lord. But no fire!

"Come near!" Elijah called to the people. He went to the altar and, lifting his eyes and hands, prayed, "... O Lord, God ... I have done all these things at thy word ... answer me ... that these people may know that thou, O Lord, art God and hast turned their hearts back. ... And the fire came.

What an awesome sight it must have been when the fire of the Lord fell from heaven. It consumed the burnt offering and—mark the se-

quence—the soaked wood, the stones, the dust, and then licked up the water in the trench. This was no ordinary fire. It wasn't even a nuclear fire. It was a divine fire. It left nothing; it consumed everything. When all the people saw it, they fell on their faces and said, "The Lord, he is God. ..."

When does "sacrifice technology" have its most effective application? Consider the situation in Elijah's time: the wrongness of King Ahab, his court and the people; the evil of the idolatrous prophets and priests of Baal; and, not last or least, the denial of the true God in belief and practice. In contrast, God continued to seek his people through his faithful prophet Elijah.

Our time is not very different from Elijah's time, and God is still seeking his people through prophetic ministries. Perhaps we have not really understood the need and meaning of "sacrifice technology," all the knowledge, skill and determination of Elijah. Perhaps this is the cause for budgetary failure, cutbacks in missions and evangelism, the slow rate of church growth, the secularism of many ministers and professional institutions.

It is time to restore the Altar of the Lord in our hearts. It is time to "sweat," to "blood our hands" over our bank accounts and possessions. It is time to heave and heap the sacrifice on the Altar of the Lord for all to be consumed by the fire from heaven when we then pray, like Elijah, "... O Lord, God ... answer me." □

Dr. George A. Dunger is a retired missionary and seminary professor and presently archivist at the North American Baptist Seminary, Sioux Falls, SD.

We Believe God Created Angels and Man

Statement of Beliefs Study Guide—Session 5

by David T. Priestley

In previous articles, we have discussed that God is the creator and sustainer of the universe. Articles 3 and 4 of the "Statement of Beliefs" discuss two beings God created and through whom he works in the world: Angels and humans. Baptist confessions and theological textbooks, if they mention angels, usually have referred to them under the headings of creation or providence. Evangelical reaction to recent interest in the occult (see Billy Graham's book, Angels: God's Secret Agents) and some Christians' preoccupation with demonology justify a separate article on angels.

As agents of his providence, "God created an order of spiritual beings called angels." As rational creatures, they think and act. As spirits, angels know God directly and are not limited physically, though they can assume human form (medieval scholars could argue about how many angels could dance on a pinhead because, since they are not physical and, therefore, do not take up any space, any number of them might be "located" in one spot). The Bible tells us mostly, however, about what angels do: They were created "to serve God and do his will."

Generally, God does not show his hand as he controls, maintains and participates in the processes of his creation. But at critical intervals, he has allowed men to see the spirits he uses. "Angel" is the normal term for the obedient spirits who serve God's purposes willingly. The basic meaning of the word is "messenger." Angels appear with information from God (Abraham, Gideon, Cornelius) or to meet needs on his behalf (Daniel, Peter, Jesus). Thus, they are instruments of God's special providence through whom he gives wisdom and care. The New Testament emphasis on the Father, Son and Spirit indwelling the believer

makes the idea of guardian angels problematic.

Though they do his bidding by ministering to human need, angels (seraphs, cherubs and indescribable figures) also are pictured frequently adoring the Creator in an eternal adulation which the redeemed will someday join. Thus, as they personify God's care for us, angels also prefigure our worship of him.

In contrast to the willing love and

only created, not eternal, and because Christ has defeated them by his resurrection. Our Lord's conquest of Satan, spirits, sin, death and evil is a certainty which strengthens believers to face temptation and disappointment; they know that the One who lives in them is greater than the powers that seem to rule the world (1 John 4:4). Evil ultimately must serve God's purposes. Christians must beware lest interest in the demonic

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 (1 Timothy 4:1; 1 Peter 5:8). Their destiny in hell has been sealed by Christ's victory over sin and death (Hebrews 2:14; Revelation 20:10).

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, 2 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; 1 Timothy 2:5).

obedience which the holy angels give, there are rebel spirits who spend their energies to distract people from hearing and following the voice of the Lord. Without much detail as to how it came about, the Bible tells us that before Adam sinned, some of the angels God had created revolted against God's authority. These are the devils and demons of Scripture.

Their attempts to thwart God's purposes will fail, because they are

distract them from waiting on Christ and instead give the enemy of our souls attention he does not deserve.

The names Scripture gives the "roaring lion" reflect his nature and behavior: "devil"—deceiver; "Satan"—slanderer. These devils and demons lie about God and God's people, tempting us to doubt God's love or power, to disobey God's will, to believe promises evil cannot keep. The fallen angels are only destroyers;

they succeed because our eyes are not fixed wholeheartedly on Christ. The children of God are particular objects of their tactics. Yet the impersonal forces of "the world and the flesh" also entice us from godliness. We ought not to imagine swarms of demons besieging everyone or even each Christian.

One of the historic guesses why Satan fell is that he became jealous of Adam and envied the favors God was giving him. Who then is "man"?

Article 4. Man.

Man is the only creature God made "in his own image." "Image" refers both to our resemblance to God as personal beings and to our capacity for reflecting God through being related to him. Obviously, the likeness is not physical; rather we are like God because we have personalities (we think, choose, feel, act, work, etc.) That similarity makes a relationship possible, and in that relationship our character increasingly comes to resemble our Creator's.

Two purposes for our creation are given in the Statement: "to have fellowship with himself and to be stewards over his creation." God certainly has no "need" for people; his nature as trinity contradicts any suspicion that he would be lonely without us. But we need God; we were made to be his children. Without him, we are lonely and not fully human. Our assignment is to care, under his direction, for the part of creation we occupy. We are created to work, and our work is fruitful as we align ourselves with his purposes.

Because man images God, human beings have special value. To murder (Genesis 9:6) or to curse (James 3:9) damages the creature who most

resembles its maker. To violate the image-bearer is to attack the original of the image. Since each person images God, actually and potentially, we have care for others. Dignity and respect belong to everyone, regardless of how disreputable some may be.

Though the temptation originated with Satan, man's spiritual condition is man's own responsibility. Adam's choice was not inevitable. Subsequently, however, his choice set the whole race on a course contrary to God's will. All of us are separated from the life of God and deviate from his design. Creation itself is somehow victimized by human disobedience. Human nature is different from its original condition as a result.

Some explain the sinfulness of people by the overpowering influence of evil social conditions; they say that imperfection of even Christian parents unavoidably makes all of us willful sinners. Others describe the sinful human nature as an inherited inclination and susceptibility to sin; they say that evil influences from outside us match a nature in us ready to follow the allure of the world, the flesh and the devil. Still others feel that we are condemned from birth because of Adam, whether or not that inherited guilt ever has a chance to become actual sinning. All agree that human beings are inevitable sinners, rebels against God, without excuse, imperfect.

Yet this by no means diminishes our value as persons. God became a man; God is determined to redeem people; so in his eyes, human beings are worthwhile. Likewise, people have done magnificent things artistically, socially, ethically, technologically which show that, though fallen, men are able to do temporal good. But the potential for God-

relatedness can never be realized without God's intervention.

Paradoxically, Scripture insists that we are personally responsible before God for our sins, accidental or intentional, known or unconscious. What we think and do and believe will be evaluated by God individually on an absolute standard of holiness, not on social averages.

Furthermore, we have the unimaginable privilege of coming to him for forgiveness and aid because of what Christ did. As the Spirit convicts us (see Article 2c), there are no human agencies or conditions required to approach God. Though we learn of the Gospel through human channels, we do not need a human intermediary to reach God. Our confession and faith and his gift of salvation are a direct transaction which others may only encourage, watch and rejoice over; they can never accomplish it for us. Helpless though we are in sin, the quickening Spirit enables us to respond freely to God's offer of salvation.

To Discuss:

Discuss the significance for Christian obedience that

- 1) The fallen angels are (a) created beings, not eternal evils, and (b) defeated creatures;
- 2) Human beings are (a) images of God, (b) stewards of creation, and (c) designed to work;
- 3) Though all are sinners (a) all are responsible to God, and (b) all have direct access to God. □

Pastors and Lay Persons Respond Positively to Church Growth Seminars

For almost a year, our North American Baptist Conference churches have had the opportunity to be involved in the Church Growth Strategy developed by the Church Growth Department. Many people have responded positively as this strategy has touched hundreds of lay people and motivated church leaders to focus on growth in their churches.

To date, 15 Pastors Growth Seminars (Phase I) have been conducted across Canada and the United States. The more than 500 pastors and key lay people, who have participated in these workshops, represent 16 Associations and more than 175 (48 percent) North American Baptist churches.

Four components of the Phase I seminar focus on 1) life-style evangelism, 2) incorporation or helping people to identify with the local congregation, 3) mobilizing the laity, and 4) planning strategy for church growth.

"Principles and practical applications of church growth are pointed out in the first seminar," says Ron Norman, church growth director. "One of the principles for a church that desires to grow is that at least 60 roles and tasks for every 100 members or regular attenders should be provided."

One of the area ministers wrote about the attendance at this six to seven hour seminar: "This was the best representation of pastors that we have had for anything other than our Association meetings in the last eight years. This expresses both the need on the part of the pastors as well as their desire to be more effective in their ministries."

Four phases are involved in this Church Growth Strategy: 1) Pastors Growth Seminar (6-7 hours); 2) Basic Growth Seminar (9-10 hours); 3) Diagnostic Evaluation Phase; and 4) Consultation Phase.

A number of churches have had excellent representation at Phase II, the Basic Growth Seminar. These churches are using their findings as the catalyst and springboard for a

growth emphasis over the next two years. These churches have selected a Growth Task Force and are meeting regularly to develop their goals and objectives long with the selection of appropriate resources. Some of these churches are Redeemer Baptist, St. Paul, MN, Rubin Herrman, pastor; Sierra College Boulevard Baptist, Rocklin, CA, Phyl Putz, pastor; Bethany Baptist, Hutchinson, MN, Harold Kelm, pastor; and Riverview Baptist, St. Paul, MN, Harold Lang, pastor. These churches are now involved in Phase III: Diagnostic Evaluation.

At this stage, churches are assisted in accurately identifying the strengths of the church and the opportunities for ministry. "Ways and means are then developed to bring these two together for the growth of the kingdom and the glory of God," states Norman.

Informational and inspirational films such as, "I'm Just a Layman,"



"For the Love of Pete," and others are available to help congregations develop a Great Commission conscience and "Church Growth Eyes." It is hoped that these films will encourage the congregation to think about and become involved in church growth as a life-style.

"I was very impressed with the presentation of the seminar and the material itself. The films hit on subjects that are real and gave some good insights. Specifically, I think this was the incentive our church needed and the intellectual basis to spring from. The charts that we ourselves made concerning our own statistics were

very helpful. Although it was not new information to us, it helped us actually see it," states a laywoman from Montana.

A pastor from California commented: "The group that attended the Church Growth Workshop is enthusiastically continuing to seek ways to incorporate some of the ideas they learned and some of the ideas developed. We are going to go into the next segment of the Church Growth process. Please pray for us as we do."

The last (final) phase of the Church Growth Strategy is the Consultation Phase.

This *Church Growth Strategy* has been made possible through your Capital Funds contributions. A Church Growth video cassette was taped in October for the purpose of introducing church growth to local churches. It is available through your area minister or the N.A.B. International Office.

For more information, write the Rev. Ron Norman or the Rev. Ray Harsch at the N.A.B. International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 or call (312) 495-2000. □

Seminar Dates

December 6-7— Paul, ID
 January 10-11— Detroit, MI
 Alpena, MI
 January 17-18— Everett, WA
 January 26-27— Mowata LA
 North Carrollton, TX
 Jan. 31-Feb. 1— Steamboat Rock, IA
 February 7-8— Benton Harbor, MI

How to Give a Gift and Save Taxes this Year

by Ray Lyne



We may be conscious of our stewardship throughout the year, but in December, it seems all of us "take inventory" in order to complete our giving and meet any special year-end needs.

Although saving taxes is not a reason for giving, it can be an effective part of our stewardship and, in some cases, allow us to make a larger gift toward the Lord's work than we would otherwise be able to make.

This is especially important this year, in light of the tax reform legislation proposals made by both President Reagan and the U.S. Congress. If these proposals are enacted, gifts made prior to December 31 will realize a much larger tax saving than if the gift is made after December 31.

The purpose of this article is to share with you some information concerning year-end gifts which you may find helpful in planning your year-end giving.

While this article is written primarily from a United States perspective, the principles are valid for Canada as well.

Cash is still the most popular way to make a charitable gift. If you itemize your deductions, your gifts to the North American Baptist Conference will reduce your

tax bill. Your out-of-pocket cost will be much less than the amount of your gift.

For example, if you are in a 30 percent tax bracket, and you make a \$2,000 gift before December 31, you may deduct that amount from your taxable income for the year, and your taxes will be reduced by \$600. Or stated another way . . .

Your gift of:	Would cost only:
\$ 1,000	\$ 700
\$ 2,000	\$1,400
\$ 3,000	\$2,100
\$ 5,000	\$3,500
\$10,000	\$7,000

Gifts of cash are deductible up to 50 percent of your adjusted gross income. If your gift exceeds the 50 percent limit, any excess can be carried over and deducted for up to five succeeding years.

If you are currently filing a short form federal income tax return, in 1985 you can deduct 50 percent of all charitable contributions, up to 50 percent of your ad-

justed gross income.

Gifts of Appreciated Property

You can receive an additional tax savings for a gift of property you have owned for more than six months, which has increased in value.

If you sold this property, 40 percent of the long-term capital gains would be taxable to you as ordinary income, but by contributing the property, you can completely avoid this tax, and still deduct the full fair market value of the property as a charitable gift.

Gifts of Life Insurance

You can donate a policy you have owned for some time and claim as an income tax deduction its current value and any future premium payments you may make.

Gifts with Retained Benefits

It is possible for you to make a contribution and retain the income from the property which you transfer. You can also donate property, retain the use of the property, and claim an income tax deduction for the property. By guaranteeing today that the property will be available to charity at your death, the government will allow you to claim an income tax charitable deduction.

Whether the property is stocks, bonds, real estate, or even your personal residence or farm, a gift can be designed to meet your personal and financial needs in addition to providing a significant tax benefit. If you have property you would like to donate toward the Lord's work, the Development Department of the North American Baptist Conference will be happy to further explain this type of charitable gift.

Why Consider a Charitable Gift in Year-end Tax Planning?

To save taxes, alone, is not a reason for you to make a gift to a charitable organization. Very seldom can you make a gift and have more money left after making the gift than you had before. But you give as a part of your life-style and your personal commitment to the Lord. And you give because you care about missions through organizations like the North American Baptist Conference.

Saving taxes is only a consideration after you have decided to make a gift. Then, as a responsible steward, you want to achieve the maximum tax benefits from your gift.

When making important financial decisions, consult a professional familiar with your situation—your tax advisor, attorney, life underwriter, or other financial counsel—to help you decide which of these opportunities may be best for you.

If you would like additional information or help in planning a special year-end gift toward Conference ministries, just return the coupon from the "Checklist for Your Year-end Giving" on this page, or telephone our office and ask for Dr. Connie Salios or Mr. Steve Pace at (312) 495-2000.

Mr. Ray Lyne, "Lifestyle Giving"

Checklist for Year-end Giving

The following is a checklist for you to use in planning your year-end giving.

- | | | |
|--------------------------|--------------------------|---|
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | Do I need additional tax deductions this year? |
| <input type="checkbox"/> | <input type="checkbox"/> | Would I be better off to consider a gift this year when the tax rates are higher than waiting until tax rates may be lower? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do I have highly appreciated property that I wish to dispose of? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do I need to receive more income from low or non-income producing property? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do I have existing life insurance policies which I do not need? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do I have commitments to my church or to other charities which I have not completed? |

If your answer is "yes" to any of the above questions, we would like to assist you in meeting your needs, as well as providing for the programs of the North American Baptist Conference.

To assist you, we have prepared a special financial planning report entitled, "How to Give a Gift That Saves You Taxes This Year."

Please complete the coupon below to receive your free copy or to let us know how we can help you with your tax planning.

Name _____

Address _____

City _____

State/Province _____ Code _____

Birthdate _____

Spouse's Birthdate _____

Phone: () _____

Special need: _____

☐ Please send me "How to Give a Gift that Saves You Taxes this Year"

Return to: Development Department, North American Baptist Conference, 1 South 210 Summit Ave., Oakbrook Terrace IL 60181 or call: (312) 495-2000

An Adventure of Service

by Earl Ahrens

Over the many years of our missionary service to the Spanish-American population of Monte Vista, CO, God has blessed us with help from many people. Individuals and groups from North American Baptist Conference churches have assisted us with many projects for our church, the Baptist Health Clinic, as well as for widows and needy families.

Now in 1985, Grace Baptist Church, which has received so much, had the opportunity to give help to another cultural group.

I believe God in his providence had this project in mind for us many years. In the late 1960s, a Navajo Indian family came to us for help. They were destitute and the parents were subject to strong drink. Their children needed medical attention. Through the Baptist Health Center services and visitation, this family became our friends.

In the course of time, the husband became a Christian and was delivered from his alcoholism. Not only that, God led him to become a pastor to his own people, the Navajos. The family grew in the Lord, and the children, remarkably, have graduated from a Christian high school. Two of the girls are now in a Christian college. It is only God's miraculous provision that has made this possible, for the husband receives a below-survival income.

The Spirit prompted us to visit this Navajo family in New Mexico in June and laid on our hearts a possible missionary service to them.

Leo, the Navajo pastor, holds services in three scattered hogans over a territory of several miles. Up to 30 persons worship under his leadership in each place. We were told there is a scattered population of about 3,000 Indians in this area. We wondered where they were in this barren desert.

At one place called "Big Bell," the people had built a larger meeting place (18 feet by 30 feet) out of logs and adobe. They needed a cement floor and sheetrock for the walls. We saw this as a project, so in August we

Dr. Earl Ahrens and his wife Lois are North American Baptist Conference home missionaries serving in Monte Vista, Colorado.



poured the cement floor by hand, a back-breaking job.

The Benallys, the Navajo couple, invited us into their humble home, where we enjoyed a simple meal which was an expensive outlay for them. Their neat and clean home was 14 by 40 feet with exterior walls of celotex paper. Their walls had deteriorated so badly that the upcoming winter would have destroyed them. We saw this as another necessary project. We purchased the necessary masonite siding but because of time, only completed siding half of the house. Leo Bennally said he would complete the job.

Four adults and six youth from Grace Baptist Church in Monte Vista went to New Mexico to work at these projects. The heat from the desert was almost too much for us. We came away with a very deep appreciation for plain water. It is scarce there, and we could hardly consume enough.

There was a special kind of believer "warmth" as we shared our food with the Benally family, ate with them at the table, and shared in Bible study and devotional prayer time. Only those who have personally experienced such a time can fully appreciate the almost divine glory of such an identification with fellow believers of a different culture.

One of the Benally daughters had recently given birth to a baby girl. As Lois, my wife, was playing with the child, the baby suddenly

laughed aloud. For the average family, this is an exciting event and a passing joy. Not so for the Navajo. It is Navajo tradition that the person who makes the new infant laugh for the first time is required to provide a mutton feast. Their reason for this is that "if the child does not get a dinner, it will mean that the child will grow to be a stingy person as an adult. But if a feast is provided, the child will grow to be a generous giver."

In October, Lois and I returned to New Mexico to share in this Navajo custom by providing a mutton feast for the Benally child and their friends—45 people in all. We consider this a beautiful way to share our love for our Lord Jesus Christ. For us to be allowed to do this as outsiders (non-Navajos) is an honor.

Our Grace Baptist Church family, particularly the ten who served the Lord with the Navajo Indians, will never forget this time. The memory keeps us humble and grateful before the Lord. We realize that we serve a marvelous, great, and generous God.

Pray for missionary outreach and missions among the Indians as well as our Spanish American Mission work in Monte Vista, Center, and Del Norte, Colorado. God is raising up faithful leaders from among them and building his church.

New Church Formed in Northern British Columbia

by Nadine Pakula

Several years ago, while living in a small mountain community, Rosswood, British Columbia, we met Paul and Judy Paquette and their three children. In 1976, Paul had been called by God to bring the Gospel of Christ to this community about 30 miles north of Terrace, British Columbia.

As a lay minister, Paul faithfully prayed for and ministered to the community. At that time, 24 children were involved in the Sunday school, but there was no adult ministry.

The Paquettes left Rosswood for a time to live in the Yukon Territories. In 1981 Paul and Judy returned and began holding worship services in their home. An answer to prayer came; one adult began to attend the service. Through faithful prayer and the belief in God's promise that his Word would not return void (Isaiah 55:11), more and more people came to know Christ as their Lord and Savior. It was at this time, also, that my husband and I came to know Christ as Lord and Savior.



Pastor Paul Paquette

We left Rosswood (for about a year) with the knowledge and belief in our hearts that God would continue the work he had begun in there. When we returned in May 1984, the church had grown. Now 50 people attend the church; that is one-third of the community. Of these 50, only two were raised in Christian homes.

Another exciting thing has happened. The church has organized and joined the North American Baptist Con-



ference. After a year of constant prayer for guidance and wisdom, the Rosswood Bible Chapel officially affiliated with the British Columbia Association of the North American Baptist Conference. It is another of the many miracles that the Father God has done in this tiny mountain community of 100 families.

Our first service as a Baptist church was held at 2 p.m. on Sunday, May 5, 1985. The Rev. Ed Hohn, British Columbia area minister, spoke at that service. About 200 people from our Baptist churches in Prince George, Prince Rupert, Kitimat, Terrace, Nass, and Rosswood attended. This was a beautiful time of worship and singing praises to God.

Pray for the believers in this new church, for the pastor, Paul Paquette, and his family, and the church's continued outreach to the community. □



The first service of the Rosswood Bible Chapel was held in the unfinished home of John and JoAnn Donahue on May 5, 1985.

Nadine Pakula is church clerk of the Rosswood Bible Chapel.

Disabled Patients Need Training and Jobs

"For years, there has been the desire to develop a vocational rehabilitation program at Mbingo," reports Kenneth Jones, medical officer in charge of Mbingo Baptist Hospital in Cameroon, West Africa.

Many of the leprosy patients have damaged hands and feet so they cannot return to their previous work, or they were not able to learn a skill because of their disease. The Physical Therapy Department, under the direction of Missionary Pat Lenz, has provided patients in physical rehabilitation with special shoes and artificial legs.

"Because we are in a rather remote and rural area, job opportunities are few," says Jones. "We have realized that our vocational training must be simple and adaptable at present."

Schooling is the present vocational rehabilitation for the dozen or so school children. "In cooperation with the Agricultural Program for the Blind," states Jones, "we have been able to teach some gardening to the students."

Three students have finished class seven, and one student has been sent for a year to learn shoe repair and shoemaking. One works with the Hospital mechanic in a semi-apprenticeship, and another had done

an apprenticeship with the station carpenter.

"This about exhausts our local talent for training," states Jones, "but we are trying to develop adult education as well."

"To many of our patients, especially women, who will continue to be primarily farmers," says Jones, "we plan to introduce improved methods and teach some of them gardening. Heretofore, most have not grown vegetables. This can be done with less strenuous work, and this produce will have a ready market. We also plan to teach some how to raise small animals such as poultry and rabbits."

"For some years, patients have learned to embroider tablecloths, wall hangings, and placemats. We hope to expand this to also teach them the skills of tailoring and sewing."

A program is being developed to teach basketry and mat-making; although crafts are not a highly remunerative occupation says Jones. This will at least be supplemental income.

"Pray that we will find ways to train our disabled patients," requests Jones. "We really need someone to come up with an idea for a small cottage industry in the area. Our patients want to work; they do not want to beg. But many ex-leprosy patients are living at a

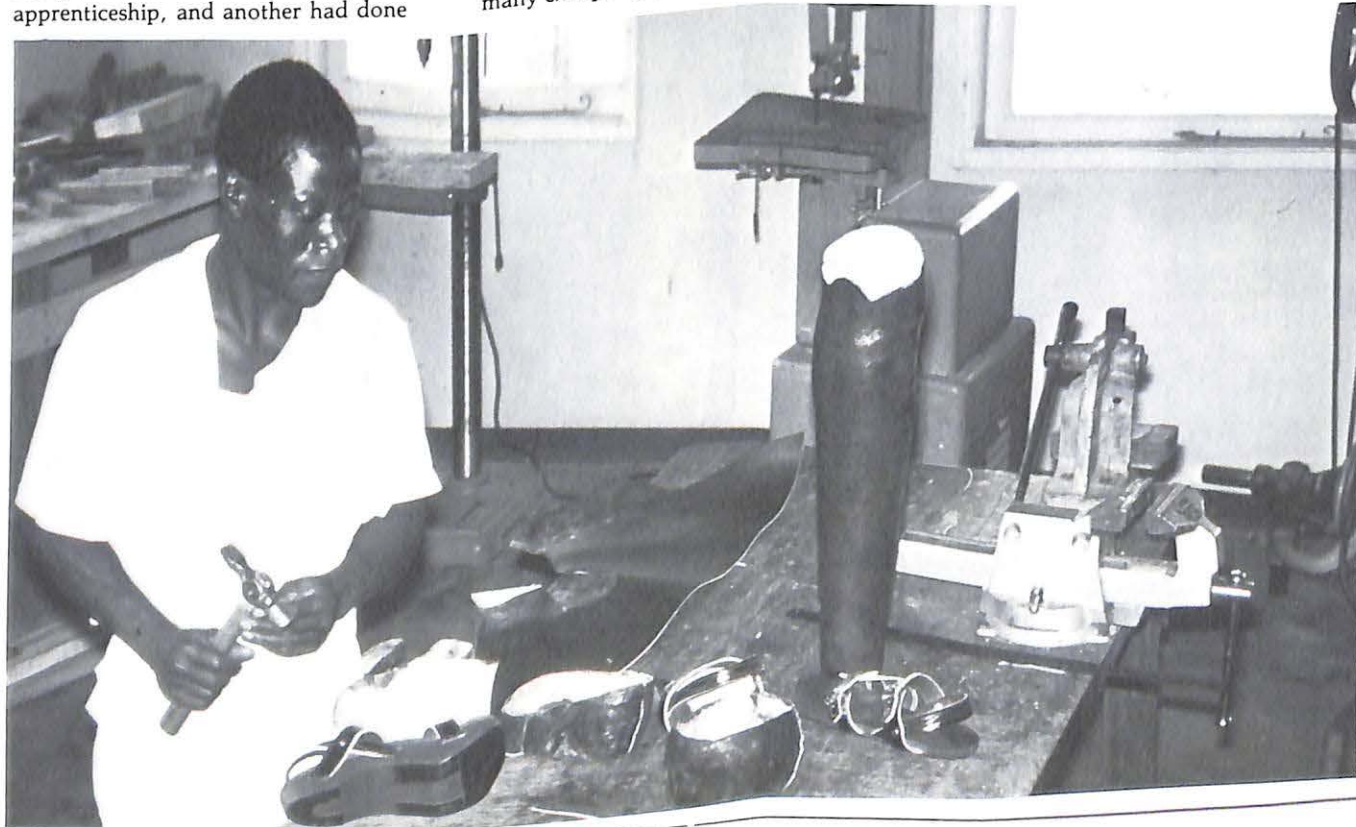
subsistence level in the community around Mbingo."

(see photo below)

Caring Ministry Impacts Muslim's Life

"It began to rain as I drove to Mbem. On the way, I picked up an old Fulani grandfather who was carrying his very young granddaughter. Using my extremely limited Pidgin English, I learned he was just returning from our mission hospital in Bansa, where his granddaughter had been a patient for several days. He spoke very highly of the kindness and care that had been shown to him by the whole staff at the hospital."

"As I dropped him off at his small farm, he thanked me over and over again for giving him a ride. As far as I know, he's not a Christian yet, but I know that he was deeply touched by the ministry of the medical people at Bansa Baptist Hospital and by the simple act of someone from the same mission giving him a ride and helping him escape from the rain. If he becomes a Christian, his experience with the medical ministry of the Cameroon Baptist Convention will have played a big part in it."



"Continue to pray for our medical ministry as we daily come in contact with people of Islamic faith and those of traditional tribal religions. Through our medical work, we can reach such people that are hard to reach any other way." —George Hahn, short-term missionary serving as acting comptroller, Cameroon Baptist Convention

Missionaries Hold Reunion at Border

"Oh, it's orange! No, no, look, Barb. It's red! Just look at it!" exclaimed Minnie Kuhn as she eagerly drew back the tarp. There in the truck stood the Honda three-wheel all-terrain vehicle for which Minnie had waited so long.

Thirteen N.A.B. Conference missionaries from Cameroon representing the Mbingo, Ndu, Bansa and Mbem Stations, traveled to Yong, Cameroon to meet with missionaries from Nigeria. "We were more than pleased to share in their joy," says Maureen Semrau, short-term missionary.

Gifts and supplies were exchanged. "Missionary Trudy Schatz's barber shop opened at once right there on the road with Missionary Barbara Kieper as her first customer," says Maureen.

Under the shade of a tree, the missionaries ate a picnic lunch. Missionary Terry Fossen from Nigeria led the group in singing, and Missionary Willy Muller gave a meditation on Ephesians 4:1-16. "We joined hands and sang 'Blest Be the Tie that Binds,'" says Maureen. "As the benediction was pronounced, we all praised God for this opportunity to meet."

It had been almost a year and a half since the Cameroon and Nigerian missionaries had been able to be together. The closed border of Nigeria has made incoming and outgoing communication and travel difficult. Dr. Helen Marie Schmidt had applied for a permit to meet two months previously. God answered prayer, and our missionaries obtained permission to meet in this border town in spite of the closed Nigerian border. A National Security Officer and a police officer accompanied the missionaries from Cameroon.

This was a special time of sharing for both the missionaries from Cameroon as well as Nigeria. "To fellowship with so many of our Cameroon missionaries was a treat," says Missionary Minnie

Kuhn. "They took the time to travel all that way over impossible roads and other difficulties to share with us for a few hours. How hungry we Mambilla missionaries are for this type of fellowship and how grateful we are to those who met with us."

Pray that the missionaries from Nigeria may be able to join the missionaries serving in Cameroon for the annual Missionary Fellowship meetings, December 28, 1985-January 3, 1986, in Bamenda, Cameroon.

Brazilian Cleaning Lady Accepts Christ

"I had the privilege of leading Jane, our cleaning lady, to the Lord. I praise the Lord for her life and her desire to trust the Lord. Her husband left her several years ago. She's trying to support four children on what she earns as a cleaning lady, and she needs a place to live. Presently, she and her children live in one room in the apartment of a friend. We're praying that the Lord will provide adequate housing for her and her children." —Beth Rabenhorst, missionary, Porto Alegre, R.S., Brazil

Men Build Sanctuary to God

"Presently we are in the stages of constructing a church building for the new Baptist church in Torres, Brazil. I have the opportunity to interact with the workers each day. It is interesting to see their dedication because they are not building an ordinary building, but to them, a sanctuary to God. Through this reverence they have, I have had and will continue to have a means of reaching out to them. Some of them come to the services even though they face opposition from their parents and other relatives."

"Many in the city now know of our presence and location because we are buying materials from them. Pray that we can reach out effectively to them as well." —Ken Bayer, missionary in church extension and evangelism in Torres, R.S., Brazil

Steiers to Complete Language School in March

"On September 9, we started our Fall term of language school in a brand-new church very near our home. Previously, we had been

meeting in the basement of an old church in downtown Kobe. The new facility was specifically designed to be a school; this makes our classroom experience much more enjoyable. Language school continues to be a good experience for us, but we are looking forward to next March when we will graduate and get into full-time ministry. Thank you for your prayers."

—Alan and Judy Steier, missionaries in Kobe, Japan

Baptismal Day Especially Meaningful to Woman

"We had a baptism marked for August and because of reasons beyond our control the date had to be changed to October 27. When this change was announced, one of the candidates, very moved, shared that that was the date of her mother's birthday (birthdays are very important to Brazilians)."

"She said that her mother wanted to be a 'believer' all her life but had suffered much family pressure. It was a joy to this lady to know that she would give her public testimony of faith on her mother's birthday. She would be taking the step for Christ that her mother had wanted to take," write Missionaries Ken and Jerilyn Bayer, serving in Torres, Brazil.

Pray for the growth of the new converts.

Christmas Package Answer to Children's Wish

"The Lord provides in unique ways. Recently when shopping in Jos, Nigeria, Joy and Joshua (children of the Wilfongs) were so disappointed when Wilma and I refused to pay \$50 each for a doll and toy truck that would have been only \$5 in the States. We attempt to teach our children that God provides the things he desires us to have and that we should not waste money."

"About a week later (July 1985), a 1983 Christmas package arrived from one of our supporting churches. Guess what the package contained—that is right, a doll and a truck. The kids were delighted, and we praised our Lord for helping our children grow in their faith."

—John Wilfong, field treasurer and evangelism secretary, Mambilla Baptist Mission, Nigeria

The Joy of Christmas

by Eva Helwing,
"Fuer die Frau" columnist,
"Botschaft,"
Skokie, IL



"Mark these dates on your calendar!" I was ready to scream as I heard the president of our WMF group describe the events coming up. It was only September and our first meeting after the summer break, but I could just visualize my calendar for the month of December with not one Saturday or Sunday open.

What had happened to this holiday that I remembered as such an idyllic time from my childhood? Had the festivities that surround the celebration of Christ's birth become too much, with the concerts at school and all the driving to the practices, with the preparations for all the parties at work and at home, and the untold numbers of rehearsals for the programs in church?

I remember that, as a child, I wanted Christmas to arrive quickly. I was filled with longing for some toy or trinket that had captured my imagination, that I had seen in a store window, in the hands of a neighboring child, or just in a picture. An excitement had filled my young heart during all the preparations for the Sunday school program. Eagerly I learned the Christmas carols and memorized my verse. Every lit candle on the advent wreath and every Christmas card in the mailbox brought me close to the long-awaited Christmas Eve.

"Mark these dates on your calendar!" The words seemed harsh. They were an imposition on my time. I knew they meant that I was expected to bake for the Ladies' Christmas Bash, expected to send unnumbered greetings of Love, Peace, and Hope to friends and mere acquaintances, expected to shop and find the appropriate gift for family members, relatives, and friends, expected to decorate our house and invite a steady

flow of friends and relatives.

Is it any wonder that I feel cynicism creep into my consciousness when I know I will have to stay up into the middle of the night addressing envelopes and signing my name to preprinted messages of Hope, Love, and Peace and that my awareness of all that is wrong with the season is only heightened by the commercialism of gift giving that surrounds this holiday? Is "Love" not misused as spouses manipulate each other "to get what they want"? Is "Peace" not impossible in a world that spends its energies and resources getting ready for war? Is it not hopeless to think that we can make a difference in the poverty and misery we see in the lives of people around us?

Here I am, a 47-year-old, white, middle-class woman who finds satisfaction in her job, who reads all kinds of materials very fast, who feels good about having lost a few pounds, and who talks to herself about what is needed in any given situation. Both hope and despair reside in me. I am a person of both tranquility and turmoil. What sustains me and what will sustain me this Christmas season is the knowledge that peace is possible with me; it is possible with God and in my relationships with others. Why? Because through Jesus Christ, I have experienced a reality that gives meaning to my existence.

Viewed in this context, my full calendar can be one of the blessings in my life. For such a calendar reflects the reality of deep relationships with others: my husband, my children, my immediate and extended family, my brothers and sisters in Christ. Participating in love and openness in the lives of others opens me to both hurt and pain, but also to happiness and joy.

"Mark these dates on your calendar!" The now completely-filled month of December appears not as a burden, but as a wonderful opportunity to spread joy and hope to others. I can invite a non-Christian to the non-threatening situation that these Christmas-time church activities provide. The cards I send can reach a lonely soul or make someone feel that indeed they are not forgotten. The gift-giving, without regard to our culture's materialism and self-gratification, can become a tool for showing love. The invitations to our annual house party may make someone feel part of the group when they felt just a little bit left out. Even my attempts at baking can bring the joy of reviving childhood memories for myself and create idyllic times for my boys to remember when they are grown.

"Mark these dates on your calendar!" My joy returns. Leaving the women's meeting, I glanced at the bulletin in my hand and reread the words:

"May our Lord Jesus Christ himself and God our Father, who loves us and in his grace gave us unfailing courage and a firm hope, encourage you and strengthen you to always do and say what is good" (2 Thessalonians 2:16-17 TEV).

I know that herein lies the joy of Christmas: to do and to say what is good. My prayer for this season is that I not only write these words, but also that they truly become a reality in my life and yours.

Lord, Mold Me . . . Use Me!

As we move quickly through these days of our Christmas celebrations, we are also coming to the close of our "triennial WMF theme". Lord, mold me . . . use me! Have we been molded? Have our lives been changed—strengthened—molded? And, Lord, use me. Lord, use ME! Stop to remember how many times the Lord has used YOU during these past three years. Opportunities present themselves every day, and we have the continuing desire to BE USED of God for his work on earth.

January 1986 will not change our desire to BE USED, but, rather, it will perhaps increase our usefulness as we begin our new WMF theme, WOMEN OF HOPE, REACHING OUR WORLD. The Lord has truly prepared us for this work that will continue with our service. We are READY to reach out, because we have been molded and prepared to be used. We know that we are

Women of Hope because of God's love and the birth of Jesus Christ. The Christmas season especially reminds us that we are Women of Hope.

Let us begin 1986 . . . ready to REACH OUR WORLD!

WMF Video Cassette Available

We have good news! The WMF multi-media presentation, "Women of Hope . . . Reaching Our World," shown at the women's luncheon in Anaheim, is now available on video cassette (VHS). A copy may be rented from the N.A.B. International Office in Oakbrook Terrace, IL, or from N.A.B. College in Edmonton, AB, for \$3.00.

"We encourage each of our women to view this presentation," says LaVerna Mehlhaff, women's work director.

Giving Report

by LaVerna Mehlhaff,
women's work director



This end of the year brings us to the last adopted W.M.F. project of the year. For the month of December, our project is the support of retreats for missionaries on all home and overseas fields. These retreats are a great time of spiritual refreshment for our missionaries.

Pray that we will be able to raise \$316,666 during 1985 so that we will be on schedule to meet our \$950,000 goal by the end of 1987. As I write this article, we are about \$11,000 behind in giving toward our 1985 goal.

May God bless you as you faithfully serve him and seek to glorify him through all your Christmas activities. Thank you for your love and generosity.

. . .for the Potter's use. . .

by Iona Quring, WMF president

"Merry Christmas!" It's a perfectly appropriate greeting, and we say it hundreds of times every December with varying degrees of warmth and sincerity.

Are you ready for an alternative? I think it would be great if 20th century Christians greeted each other, at least at Christmas time, with a joyful, "Emmanuel!" An enthusiastic "God with us!" in return would echo the good news that Jesus has come. It would be something like when first century Christians met. One said, "The Lord is risen!" and the other responded, "He is risen indeed!" Maybe it would create an attitude that could eliminate the "Christmas is over syndrome" (overstuffed stomachs, overspent budgets, overscheduled calendars, overwhelmed emotions, overtired bodies). Try it: "Emmanuel!" . . . "God with us!"

God involved many people when he gave us his Son—Mary, Joseph, Elizabeth, and the shepherds, to name a few. Each one had an important part in God's plan. And each had a choice to make. When Gabriel came to Mary with that incredible message from God that she, a virgin, would bear God's Son, she decided to that she, a virgin, would bear God's Son, she decided to believe him whether or not she fully understood. She made up her mind to trust God, and to obey him. "God with Mary!"

Joseph listened to God's explanation of what had happened to Mary, and he believed. He heard and heeded God's warning to escape Herod and protect the child Jesus. Joseph chose to take God at his word, to trust him, and to obey him. "God with Joseph!"

Elizabeth knew that her unborn child was a special gift from God, set apart, like the prophet Elijah. Yet she received Mary and her strange news with joy and without jealousy. Elizabeth was the first to praise the Son of God, even before his birth! She made a decision to accept God's plan, to trust him, and to obey him. "God with Elizabeth!"

The shepherds weren't expecting anything unusual to happen that night on the Bethlehem hillside, but they knew they weren't hallucinating when a skyful of angels announced to them the birth of the Savior. In spite of their fear, the shepherds hurried to find Jesus. After worshipping him, they told everybody what they had seen and heard. They acted on the message they heard, they trusted, and they obeyed. "God with the shepherds!"

Dear Father, all of this happened 2,000 years ago. Over the centuries, many people have chosen to love and believe you, to trust and obey you. I love you and believe you, too, but my trusting and my obeying are so imperfect. Forgive me. Thank you for Jesus, your Son. "Emmanuel!" . . . "God with me!"

Church Growth

CALGARY, AB. Dr. Walter Kerber baptized eight people at Grace Baptist Church, June 23, 1985. "We thank God for this growth in our church family," says Mrs. Betty Adrian, reporter.



CHANCELLOR, SD. The Rev. Harry Haas baptized eight young people and one adult at First Baptist Church in August 1985. They were received as members of the Church.



The Rev. and Mrs. Douglas Woyke, missionaries to Japan, presented a mission challenge to the Church, Sept. 15, 1985. (Raymond DeNeui, reporter.)

HOPE, KS. Pastor Chester Strobel baptized six young people at First Baptist Church, Sept. 1, 1985. They were received as new members of the Church. (Virla Piper, reporter.)

WINNIPEG, MB. Eight people from Mission Baptist Church were baptized at Lake Nutimik Baptist Camp, Seven Sisters Falls, MB, Aug. 11, 1985.

"Our Fall program is dedicated to discipling and teaching our members, making contact with friends and visitors and letting the people in our church vicinity know we are here by distributing information and invitations," reports Mrs. Anne Pohl.



MARION, KS. Six young people and one adult were baptized and received into Strassburg Baptist Church in June. (Jerrie Kruse, reporter.)



ROCHESTER, NY. The Rev. Fred Mashner baptized two persons at Winton Road Baptist Church on his final Sunday before retiring, Aug. 1, 1985. They and two others were received into membership at the Church.



MERCER, ND. Four persons were baptized and welcomed into membership of First Baptist Church by the Rev. Perry Schnabel, pastor. (Violet Rust, reporter.)



WEST FARGO, ND. Grace Baptist Church accepted five new members recently.

Seven babies were dedicated at the Church Oct. 6, 1985. (Desiree Morton, reporter.)

Special Events

ANAHEIM, CA. Sunkist Baptist Church held a farewell and appreciation service for the Rev. and Mrs. Fred Martin and family (pictured), July 28, 1985. Special music and a love offering were presented.



Pastor Martin served the Church for eight years as minister of music, visitation and family life, and with the senior citizen program. He is now pastoring Faith Baptist Church, Hillsboro, OR. (Carol Justus, reporter.)

PRINCE GEORGE, BC. Hartland Baptist Church celebrated the induction of its new pastor, the Rev. Clifford Pedersen and his family (pictured) Sept. 22, 1985. Greetings of welcome were extended from the different departments of the Church, the three sister churches, and the Prince George Ministerial Association.

The Rev. Don McLeod served as interim pastor of the Church for one year. (Ingrid Pankonin, reporter.)



BETHLEHEM, PA. The Rev. Harry F. Edenhofer was installed as assistant pastor of Calvary Baptist Church, July 28, 1985. He succeeds the Rev. Dennis Hoffman, who now pastors Winton Road Baptist Church, Rochester, NY.

Pastor Edenhofer will have primary responsibility for the Church's youth programs.

He and his wife Marie have three children. (Bill Robinson, reporter.)

CORONA, SD. Members and friends of First Baptist Church held a reception and installation service for their new pastor, the Rev. George Jankovsky, and his wife and family, Sept. 8, 1985.

The Rev. Byrce Ray, Summit Baptist Church, spoke.

The Church gave a food shower to the Jankovskys upon their arrival. (Mrs. Louis DeBoer, reporter.)

PORTLAND, OR. An ordination council of delegates from the Central Pacific Association met at Trinity Baptist Church, Aug. 2, 1985, and recommended Ben Kohrs for ordination.

The ordination service for Ben was held Aug. 18, 1985, at the Church. The



Rev. Duane Dunham spoke.

Ben, a graduate of Western Conservative Baptist Seminary, has been actively involved in the Cascade Park Baptist Church, Vancouver, WA. (Rev. Allan Strohschein, reporter.)

ROCHESTER, NY. The Rev. Dennis D. Hoffman was installed as pastor of Winton Road Baptist Church, Sept. 15, 1985.

Participants included Dennis' father, the Rev. Ray Hoffman, pastor, Temple Baptist, Jamestown, ND, speaker; the Rev. Wilmer Quiring, area minister, welcome; and Mrs. Pat Hoffman, solo. (Ruth H. Sohn, reporter.)



ROCHESTER, NY. Winton Road Baptist Church honored the Rev. and Mrs. Fred Mashner with a retirement recognition dinner, program and gift. Five visiting local pastors spoke words of appreciation for the Mashners' ministry.

The Mashners will continue to reside in Rochester.

VALLEY CITY, ND. First Baptist Church welcomed its new pastor, the Rev. Richard Lute, his wife Pat, and son Kevin, Sept. 1, 1985.



Pastor Ron Delzell, Jamestown, ND, supplied the pulpit while the Church was without a full-time pastor.

The congregation is enjoying worship in the new building dedicated in June.

FOUNTAIN VALLEY, CA. Special guests in July at Fountain Valley Baptist Church included the Rev. Moses

Ishi, Nigerian pastor; Lindbberg and Maria Ake, N.A.B. missionaries in Texas; and the Bohlen Family Singers from Iowa.

The Church celebrated the tenth anniversary of its sanctuary and dedication of a new education building Aug. 4, 1985. Rev. LeRoy Schauer spoke.

The Church enjoyed a picnic and rally July 7, 1985, with music by the Huntington Beach Band.

Dr. Kenneth Fischer, new area minister, spoke at the Church, Sept. 22, 1985. The Rev. Eugene Stroh is pastor of the Church. (Clara Unruh, reporter.)

BURLINGTON, IA. Oak Street Baptist Church dedicated its new parking lot Sept. 15, 1985.

The Church has kept current with community ministry opportunities through the years, and has updated and improved its facilities for worship and ministry several times. The sanctuary, built in 1890, has undergone three modernization and improvement programs. The educational wing was added 55 years ago, and another wing was built in 1971. (Floraine Miller, reporter.)

Church Dedication and Anniversary

BISON, KS. First Baptist Church celebrated its 100th anniversary, Aug. 24-25, 1985, with the theme "Great Is Thy Faithfulness."

Organized in 1885 by 20 charter members in a home, the congregation has since occupied four buildings. The first building was located northeast of Bison. The second built in 1900 was destroyed by a tornado; its 1912 replacement was destroyed by fire in 1957. The present church dates from 1957.

Programs consisted of musical numbers, greetings from visiting churches, reading of letters, and sharing times.

Speakers included native son Dr. John F. Theilenhaus, Parma Heights, OH, on Saturday evening ("Rejoicing in God's Faithfulness"); the Rev. Milton Zeeb, area minister, Sunday morning ("Trusting in God's Faithfulness"); and former pastor, the Rev. Chester Strobel, Hope, KS, Sunday afternoon ("Continuing in God's Faithfulness").

Many friends, neighbors and former pastors attended.

"We thank God for his faithfulness which he shows anew to us every day," says Clara L. Niedenthal, reporter.

The Rev. William Effa is pastor of the Church.

LINTON, ND. First Baptist Church celebrated its 85th anniversary, Nov. 1-3, 1985. Rev. Randall Jaspers is pastor of the Church. (Mrs. Alice Wagner, reporter.)

LEOLA, SD. First Baptist Church observed its 25th anniversary, May 26, 1985, with the theme, "The Church Triumphant."

The Rev. Charles Littman, area minister, spoke. Area churches, former members and friends, and former pastors, the Reverends E.R. Oster, Sioux Falls, SD, and Arthur Fischer, Linton, ND, attended.

The Rev. and Mrs. George Rueb, Ashley, ND, the Heyd Men's Quartet, LaMoure, ND, and local church talent provided special music.

Mrs. Albert Loeb, church clerk, read the Church's history.

The Rev. Arnold M. Friez is pastor of the Church. (Mrs. Arnold Friez, reporter.)

NEW LEIPZIG, ND. New Leipzig Baptist Church celebrated its 75th anniversary July 6-7, 1985.

A pageant of the Church's history was presented to a full house on both June 30 and July 6.

A musical program directed by Bruce Kallis opened the anniversary services July 7. Former pastor, the Rev. LeRoy Moser, spoke. More than 300 people enjoyed a noon meal at the Church.

Participants in the afternoon service included Pastor Roger Frelander, welcome; choir and fathers' and sons' chorus, special music; and former pastor, the Rev. Alan Strohschein, message.

The Church provided an anniversary booklet for those interested.

"In spite of the extreme heat (104°), the church was packed to capacity, and many blessings were enjoyed as friend met friend of days gone by," reports Rose Iblings.

WINNIPEG, MB. Rowandale Baptist Church held the sod-turning ceremony, originally scheduled for April 28, on Aug. 25, 1985.



The Rev. Kenneth Schmuland, pastor, basing his remarks on Neh. 2:20, stated that the congregation does not have enemies as in the days of Nehemiah, but some opposition of neighbors to the expansion plans caused delay and some changes.

The youngest member, a middle-aged member, and an older member (pictured) did the actual sod-turning. (Helga Kahler, reporter.)

CARBON, AB. Carbon Baptist Church commemorated 75 years of service to God, June 1-2, 1985.

The two-day celebration began with a concert by the Berg Chorale, Calgary, AB. Various church members representing each decade gave testimonies during the Sunday morning service led by Pastor Ed Vanderbaaren. Neighboring churches and former pastors gave greetings. The Rev. Ray Harsch, associate director of evangelism and church growth and a "native son," spoke on the theme, "We've Come This Far by Faith."

A dinner and afternoon of fellowship concluded the celebrations. A picture gallery traced the history of the Freudenthal Church from 1910 to the present, including the 1946 relocation to Carbon. The Church then became known as Carbon Baptist. (Bonnie Nell, reporter.)

KITCHENER, ON. Salem Baptist Church celebrated its 25th anniversary Oct. 6, 1985. Various presentations recalled milestones of the Church's ministry and missionary outreach throughout the years.

Church groups and guests from neighbouring churches expressed good

wishes and greetings.

The Rev. Rubin Kern, former area minister, spoke. Pastor Herman Pohl led the Church in praise and towards a renewed commitment to the Lord.

The thanksgiving offering amounted to \$5,500.

Association Events

COLUMBUS, NE. The Nebraska Baptist Fellowship met Sept. 15, 1985, at Shell Creek Baptist Church. Dr. Daniel Leininger, professor at North American Baptist Seminary, Sioux Falls, SD, developed the theme, "Remembering Whose You Are."

The 93 attendees gave a \$660 missions offering.

Each of the four Nebraska N.A.B. churches shared a variety of music.

The Rev. Clyde Zimbelman is pastor of Shell Creek Baptist Church.

SIDNEY, MT. The Central Dakota-Montana Association met June 21-23, 1985, at First Baptist Church. Speaker David Priestley, professor, North American Baptist Divinity School, Edmonton, AB, developed the theme "Motivation Keys for Service."

Mr. Ron Salzman, missions director, brought information on the new work in the Philippines.

The Association youth participated in the Saturday evening service.

Attendance was good. Delegates adopted a budget of \$39,000.

"We praise the Lord for rich blessing," says Mary Lou Brenner, reporter.

Youth

NEW LEIPZIG, ND. The entire youth group of New Leipzig Baptist Church chartered a bus to the 41st Triennial Conference in Anaheim, CA, in July 1985. To raise enough money to go, they served meals for several years.

Several adults and children also went on the bus which was driven by Floyd and Kent Roehl. They enjoyed a sightseeing tour on the way out and back.

"The young people are looking forward to attending the next Triennial Conference," states Rose Iblings, reporter.

Missions

SWAN RIVER, MB. Temple Baptist Church held a commissioning service for the Rev. Leland and Jennell Bertsch, Sept. 15, 1985. The Rev. Siegfried Schuster, area minister, spoke.

The Bertschs will be pioneer North American Baptist Conference missionaries working with the Baptist Conference of the Philippines in an outreach to the Bicol Region. They have been involved in deputation work for several months and hope to be on the field by March 1, 1986.

"We, as a home church, give them our support, and our prayers go with them," says Lynn Patzer, reporter.

Cheryl Dahl, former short-term missionary to the Philippines, is receiving further training to serve the Lord in Tanzania, Africa.

Wedding Anniversaries

The Rev. and Mrs. Arthur Fischer of Linton, ND, observed their 50th wedding anniversary in September 1985.



The Fischers have served six N.A.B. churches in North and South Dakota and Wisconsin.

Mr. and Mrs. Rubin Plitt of First Baptist Church, Leduc, AB, celebrated



their 50th wedding anniversary, June 28, 1985, with an open house for relatives and friends.

Otto and Tillie Russell celebrated their 50th wedding anniversary, Aug.



24, 1985, at a dinner reception. They are members of Grosse Pointe Baptist Church, Grosse Pointe Woods, MI.

Harvey and Esther Stanke celebrated their fiftieth wedding anniversary Sept. 8, 1985, at Redeemer Baptist Church, St. Paul, MN.



Mr. and Mrs. Paul Jungkeit celebrated their 50th wedding anniversary Aug. 30, 1985, with a buffet dinner



and program hosted by their children. The Junkeits are charter members of Sunkist Baptist Church, Anaheim, CA. (Carol Justus, reporter.)

corrections:

EMERY, SD. Committees are busy making plans for the Centennial Celebration of the First Baptist Church of Emery, SD, to be held Aug. 8, 9, and 10, 1986. Many former pastors are planning to attend. (In the September issue of the *Baptist Herald*, the date was incorrectly reported as 1985.)

On page four of the November issue of the *Baptist Herald*, the photo of the Rev. Samuel Yubuin, executive secretary, Mambilla Baptist Convention, Nigeria, was incorrectly identified as that of the Rev. Philip Sol, principal, Mambilla Baptist Theological School.

new day

Arriving from points near and far by plane, train, car and skateboard, the 1985-86 "New Day" team members converged on Lansing, IA, for one month of training camp for both the Music and Discipleship/Drama sections.

The "New Day" theme for training and for our tour is "Stir It Up," taken from 1 Timothy 1:6-7. These verses talk about fanning into flame those gifts given from God for ministry to the body and the building up of the church. As a team, we are seeking to stir up the gifts each member possesses in order that our ministry may be effective and the Kingdom of God might go forward.

It has been exciting seeing this happen—18 individuals coming together, each with something to share plus a particular gift to employ. Some bring well-developed abilities in performing music and drama; others have abilities in teaching, counseling, or leadership. God has gifted some with the ability to open the Scriptures and challenge others with them. Seeking through the power of the Holy Spirit, each person desires to stir up his or her gifts that the Lord may be praised.

Pray for us. Pray for a spirit of power, love, and self-discipline to burn through us. Pray that our light will be bright, and that our fire will spread. We keep you, our friends, in our prayers as well that the Lord may be seen in you as a fire brightly burning. —Murray Decker and Susan Zenky, "New Day"

Pray for "New Day" as they minister at Crossroads Baptist Church, North Port, FL, Jan. 3-5

Evangel Baptist Church, Boca Raton, FL, Jan. 3-12

Cypress Springs Baptist Church, FL, Jan. 14-19

Community Baptist Church, West Boca Raton, FL, Jan. 15-26

Mowata Baptist Church, Eunice, LA, Jan. 30-Feb. 2

A New Emphasis for "Our Conference in Action"

Beginning with the 1986 issues of the Baptist Herald, new guidelines will be in effect for the "Our Conference in Action" section. This means that all news items submitted are now under these new guidelines.

In light of the fact that the Triennial Conference delegates adopted the "Biblical Imperatives and Primary Goals" as our emphases for 1986-1991, we'd like this section of the Baptist Herald to reflect what our churches are doing in these areas. The Imperatives appear in the July/August 1985 issue of the Baptist Herald. Briefly stated they are: Called to Worship, Compelled to Serve, Commissioned to Witness, Commanded to Care, Committed to Give. We need your help to make this a meaningful section of the Baptist Herald.

We would like to hear how these Imperatives and Goals are being met by your church or organizations within the church, both on a regular basis and through special events. Some examples are baptisms, church growth and evangelistic emphases, "reach out" programs and ideas on involving, training people in visitation, and lifestyle evangelism, (Called to Witness); special offerings, stewardship education, ways your church has met goals for Conference giving (Committed to Give); Bible study groups, prayer emphases, worship, how is true worship achieved, (Called to Worship); caring ministries: What is your church doing for new members? How are you involving or reaching members who have not been coming to church? How does the community know you care about the people in it? (Commanded to Care); and service projects (Compelled to Serve). We also want to hear about what is happening in your church as a result of the Church Growth Seminars.

The news item should be about 100 words, so all of our 373 N.A.B. churches will have equal opportunity to share their news immediately. If you feel your church has a ministry which should be featured in a feature article in the Baptist Herald, please contact the editor.

Send the report within ONE week following the event, as it takes 8 to 12 weeks for a report to be published after we receive it! Guidelines for writing these news items have been sent to all pastors. They are also available from our office.

in memoriam

GERTRUDE FLORENCE BENDER (79), Watertown, WI; born May 6, 1906, Fairfield County, CT; adopted by Otto and Rose Jaeger, Lebanon, WI; died Sept. 15, 1985; married Rev. Thorwald Bender July 13, 1930; served as faithful pastor's wife in five N.A.B. churches; member, First Baptist Church, Watertown, WI; survived by her husband Thorwald; one daughter, Jeanette (Mrs. Walter Lining), Spokane, WA; three sons: Robert, Hazel Crest, IL; James, Clarendon, IL; and Charles (Carol), Endwell, NY; eight grandchildren; and three great-grandchildren; Reverends Jack Jones and Allan Kranz, pastors, funeral service.

EDITH BOHLMAN (88), Leduc, AB; born May 12, 1897, to John and Edith Fleck, Yorkton, SK; died Sept. 7, 1985; married Herman Bohlman, 1926; charter member, Temple Baptist Church, Leduc, AB; predeceased by one sister, Annie Grunert; survived by her husband Herman; one son, Lorne (Shirley), Vancouver; one daughter, Ruth (Mrs. Pete Peterson), Edmonton, AB; five grandsons; three great-grandchildren; and three sisters; Mrs. Lilly Hammer, Mrs. Bertha Pachal, and Mrs. Violet Itterman; Rev. Frank Schmidt, pastor, funeral service.

RODNEY FRANK DRAXINGER (22), Kelowna, BC; born June 18, 1963 to Frank and Erika Draxinger; died in a car accident Aug. 28, 1985, on his way to join the ministry of Venture Teams; member, committed, enthusiastic youth participant, music and pastoral intern, Trinity Baptist Church, Kelowna, BC; survived by his parents, Frank and Erika; one sister, Theresa (Mrs. Ron Hait); one brother, Kevin; his grandparents: Mr. and Mrs. Harold Tavonius; and Mr. and Mrs. Xavier Draxinger; and several aunts, uncles and cousins; Reverends Richard Hohensee and Allen Mertes, pastors, funeral service.

FRIEDA SORGE (91), Winnipeg, MB; born in Russia; died Aug. 1, 1985; married Julius Sorge who predeceased her in 1979; immigrated to Winnipeg in 1914; member, McDermot Avenue Baptist Church, Winnipeg, MB; survived by one son, Arthur, Banning, CA; four daughters: Lillian Locht, Oceanside, CA; Betty Beutler, Lodi, CA; Linda Vicars, Sacramento, CA; and Elsie Hornsby, Winnipeg, MB; 12 grandchildren; and 13 great-grandchildren; Reverends Werner Dietrich and Edward Hughes, pastors, funeral service.

EDWIN BOHN (73), Ebenezer, SK; born Sept. 27, 1911, to Gus and Emma Bohn; died July 20, 1985; married Gracie Gabert, Oct. 28, 1934; member, deacon, trustee, treasurer, and men's choir director, Ebenezer Baptist Church, SK; survived by his wife, Gracie; two daughters: Marlene (Mrs. Arlan Fandrey), Yorkton, and Elaine (Mrs. Harold Patzer), Ebenezer; four grandchildren; one sister, Irene Patzer; two brothers: Reinhold and Alvin; predeceased by his parents, three sisters, and one brother; Gordon Freiter, pastor, funeral service.

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what's happening

The Rev. Daniel Fuchs became visitation pastor at Foster Avenue Baptist Church, Chicago, IL, effective September 15, on a part-time retirement basis.

The Rev. Richard May became pastor of Portland Avenue Baptist Church, Tacoma, WA on Sept. 1, 1985.

The Rev. John R. Dikkers retired as pastor of Cathay (ND) Baptist Church effective Sept. 1, 1985. He has served the Church since April 1975.

Christel Bussmann Retires from Accounting Position

"On December 20 when Christel Bussmann retires, the North American Baptist Conference International Office will lose an important resource of the 'how and why' of financial procedures for our Conference," says Mr. Robert Mayforth, financial services director. "As Comptroller, I will lose a person that I have depended on as my right hand since I commenced my work at the Conference office in the Fall of 1972."

Christel came to the N.A.B. Office on Dec. 30, 1956, from Germany. Miss Gretchen Remmler, secretary to the Missions Secretary, sponsored Christel, then a widow, with her son. For the first several months, Christel worked part-time in accounting and part-time in White Cross especially for Hungarian Relief. After the Hungarian crisis was over, Christel worked full-time in accounting.

In 1959 she married Walter Bussmann. They have been members of Forest Park Baptist Church, Forest Park, IL, and Mayfair Park Baptist Church, Chicago, IL.

"The fund accounting used by not-for-profit organizations is a highly detailed type of accounting. Soon after I arrived at the Conference office," recalls Mayforth, "I recognized Christel as a person who understood fund accounting principles, who was able to unravel highly detailed information, and who had good organizational ability."

In reflecting about her work,

Christel says, "It has been a great privilege and joy to work for the Lord through the N.A.B. Conference for the past 29 years. The Lord has blessed me abundantly. I am thankful for the opportunities I had to work closely with the missionaries of all four fields, since I prepared the missionary payroll and all money transfers to the field for many years, and supervised it in the last years."

In 1973 Christel was appointed as head bookkeeper, and in 1981 she was promoted to the newly created position of Assistant Director of Accounting for the Financial Services Department.

"Christel has a number of skills that have enabled her to do an outstanding job in these responsibilities," states Mayforth. "She is, first of all, loyal to her Lord and the ministry of the North American Baptist Conference. Secondly, she has a tenacious attitude when taking on large projects and seeing them through to completion. Thirdly, she has a concern for the people who work around her. Finally, she has a desire to grow and mature as a person. It was these and many other fine attributes that made Christel a valuable resource and person on whom one could depend."

In speaking of her relationship with the N.A.B. Office staff, Christel says, "The close contact with so many fine Christian co-workers has been a rich blessing to me. The Lord is good, and I praise his holy name. Not only am I looking forward to retirement, but also wondering where the Lord will use me for his honor and glory."

The North American Baptist International Office staff will miss her greatly. We wish her God's best in her and Walter's retirement in Sun City, Arizona. □

Ehman Appointed Area Minister for Upper Midwest

The Rev. Jacob Ehman of Alpena, MI, has accepted a three year appointment to the position of Upper Midwest Area Minister for a three-year term, effective February 1, 1986. The appointment came

upon recommendation of the General Council representatives of the Minnesota-LaCrosse, Iowa and Wisconsin Associations to the Executive Committee.

Rev. Ehman, who has been pastor of Ripley Boulevard Baptist Church, North American Baptist Conference Churches since 1951: Bessie, OK; First Baptist, Sidney, MT; First Baptist, Goodrich, ND; and First Baptist, Steamboat Rock, IA. He has also recently served as Church Extension Committee Chairman for the Great Lakes Association.

Rev. and Mrs. Ehman plan to live in the Milwaukee, WI, area.

Effa Appointed Associate Missions Director

The Rev. Herman Effa has been appointed Associate Director for Promotion for the Missions Department of the North American Baptist Conference. This three-year appointment, made by the Board of Missions, takes effect March 1, 1986.

Rev. Effa, in accepting the position, stated: "It is my prayer that I will be able to carry out the responsibilities under God's guidance and blessing and for the furtherance of the cause of missions."

Rev. Effa is presently senior pastor of Central Baptist Church, Edmonton, AB. In addition to the pastorates Effa has served at First Baptist Church, Chancellor, SD; First Baptist, Linton, ND; and Napier Parkview Baptist, Benton Harbor, MI, he and his wife Ardath were one of the first two couples to be appointed as N.A.B. Conference missionaries to Brazil in 1966. They served there for ten years.

In July, following the election of the Board of Missions at the Triennial Conference, Rev. Effa was elected chairman of the Board. He has also served as vice chairman of this Board.

The Effas' daughter, Jerilyn, and her husband, Ken Bayer, are missionaries serving in Torres, Rio Grande do Sul, Brazil, and their son, Allan, is a missionary serving on the Mambilla Plateau in Nigeria.

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Our Guest Speaker
Rev. David Moore
Chatsworth, California

Rev. Moore was the featured speaker at the youth program ("Beyond the Magic Kingdom") at the Triennial Conference in Anaheim, California, this past summer.



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