

# Baptist Herald

June 1985

**North  
American  
Baptist  
Conference**



**1984  
Annual  
Report**



## Fellowship: It Keeps Me Goin'

by Robert Mayforth



What are our strengths? That is a question often asked of us as a North American Baptist Conference. Nearly always, the answer comes that fellowship is high on the list. Even though I, as Financial Services Director, deal daily with hard cold cash and hard decisions about the financial matters of the Conference, one of the reasons I do this is that I am motivated or fired up by this fellowship.

Next month in Anaheim, we will be treated to a veritable feast of fellowship. During breakfast, while walking to sessions, before, during (only in whispers, please) and after sessions, at lunch, over dinner, over coffee . . . You name it, and we'll fellowship.

I remember being on the platform at the Triennial Conference in Niagara Falls in 1982. As we stood to sing "To God Be the Glory," I began to identify individuals in the audience and to recall the various ministries we were involved in together. Some of the memories were joyous, others sad. Some memories were difficult or painful for me to recall.

Now mix those memories with the truly great sound of several thousand North American Baptists singing that great hymn. I can recall it as though it

were a moment ago. It was the end of the first stanza. The song leader encouraged us to smile and really sing out. "Let the people rejoice!" he said.

"O perfect redemption, the purchase of blood, To every believer the promise of God . . ." I started to try to sing, but it was no use. The emotion of the moment prevented that. I bit my lip and worked hard to overcome the tears. I continued to enjoy the sound of your singing, and I strained to identify more of the audience and to recall our work together over the last triennium.

What a great moment that was! I was deeply thankful that God had given me the opportunity to be involved in his Kingdom. I was also thankful to our Conference for the unique opportunities granted to me for service in his Kingdom. I was grateful for the graciousness which had been shown to me by a number of those I identified. I was grateful for the opportunity to be of service to others. In so many cases, I was grateful for the warmth of friendship.

That was a great moment for me. But I'm convinced that the strength of our fellowship together is not based on the emotion of the moment. The strength of our fellowship is the basis of the emotion we feel, and it truly is a strength.

The work as Financial Services Director, which you, as a Conference, have given to me, provides a unique opportunity to see this strength and these beliefs in action. I'm involved with our missionaries around the world. I'm involved with our church extension churches across

Canada and the USA. I'm involved with our donors who have given \$14,753,000 in the last triennium to be disbursed for missions and ministries around the world.

Let me illustrate this with a recent work experience. An area minister and I were involved in the final service of one of our churches. We prayed together. We read God's Word. We worked on difficult issues. We disagreed. We cried (some out loud and openly, others within). We held hands. We sang hymns. We *fellowshipped*.

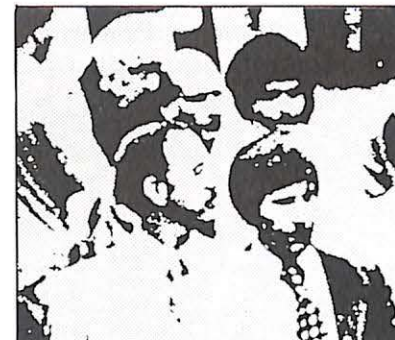
In this involvement, there is seldom total agreement. There are usually several ways to view most financial situations. It is my observation that our fellowship works very well in spite of these differences.

Here are my observations as to why fellowship is a strength of the North American Baptist Conference:

Our focal point is the Person of God, the work of the Trinity, and the Bible as the revelation of God for each and all of us as his Body. We also deeply believe that God is at work simultaneously conforming individuals and churches to his Son's likeness. Further, that each person, each church, and our entire Conference is a part of the Body of Christ. In addition, we genuinely respect the God-given individuality of each person.

"Great things He hath taught us, great things He hath done, and great our rejoicing through Jesus the Son." That is why there will be a veritable feast of fellowship at Anaheim. Lord willing, I'll see you there. □

Mr. Robert Mayforth is the Financial Services Director for the North American Baptist Conference. In addition to overseeing the accounting department, he supervises investments and loans, oversees Conference properties, and processes legal matters.



4



8

## 1984 Annual Report

17-24

### Articles

- 2 Fellowship: It Keeps Me Goin'  
Robert Mayforth
- 4 Soul Freedom  
William M. Pinson, Jr.
- 6 When a Mother Dies  
Daniel Leininger
- 7 Overcoming Fears  
Lois Fuchs
- 8 Youth Leaders Express Concerns about Youth  
Warren Hoffman, Carol Potratz, Joey Link, Loren Kopf, Candice Frank
- 13 Will the Day Arrive When I Can Forgive Myself?  
Shanna Anderson
- 15 Why Christian Camping?  
Art Pearce
- 16 California Churches Invite You to Worship
- 17 Annual Report of the North American Baptist Conference
- 30 Pray for these Japanese  
Florence Miller
- 38 Making History: Invitation to Participation  
George A. Dunger

### Departments

- |                             |                              |
|-----------------------------|------------------------------|
| 25 Maccabee's Musings       | 29 Cameroon Missionaries     |
| 25 "New Day"                | Focus on Prayer              |
| Susan Zenky                 | Thelma Fischer               |
| 26 Woman's World            | 31 World News                |
| Iona Quiring, Anna W.       | 32 Our Conference            |
| Bailey, Muryal Braun,       | in Action                    |
| Sara Pasiciel               | 35 In Memoriam               |
| 28 Leverette Sees Response  | 36 Tributes to Louise Dunger |
| to Evangelistic Crusades    | 37 What's Happening          |
| in Brazil                   | 37 Triennial Conference News |
| 28 An MK's View of Ministry | 39 Congratulations           |
| in Brazil                   |                              |
| Marcus Rabenhorst           |                              |

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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# Soul Freedom

## Baptists Living Their Biblical Faith

by William M. Pinson, Jr.

Two major distinctions have significantly marked Baptists during our history: a commitment to the Bible as the written Word of God and a devotion to religious liberty—freedom of conscience, freedom of religion, and freedom of worship. Baptists have insisted that each Christian has the freedom to interpret the Bible and that the authority for such freedom comes from the Bible itself. We have declared that no one has the right to interfere with this freedom—neither ecclesiastical nor governmental officials.

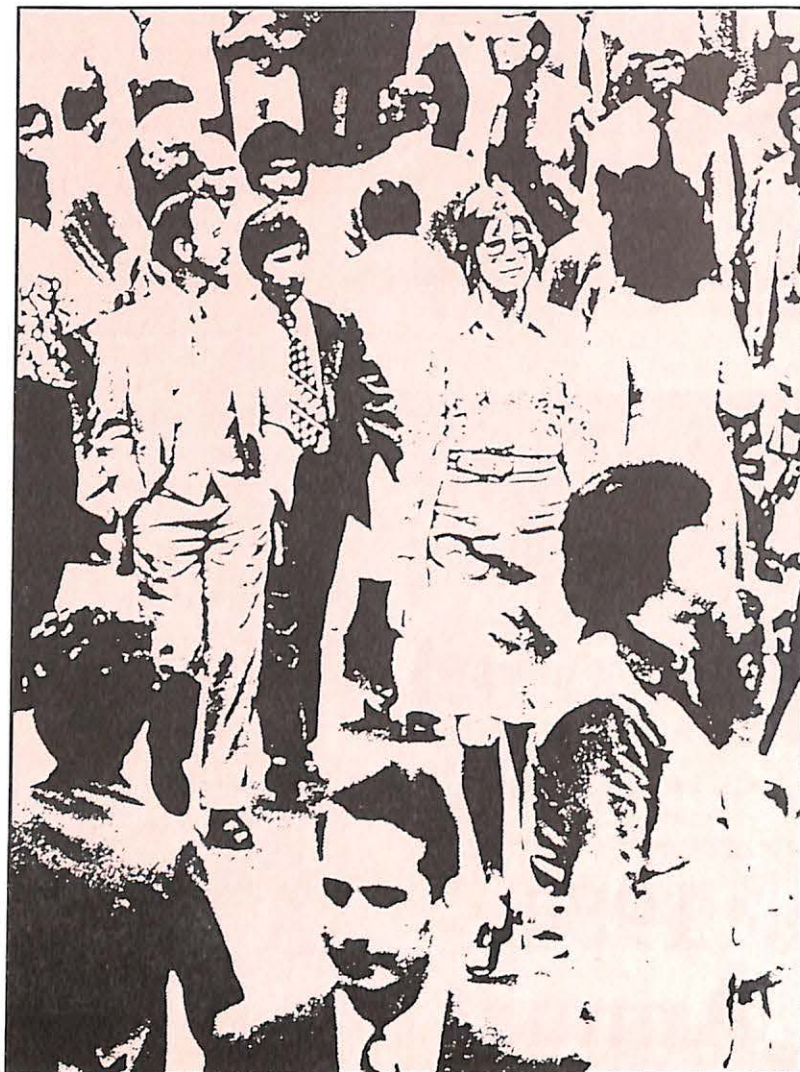
### Religious Liberty and Biblical Faith

Baptists believe in looking to the teachings of the Bible rather than the traditions of society for authority in faith and practice. Convinced that the Bible clearly teaches religious liberty, Baptists have been willing not only to live by this teaching but also to die for it.

The belief in religious freedom is rooted deeply in biblical teachings concerning salvation. The Bible declares that all are lost without Christ and that anyone who is saved must be saved by faith in Christ. The faith that saves cannot be coerced but must be voluntary. In the New Testament, it is by the "Sword of the Spirit, which is the Word of God," not by the sword of men, that people are brought to Christ.

The only valid belief is voluntary and expresses itself voluntarily in confession, witness, and ministry. If God himself chose not to override our wills in order to bring us salvation, then surely we ought not endeavor to coerce persons to bring them to trust in Christ. Equally important, religious liberty requires that believers be free to share their faith with others, to witness, and evangelize.

Soul liberty also demands freedom of worship—that a person be free to worship or not to worship and that a believer be free to worship God according to the dictates of con-



science. In a sense, freedom of worship is a corollary of the biblical teaching of the priesthood of the believer, a precious truth for Baptists. Each believer is a priest, one needing no intermediary between himself and God, having access to God freely without a go-between. Equally important, each believer is to serve and minister to others, to be a priest to them.

Soul liberty relates to our Baptist belief concerning the nature of a church. Baptists contend that a person should not be made a member of

a church because of birth into a so-called Christian family or in a so-called Christian nation or because of law or coercion. Believing in a regenerate church membership, we insist that a church is to be a body of baptized believers, persons who have freely believed and voluntarily been baptized.

For such freedom to be thoroughly enjoyed, a church must be free from outside control, from either a religious or a political power. Optimum freedom is realized when there is a free church in a free state, a state

with a government which recognizes freedom of worship, speech, press, and assembly. Furthermore, the government should be free from ecclesiastical control just as a church should be free from governmental control.

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**"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).**

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### Religious Liberty and Political Freedom

From the first century until the present, a constant struggle has been carried on for religious liberty. Part of the struggle has been against authoritarian ecclesiastical powers who would control the beliefs and practices of believers and churches alike. They have insisted that their interpretation of the Bible was the interpretation and that all believers were to conform. Against such religious despots, Baptists have hurled the teachings of holy scripture, holding high the priesthood of the believer, the competency of the individual soul before God, and religious liberty.

Another battle has been waged against political leaders who would use religion for their own gain, often to maintain conformity for supposed national stability and strength. Numerous governments have endeavored to force citizens to conform to official state religions.

Unfortunately, some Christians have been all too eager to become the pet of the state, accepting the aid of government to enforce their own doctrines and religious practices. Baptists have never been or desired to be an official state church for any nation nor the "established religion" for any society. Furthermore, when we have been true to our biblical faith, we have never wanted to use the power of the state to propagate the gospel.

Today many different patterns exist between church and state. The struggle between religious liberty and political power continues. In some nations, Christianity is persecuted, and in others it is tolerated. In some, it is still the official state religion. In a few countries, there is genuine religious freedom and soul liberty; apparently political liberty and religious liberty go hand in hand, each to some degree related to the other.

Even when religious freedom is guaranteed by political powers, Christians believing in soul liberty can never rest content. The political system of the United States of America has made possible as much religious liberty as any political system in the world. However, government is frequently eager to use religion for its own end, and organized religion is often willing to utilize the power of the state to coerce belief and practice. Change is constant, and thus we must be vigilant to see that change is toward freedom, not bondage.

### Religious Liberty and Baptists Today

Where Baptists enjoy religious liberty, we should utilize it not only

for our good but for the good of others. The Bible clearly teaches that we are saved in order to serve, that we are free in order to help free others. Let us use our freedom to freely proclaim the Good News that God was in Christ reconciling the world unto himself. Let us never be guilty of using our freedom selfishly but always use it unselfishly that others may hear the Good News and be free to respond to it.

We also have a responsibility to those who made possible this freedom. Our Baptist forefathers prayed, worked, and even died in order that we might have freedom of religion. Eternal vigilance is the price of all liberty, including religious liberty. We must be watchful toward government leaders who would use religion for political purposes. We should be vigilant against ecclesiastical leaders who would impose their beliefs and practices on others by the use of government power. We must instruct and inspire our own people, some of whom may have so little trust in the power of Christ that they are tempted to use the power of the state to propagate the gospel.

Questions related to church and state are seldom easy to answer. Issues are complex. Emotions run high. Traditions can erode biblical teaching. Rapid change, social disruption, national peril all can tempt us to trade freedom for security. But in Christ, security and freedom go together. Where the Spirit of the Lord is, there is true freedom and real security. We, Baptists, live our biblical faith as we establish, preserve, and exercise our religious liberty in Christ. □

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*Dr. Pinson is executive director of the Baptist General Convention of Texas, (Southern Baptist Convention), and formerly president of Golden Gate Baptist Theological Seminary.*



# When a Mother Dies

by Daniel Leininger

Since my mother's sudden death this winter, the thought of Mother's Day feels different. With her passing, a warm, safe feeling faded from my world. I was the "baby" of her six children. Her death ushered in feelings of being a midlife orphan who would soon turn forty. Darkness seemed to creep in from the far corners of my life. A strange, fearful child inside of me said, "Who will take care of me now?"

A friend of mine was a young boy when his mother died. For weeks later as he would walk through the woods with his hound dog, they would stop at his favorite sittin' stump. There he would weep. Beside him, his long-eared dog would howl a lonesome bay. Together the animal and the boy sang their song of sorrow.

When my own father died, I was 27. His funeral was two days before the Christmas of 1972. On that same day, my son became one year old. I grieved dad's death yet rejoiced that his pain was over. At the cemetery, I turned from the loss of being my father's son to the joy of being my

son's father. We left the graveside ceremony to go home to the candlelight of Matt's first birthday party.

Each generation inevitably leaves its children a varied inheritance of love and anger, pain and joy. Adults may grieve most for the parents they never had. The greater the pain and anger, the longer the grief. After the tears subside, choosing life seems to boil down to taking two giant steps.

The first step is to accept the ambivalence. There is always a mixture of blessings and limitations in one's family of origin. Some of that will be passed to the next generation.

The second step, beyond all the ambivalence, is to accept the freedom of being children of God. Embrace the blessed assurance that life in Christ continually calls us to the freedom of living at higher and higher levels of glory (II Corinthians 3:17-18).

My life has been blessed by worthwhile parents. They were far from perfect, and so are the six

children that their love produced. But when you are a real human being, you need not worry about perfection. Blessed are the children whose parents have taught them to love, to laugh, to cry, and to work.

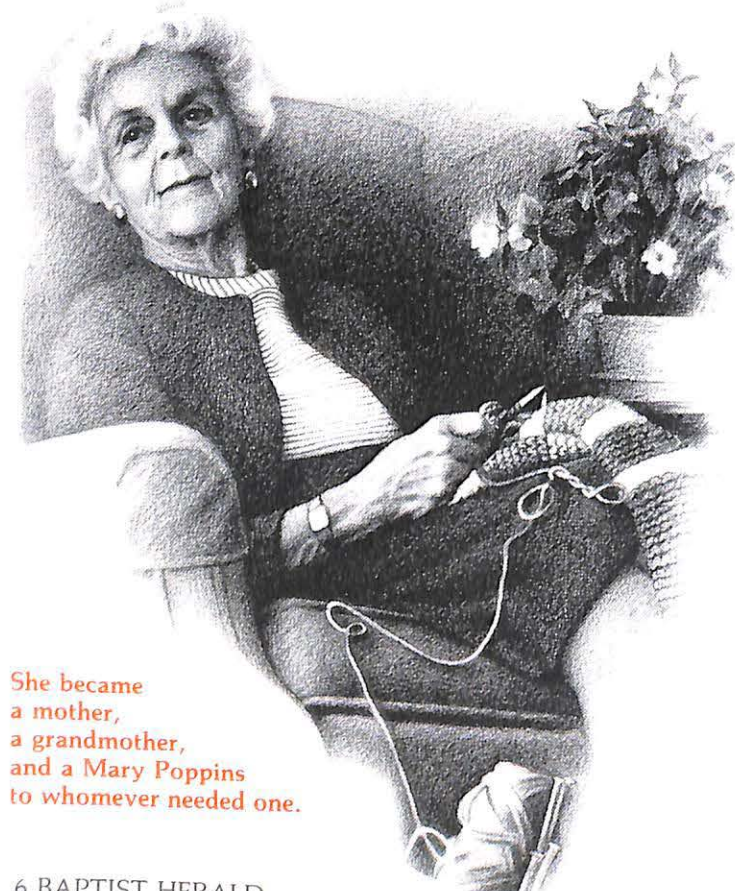
My parents were rich people not because they had many things, but because they counted their blessings. They chose early in life to become people of gratitude. There were times when they complained; yet they genuinely lived by what they believed. More importantly, they taught us how to live and showed us how to die. I trust for the freedom to do both with equal courage and intensity. The rest I leave to the grace of God.

In her later years, I remember my mom as a butterfly. She struggled through the cocoon of her husband's death and emerged into a new life of blessed singleness. She fluttered her color and delight into the lives of many people. She became a mother, a grandmother, and a Mary Poppins to whomever needed one. If a spoonful of sugar could help the medicine go down, she probably had both in her purse.

Strangely enough, as I have stood again with death in these last few months, the lights have begun to glow once more in the corners of my life. Colors seem brighter; sunlight seems warmer; and the "hurry of life" roars less loudly. From the corners of my past and present, I now see and hear the flutter of many butterfly wings—my wife, my children, sisters, brothers, friends, all of whom bring gracious reminders of God's presence, love, and eternal care.

It is enough to make me want to walk with Tom and his old hound dog back in "memory woods" to that favorite "sittin' stump." For there in a sunlight beam, we just might find a wet new creature fresh from the cocoon waiting to discover her butterfly wings and the freedom of life at a new level of grace. Oh, lift those gentle wings and fly! □

*Dr. Daniel Leininger is Associate Professor of Pastoral Care and Counseling, North American Baptist Seminary, Sioux Falls, SD.*



She became a mother, a grandmother, and a Mary Poppins to whomever needed one.

# Overcoming Fears

by Lois Fuchs

There are many unexpected things in the life of a missionary. I knew before I came to Cameroon that I would need to make many adjustments. The most unexpected and actually one of the hardest areas for me to cope with is the fact that my husband has to be away from home. Since he is Field Missionary working with the youth, he has to travel a lot, and the family cannot always go along with him.

For several months, I really struggled with Bud having to be away more than I thought he should. I began to worry about what would happen in an emergency, because there was no possible way to reach him. I couldn't sleep at night until early morning for fear that something would happen while I was sleeping or that someone would try to break into the house. I also was anxious that something might happen to Bud. I knew these fears and worries were not from God; yet I had trouble overcoming them.

After we had been in Cameroon for about six months, God showed me in two definite ways that he is watching over us and that I don't need to worry. Bud had gone to Belo for Youth Camp.

One night there was a terrible electrical storm. Our oldest son, Nathan, had crawled into bed with me because of the storm. The lightning was striking fairly close to us.

Nathan asked, "Mom, what if it hits our house?"

I said, "Let's pray." I finished praying, and there was another crack of lightning, the loudest I have ever heard. It sounded as if it had hit the house. It was getting close to dawn, and I got up to check. Looking out the front window, I noticed that a branch on the big tree in front of our house was on fire. The lightning had struck the tree. We can still see the marks where the lightning went through the whole tree. We were so thankful for God's protection that the lightning did not hit the house and also that it did not split the tree causing it to fall on the house.

The other way that God showed

"We can still see the marks where the lightning went through the big tree in front of our home in Kumba," says Lois. "We are grateful the lightning didn't hit our home or split the tree to cause it to fall on our house."



Art Helwig

his protection was at this same time when I became seriously ill. I was traveling to Belo with Mike and Dawn Kirschman to join my husband for the Cameroon Baptist Convention. It was a trip that I will never forget.

I had some type of bacteria which caused vomiting and diarrhea. I was not able to replace my fluids as quickly as I was losing them.

When we were just about to Mbingo, it started to rain heavily. A big truck had slipped off the road and was stuck. It was too slippery for the Kirschman's car to go around the truck. I thought I was going to die.

Dawn got out and walked to the mission station where they got a four-

wheel drive vehicle to come to get us. We walked several hundred feet to reach this vehicle. By the time we reached Mbingo, I was passing out and close to dehydration.

I am thankful that I was at Mbingo where our mission hospital is located so I could get the treatment that I needed. Had I been alone in Kumba without transportation and good health care, the outcome may have been quite different.

God showed me that he loves me, and he cares for me. Since that time, I still don't like having Bud gone, but I am able to sleep now knowing that God is in control. He gives a peace that surpasses all understanding (Philippians 4:6,7). □

*Lois Fuchs and her husband Dale (Bud) Fuchs are missionaries living in Kumba, Cameroon.*



# Youth Leaders Express Concerns about Youth

Thirty-three youth pastors, directors, and sponsors serving in North American Baptist Conference churches joined other youth workers at a National Youth Workers Conference sponsored by Youth Specialties in Portland, Oregon, last October. During this time, Carol Potratz, director of Christian education and youth, Bismarck, ND; Joey Link, minister of youth, Sunkist Baptist Church, Anaheim, CA; Loren Kopf, associate pastor in Christian education, Temple Baptist Church, Medicine Hat, AB; and Candice Frank, youth sponsor, Hudson Bay Park Baptist Church, Saskatoon, SK, discussed the youth work in their churches. Some of their concerns are shared in this discussion led by Warren Hoffman, assistant director for "New Day" and youth.



I thank God for the youth in my group and for what God is going to do through me for them.

—Candice Frank

**Warren Hoffman:** As workers with youth in the local church, what is your biggest challenge?

**Joey Link:** It is for young people to really listen to us and to see us as people who have gone through what they are experiencing. They need to realize that we are trying to help them understand what is right and what is wrong and to lead them into an enjoyable, abundant life.

**Carol Potratz:** I have been with the same youth group for three years. My biggest challenge is helping them to understand their mission as Christians: What it means to be the light of the world, to desire love more

than power, and to be salt in their world. That challenges me.

**Loren Kopf:** Making the Christian life and Christian faith something that is practical and personal in the lives of kids is a challenge for me. Often the Christian life is something they do. To make that personal and practical in their lives, especially in the lives of youth who have grown up in the church, is a challenge.

**Candice Frank:** I find it a challenge to create the desire in my youth so that they want to become servants, to serve in the church, to become a part of the church, to be able to work with the church and not to be a separate group that has its own activities is a goal of mine. This prepares the youth to work in the various areas of the church.

**Joey:** The biggest challenge is to help youth see the future they have in Jesus Christ. I believe that every youth can live the abundant life that Jesus talks about in John 10:10. Sometimes it is hard for them to see that because they are so close to their parents or friends who do not live it. They do not have close role models or heroes in the faith. We always go back and look at the Bible. Today kids are looking for heroes or role models in the secular world, in the music industry, and in sports. We need to be role models and to challenge the youth to have a strong Christian life.

**Loren:** Youth do not feel that they have much future. Many of my kids feel they are not going to live out their natural lives, that something is going to happen to our world before. So it is important that something significant happens in their lives now.

**Joey:** If real commitment does not happen when they are in their middle high school years or early college, if they do not really get a life-changing experience where they really understand who Jesus Christ is and what he did for them, then it seems like they always go through life being nominal Christians. It is the ugliest thing; they are lukewarm, cold almost. It is the worst thing around.

**Warren:** What, do you think, are the greatest issues that face young people?

**Loren:** One that strikes me is their low self-image. They don't have a good self-image, and they don't realize that being a Christian makes a difference. This snowballs and affects how they handle peer pressure and the kind of friends they choose.

**Joey:** Kids become Christians for different reasons: some because of pressure from their peers and others to get their fire insurance paid.

It comes back to the questions Jesus asked, "Do you really love me; do you really follow me?"

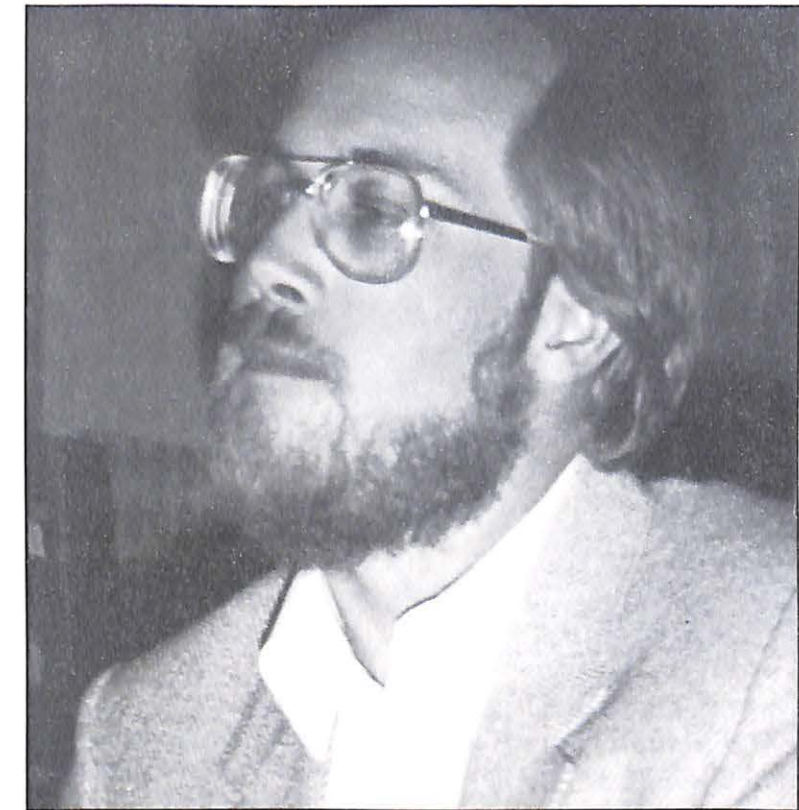
Every youth needs to make a decision. Is Jesus really the Lord of my life? Is he the controlling force or are other influences in the world?

If youth see Jesus Christ as the focal point of their lives, the issues come into focus or filter to the side. When Christ is not the most important thing in our lives, other things hinder our spiritual walk, things like music, sex, drugs, peer pressure, dating, friends. They ask, "How am I going to survive in this world?" instead of "How am I going to survive with Jesus Christ?"

**Carol:** Those things would not even be issues, if these kids really claimed who they are. In the day Jesus lived, he was radical in his beliefs. The Pharisees believed that if you followed the prescribed laws then you had it; Jesus said no. These things would not bombard them if they stood up and said, "All right, I'm being tempted with these things; no, I'm a Christian, forget it."

**Joey:** Before Christ's death on the cross, Peter didn't want to be arrested. Later, after Christ's resurrection, we read in Acts, chapter four, Peter and John were arrested for preaching the Gospel. With the power of the Holy Spirit in his life, Peter said, "I cannot stop preaching and teaching about what I have seen and what I know."

He didn't care about what would happen to him. The most important thing to him



was Jesus Christ. Everything else was a by-product.

A famous football player once said to me, "I'm a Christian who happens to be able to play football," instead of a "football player who happens to be a Christian." That's the most important focus—Jesus Christ.

**Carol:** One boy said to me, "What's the difference if I become a Christian? The kids whom you deal with, they are all 'sleeping by the fire.'" I thought, that's true. Christian kids are afraid to be identified with Christ, because somebody might think they are weird. Some youth in my group are proud to belong to Jesus Christ; they speak up for him. Others "sleep by the fire."

**Candice:** I find the biggest challenge is how my youth make that stand for Christ and stick with it. To be able to know from their everyday Christian life that Christ is the center of it, and to always keep their eyes on Jesus and not look at others around them.

**Loren:** To know that you can be a full-time Christian, without being a pastor or a missionary, in an everyday type of Christian walk is important.

**Warren:** What are some of the things that you are doing to equip the youth with whom you work?

I teach youth, and they teach me. They shock me by telling me some things that they see in my life that are not right—they challenge me. Most of the youth look out for me as much as I look out for them—that's the biggest joy.

—Loren Kopf





A lot of churches have a comfortable building, have hit a plateau, have the same attendance every Sunday, have a couple of baptisms a year, receive a few more members from other churches or maybe a new convert, but they have no real vision, no life. We know that children and youth bring life.

—Joey Link

**Joey:** When I came to Sunkist Baptist Church, I saw a lot of young people who had grown up in the church and who knew the Bible in many different ways. I geared the whole youth program from Easter through the summer around one thing: Equipping these youth for ministry.

In discipleship groups, we studied the book, *How to Give Away Your Faith*, by Paul Little. Then I spent three to four weeks teaching them how to share their faith.

During Easter vacation, we ran a day camp, and these youth taught the Bible studies to the children. Some of these youth who had never shared their faith with anybody were teaching little children who had never heard about Jesus Christ.

Later on, I took the youth who did the best job up to our summer junior age camp, where they were counselors for a week. That was a challenge. One girl said to me, "I can't believe it. I'm actually doing the same thing my mom and dad do. I can't believe the words that are coming out of my mouth."

At the end of the summer, the youth participated in some other events. They ran Vacation Bible School and a day camp.

One girl said to me, "I can't believe how much I grew this summer, because I was putting into practice what I have been learning."

**Carol:** How great that their parents were role models in witnessing. That's fantastic.

**Joey:** We did not have enough adults to work in our Vacation Bible School, so our Christian Education Director asked some of these youth who were in training to help. These four or five young people led one whole department of 40 children. If these

youth would not have been trained to help, we would not have had enough people to run our Vacation Bible School.

**Candice:** I find that you have to deal with the problems that come up in your church, deal with them with mature Christian attitudes. I have had my kids come to me and say, "Yes, I know we have had a rough time. I know things have not been very good, but because of Christ's sacrifice, we're going to keep serving."

**Warren:** One of the important things in youth ministry is the kind of help and support that you receive. How do you feel the parents of youth might be and should be involved in the ministry with young people?

**Carol:** There is no way that youth ministry could happen at Bismarck Baptist Church without parents. They support the program. They pitch in and help with money raisers. They are willing to help with our once-a-month junior high and senior high socials. No matter who is asked, they say, "Sure, I'll help." The youth see that willingness and that encourages them. I appreciate this about parents.

**Loren:** Many of the youth's parents support me as much as I support them in front of the kids. I encourage youth to talk with their parents, and the parents encourage the youth to talk with me. That's a support. Parents affirm me and say, "He's doing a good job, so listen to what he has to say."

**Candice:** I really appreciate the parents in our church opening up their homes to 30 screaming kids anytime. They provide what ever they can to assist us with the youth ministry. Some of the youth in our group have not come to church before. They are amazed that some parents would let all these kids into their homes and provide food and activities.

**Joey:** In my estimation, parents are the backbone of the youth program. Parents are the ones who are responsible to God for their children, not me, and not the church. I believe that they are the Christian educators.

We, as youth workers, as "professionals," are brought alongside to help in various ways through counseling, input, or planning activities that can draw kids into the real ministry of the church and into a deeper commitment to the Lord Jesus Christ. If parents can grasp that vision that we are there as helpers and encouragers, then a

team spirit can be developed among the youth workers, the parents, and their children.

**Warren:** What are some positive things that are happening in your youth ministries?

**Loren:** For the first time in five years, the youth feel comfortable bringing their non-Christian friends to Bible study. They are more open about their Christianity. This has never happened before. This is one of the joys to see these kids bring others and then to see these new youth come back the next week.

**Candice:** One of the greatest joys is seeing the youth's total commitment to Jesus Christ. The activities and devotionals that they plan are centered around that. They never exclude a Bible study from any activity they have. They make once-a-month Bible study the activity of the month. I think they have grasped the importance of sharing Christ and that these opportunities are sometimes the only ones that they might ever get with their friends.

**Carol:** The youth in our church have caught a vision of a larger ministry within the North American Baptist Conference churches. This is true especially in relation to the smaller churches that do not have the opportunities that we have.

This is exciting because our youth group dropped in numbers last year. It could be discouraging to the youth, but instead the kids come and think about ways to help the youth in the smaller churches, where there may be only one or two youth.

In November, we had our second big social. We invited the churches within a 150 mile radius of Bismarck. We planned the activities, served lunch, and had good fellowship. The youth appreciated being with other Christian kids. It was exciting that our youth wanted to do this for these other kids.

**Joey:** A year ago, I challenged a number of our youth to read through the Bible with me. Although it has been tough, half of them have stuck with reading about four or five chapters a day. The thing that excites me more than anything else is not the socials or activities, but seeing more kids coming to church to listen to God's Word preached. They are more excited about being there Sunday morning and Sunday night to hear God's Word then even some socials. That shows me that they have a real love for the Word of God.

**Warren:** What is your greatest need as one who works with young people?

**Joey:** Number one is encouragement. Too often in Christian circles, we never encourage one another. Thessalonians 5 talks about encouraging one another.

The encouragement and support of the senior pastor, the church, and the parents are important. They may say, "I like what you're doing; keep it up."

Maybe an area is not doing so well, but if they give me feedback and encouragement, it is important to me because young people rarely give encouragement. It is always the other way around; we do the encouraging. If people encourage me, I feel I can keep going.

**Loren:** I agree. I need affirmation. I need to know that when I run into a snag that I am not alone.

It's good to talk with other youth leaders about things that aren't going so well. You realize that it is not just you, but something that is happening nationwide.

Affirmation is important—to know that you are doing something right, and constructive criticism is important, too, when you are not doing something right.

**Candice:** As a lay person working with the youth, I find the most difficult thing is to sacrifice my time off from work. Sometimes I feel that should be my time and that I am sacrificing every Friday night and every Sunday for the youth. Then I realize that it is really not a sacrifice because it is for the furtherance of the Kingdom of God.

My biggest joy in youth work is the youth themselves, how real they are and how alive. I love being with them, and being accepted the way I am. Their love is the real kind of love, that agape love. My youth have it, and I love them for it.

—Carol Potratz





If this one small thing I do helps change these kids, if it shows them that I am willing to sacrifice and willing to serve, and they see Christ in me, then this should make a difference in their lives.

**Carol:** I recently spoke with one of the parents of a high school youth. She could not believe that I do not receive affirmation.

She said, "But you know that we think you are doing a good job."

I said, "No, it is very hard because I'm from a German home and a German church. I know that the German way of thinking is, 'If you are doing a good job, no one says anything. Because if you were not doing a good job, we would tell you. So, by the silence, you should know that it is good.'"

I need to be told once in a while, "Good job!" "We really appreciate that!"

I do get constructive criticism; it's needed, and I'm glad for it, but it needs a balance. After a while, we don't hear the constructive part, just the criticism.

The other need I have is to know that the youth are really getting what I am trying to give them—a role model. I am driven to show the kids Jesus Christ in any way I can, and I need to know—Are they changing?

**Joey:** Recently, a friend who serves in a non-N.A.B. church told me that he wants to see the youth ministry grow in his church.

He has been in this church for five years. The problem is that he needs more money and more help.

He approached the church for more money for youth work, and they said, "No, you take care of the kids; things are going fine; we don't need to expand; we don't need more kids. You just see that the kids we have are growing up all right."

He is really struggling to know whether he should stay at that church or if he should leave. He has a compassion for the young people.

Often what is happening to him is characterized throughout churches across North America. Youth work and working with young people is second rate. It should be one of the greatest priorities of the church. If we, as Christians, are not reaching out to youth today, bringing them to Christ and building them up in the faith, then we're missing something.

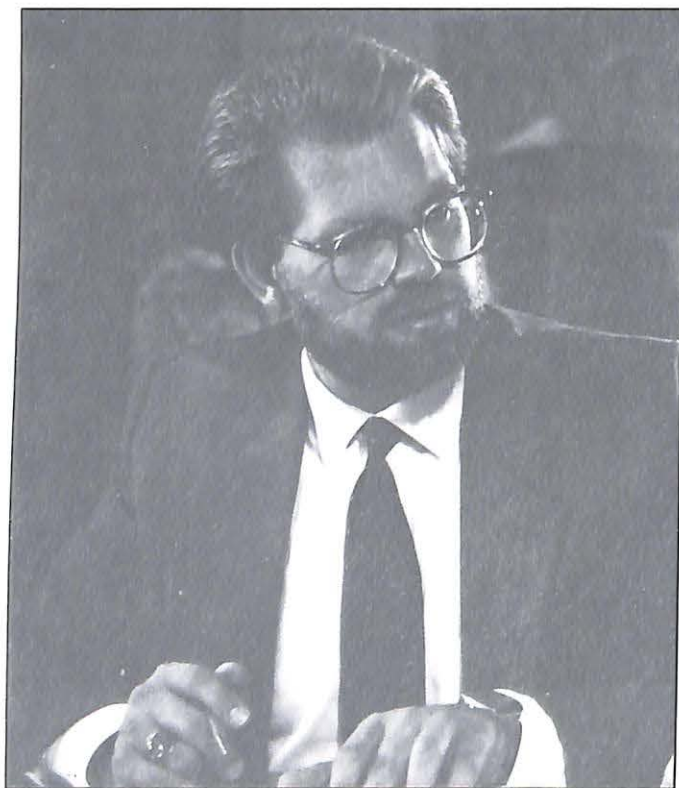
**Carol:** That's scary. Like Isaiah said, "Where there is no vision, the people perish." If Christian people don't have a vision, who is going to dream the dream?

**Joey:** There is a verse in III John 4 that says, "My joy comes from seeing my brethren stand firm in the Lord." My joy comes from seeing the kids stand firm in the Lord. □

## Traveling With "New Day"

**I find a lot of the churches have little or no youth ministry, nor do they have a vision or a desire for it. A lot of churches do not have paid professionals, and the youth ministry or program is being led by volunteers. They often lack resources. Some have been leaders for years without a break or fresh ideas or challenge. In some churches, there are two or three youth hanging in there on their own strength. In many, there is not a lot going on for young people. That is my biggest challenge.**

—Warren Hoffman



## Will the Day Arrive When I Can Forgive Myself?

by Shanna Anderson

"Why now," I asked him, "Why now? I am thirty years old. I have a God who loves me and whom I love and trust, a husband who adores me, two beautiful children and a family who would do anything for me. What am I doing here now?"

"Perhaps," the psychiatrist answered, "now, for the first time in your life, you are strong enough to face what is ahead of you."

"I feel God in this," I whispered.

*Do you know what Bolimia is? Bolimia is a serious eating disorder in which one gorges oneself with 8,000-10,000 calories—three loaves of bread, a brick of ice cream, a pizza, anything and everything, and then induces vomiting. Bolimia is an emotional breakdown, which one can keep hidden from society.*

I began to tell this man things that I would never have admitted before. The atrocities of my youth were being written down.

I need not go into detail about each sin, but I will say they, I thought, were serious enough to lead me to attempt suicide.

*Fifty, sixty, seventy, eighty miles per hour, now just turn the wheel a bit, let go of the steering wheel, and it will all be over. You are going to hell anyhow, so you may as well go now. No one will ever know you killed yourself. It will be a tragic accident!*

What power kept me alive that day? I could not even kill myself. Time went on.

O.R. Training was the next step. I pushed myself to perfection. I worked, studied and crammed. My marks were always ninety-five to one hundred percent. A mark of 87 percent in one exam left me with a feeling of "failure." During this time, I binged and vomited constantly. Time went on.

I got married, and life seemed to settle down for me, but still I continued to eat uncontrollably and vomit. This disorder continued a total of thirteen years.

"I was so afraid!  
It was so dark! . . .  
I found myself all alone . . .  
There I cried out to the  
Lord, 'Forgive me!' "

Then one day, a change took place in my life. It is marvelous how God can bring good out of a horrible situation. November 4, 1979: That was the day that the Iranians took 52 American hostages.

*I was terrified! It was happening! World War III was here, and I would die and go to hell! What fear! What horror!*

I went to Judie's house and poured out my fears, and she was so calm. Judie began to talk about God, about Jesus and his love.

"He may love you, Judie, but not me. You don't know what I've done. I'm going to hell, and I know it."

Judie told me about Jesus and asked me to pray.

I left for home. I was so afraid! It was so dark! I heard weird noises!

When I got home, I found myself all alone in my living room. There I cried out to the Lord, "Forgive me!"

The weight of hell lifted from my shoulders. I felt an indescribable release. It became very light outside. At that moment, I knew I had been forgiven. That night, I slept in peace, God's peace.

I was so happy! I began to attend church. The people from whom I had

always shied away became my closest friends. I had an unquenchable desire to read the Bible, and I believed every bit of it. Well, no, not every bit of it! I could not believe that God had forgotten my sins.

He had forgiven me, true, but after all, God is not stupid. How can he forget what I had done when I reminded him each and every day? Twenty-four hours did not pass that I didn't shudder in horror or shed tears over my past. How I hated myself.

*Satan is very smart. "I cannot touch your eternity," he says "but I can destroy your years on earth. God forgives you, true, but don't ever forgive yourself. If you do, you'll be saying it's O.K. You'll be saying you are glad you did what you did. No, you must never forgive yourself."*

I read in a Billy Graham pamphlet that gluttony is sinful.

*"Oh dear, Lord, I'm so sorry. I promise, Lord, I will never do that again."*

I had never thought of over-eating as being sinful. I just thought that vomiting was a good way to lose weight.

Now came the added guilt of overeating and vomiting, which I





could not stop.

One time someone came to visit me. I invited her in and offered her some tea. I would have offered some chocolate zucchini cake, but I had just eaten and vomited it. A whole 9 by 13 inch cake!

I was at the Family Fitness Center, where I met a girl. We began talking about how she used to binge and vomit.

"I do that all the time," I laughed.

She did not laugh. Instead, she had her doctor call me and make an appointment. I agreed to see him.

*More guilt! I felt I was letting God down because I was in need of outside help.*

I tried to cancel, but something prevented me from doing so.

After the first meeting, I felt terrible. I binged that night. I hated myself.

The next meeting was just as bad. We talked more about my past and why I did the things I did.

*Like many of you, fathers, my father would have fought Goliath for me. He would have laid his life down for me with no hesitation! I know that now, but fathers, you must also kiss your children and hug them. Mothers, do the same. Hug them, kiss them, tell them they are beautiful. If you don't, if the words, "I love you," get caught in your throat, then watch out, because there are plenty of men out there who can roll the words smoothly off their tongues.*

*As an example for us, Jesus stopped his very important work to hug the children and to kiss them. We, as parents, would be wise to follow his example.*

After the second meeting, I was devastated. I cried and cried. Finally, I told my husband what I had done so many years ago. You know what? He

didn't leave me. The man I was convinced would leave me if I ever gained one pound still loves me. What relief!

Still, I cried. I got up and reached for my Bible. Two verses spoke to me. The first was, "Trust in the Lord with all your heart and lean not upon your own understanding" (Proverbs 3:5).

"Lord, I trust you. I don't know why all this is happening, but I trust you."

**"For the Lord  
hath not given us  
the spirit of fear;  
but of power,  
and of love,  
and of a  
sound mind "  
(2 Timothy 1:7).**

The second verse appeared. "For the Lord hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

A sound mind! Oh, how I needed that. I was not losing my mind because God was protecting it. Again, I slept in God's peace.

The next day, I was all alone. God must have sent an angel to play with my little girl in the living room, for she did not disturb us. My mind was reeling with all that had been happening, and then he came. Jesus came to me. His presence was so real that I felt he took my hand. Together, we turned 180 degrees and looked at my past

square in the face.

Do you know what we saw? We saw a poor, wretched, spiritually blind girl stumbling and groping in the darkness. I could not blame her for what she had done any more than I could blame a blind man for falling down a flight of stairs. For the first time, I felt a deep compassion and real love for this girl. The special love that only Jesus can give. I wanted to reach out and hold her, touch her and love her. At that moment, I forgave her. She is dead. That girl died in the baptismal waters. I now understand the full meaning of II Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

I also understand why God allowed my life to follow this course; he knows me so well. God knew that I had to be brought to my knees. He knew I would have blown through life riding the giant humanistic bubble, justifying all of my little indiscretions with a "I'm not so bad, after all, I never . . ." God knew what had to happen in my life to cause me to come to him. I am now thankful for my past.

It is over. The victory belongs to Jesus Christ. He has brought me so far. I love him and thank him. By the way, I haven't binged since. Praise the Lord!

I wanted to leave this testimony in the closet, but skeletons in one's closet tend to haunt one. It is my prayer that this testimony will do as it is intended, touch a life! □

*Shanna Anderson is a member of Grace Baptist Church, Calgary, Alberta.*

## Why Christian Camping?

by Art Pearce

"I wish I could be at camp all summer long." "I grow so close to God at camp." "It's good to spend time with Christian friends and study God's Word." "I feel like the friends at camp are *real* friends." These thoughts and others like them are repeated each camp week as campers pack up their suitcases and head for home after a full and exciting week at camp. Have you or members of your family had this experience?

Changed lives are what our North American Baptist camping programs are all about. Thousands of missionaries and pastors who serve the Lord today made life-changing decisions at camp. These decisions resulted in far-reaching ministries in their adult life.

The campfire testimonies bear out the fact that God's Spirit has touched the lives of many campers during their week of camp. It is not just the campers that are affected, either. Many staff members share how God used the summer to transform their thinking into pursuing God's plan for their life.

The values and strengths of Christian camping are almost innumerable. The following points summarize the main values of Christ-centered camp and conference ministry:

**Instructional Advantages.** The week-long, 24-hour-a-day impact of Christian camping often provides more teaching and modeling time than an entire year of Sunday school. Camp has the advantage of teaching and then looking for immediate learner response. The Christian counselor and camp leader can model the Christian life throughout the day—and be available to meet the camper who has been taught and has thought about God's Word—and is ready to ask questions, and make decisions (James 1:22).

*The Rev. Art Pearce is executive director of Central Baptist Camp, Lansing, Iowa, a camp supported by North American Baptist Conference churches in Minnesota, Iowa, Wisconsin, and Illinois.*

**Individual Guidance.** Christian camping provides the opportunity of having small counselor/camper ratios to afford adequate time for campers to get to know their counselors. A one-on-one setting is the most ideal educational environment. The camper is not treated as an IBM card, "just another kid," or as a nameless T-shirt in a large group. Rather, a loving and caring counselor spends time with each camper offering God's Word and the Person of Jesus Christ as an exciting option for the camper's personal consideration (John 3-4).



**Integrated Approach.** A camp setting provides the most unique environment for Christian teaching and application of the principle that *all* of life is important to God. The counselor can minister to the camper's physical, social, mental and spiritual needs—and need not communicate the mistaken view that life is separated into the spiritual world and the secular world. All of life is focused on Jesus Christ. Good health, habits, inter-personal relationships, the acquiring of new skills, and reading the Bible are important to God. Counselors can model and teach this principle in unique ways at camp (Luke 2:52).

**Inclusive Spirit.** While society continues to promote exclusiveness, "in-groups" and "prove yourself worthy"

philosophies, Christian camping shines out like a beacon in its ability to promote an inclusive spirit. Counselors are able to wrap their arms around the unlovely and the lonely and say, "You're important to me . . . and you're important to God. We love you!" A family spirit is creatively taught and felt because of the small-group cabin units. Heavy competitive activities (one individual against another) are discarded for activities and events that foster group togetherness and adventure. A camper leaves camp at the end of the week feeling, "I'm loved!"

**Imperative Distinctive.** The all-encompassing reason for Christian camping, of course, is to teach God's Word. The value of teaching and demonstrating Bible principles with excellence will bring the most results in a person's life. While Christian camping may not be able to budget and staff for all activities one would want, it must be sure to maintain the priority of its reason for being: To teach God's Word and encourage individuals to accept Jesus Christ as Lord and Saviour and to grow in grace and faith (II Timothy 2:15).

Camp is not just for kids either! Most camps offer Family Camps, Senior Adult Camps, Singles Camps and Specialty Camps in which people are challenged in new areas of skill, such as rock-climbing, canoeing and backpacking. Each camp focus is Bible-centered with qualified leaders bringing life-changing truths in a unique "naturally supernatural" setting.

As we consider the tremendous values of our camps, let us recommit ourselves to supporting and encouraging the many who give countless hours in accomplishing this ministry.

Consider how you can help in giving your church and neighborhood children a Christian camping experience. The time to promote and pray is now. Contact your Christian Education Board and determine what "our" church is doing to help kids live out a life-changing camp experience. □



## California Churches Invite You to Worship

on your way to the 41st Triennial Conference of North American Baptist Churches, Anaheim, CA, July 16-21, 1985

### Southern California Association Churches

#### Bethel Baptist Church

Rev. David Bolton, pastor  
310 S. Lemon St.  
Anaheim, CA 92805  
(714) 535-2550  
Sunday school 9:30 a.m.  
Worship service 10:45 a.m.  
Evening service 6:00 p.m.

#### Immanuel Baptist Church

Rev. Helmut Masher, pastor  
136 E. Avenue 45  
Los Angeles, CA 90031  
(213) 754-3019  
Sunday school 9:45 a.m.  
Worship service  
English 9:45 a.m.  
German 11:00 a.m.  
Evening service 7:00 p.m.

#### Magnolia Baptist Church

Rev. Michael Bradaric, pastor  
720 S. Magnolia Ave.  
Anaheim, CA 92804  
(714) 827-0553  
Sunday school 9:15 a.m.  
Worship service 10:45 a.m.  
Evening service 6:00 p.m.

#### Fountain Valley Baptist Church

Rev. Eugene Stroh, pastor  
10460 Slater Ave.  
Fountain Valley, CA 92708  
(714) 963-9708  
Sunday school 9:45 a.m.  
Worship service 10:55 a.m.  
Evening service 6:00 p.m.

#### Sunkist Baptist Church

Dr. Adolph Braun, pastor  
701 S. Sunkist  
Anaheim, CA 92806  
(714) 635-3330  
Sunday school 9:30 a.m.  
Worship service 8:00 & 10:45 a.m.  
Evening service 6:00 p.m.

#### Harbor Trinity Baptist Church

Rev. Bruce Merrifield, pastor  
1230 Baker St.  
Costa Mesa, CA 92626  
(714) 556-7787  
Sunday school 9:15 a.m.  
Worship service 10:30 a.m.  
Evening service 6:00 p.m.

#### Corona Heights Baptist Church

Rev. Ronald Hartman, pastor  
930 E. Ontario Ave.  
Corona, CA 91720  
(714) 734-5560  
Sunday school 9:00 a.m.  
Worship service 10:15 a.m.

#### Mountain View Baptist Church

Rev. Norris Helms, pastor  
5506 Riverside Dr.  
Chino, CA 91710-4301  
(714) 628-0434  
Sunday school 9:30 a.m.  
Worship service 10:30 a.m.  
Evening service 6:00 p.m.

#### Milo Terrace Baptist Church

Rev. Donald G. Wyatt, pastor  
754 North Ave. 50  
Los Angeles, CA 90042  
(213) 257-2211  
Sunday school 9:45 a.m.  
Worship service 11:00 a.m.  
(English & Spanish)

### Northern California Association Churches

#### Temple Baptist Church

Dr. Kenneth Fischer, pastor  
75 N. Crescent Ave.  
Lodi, CA 95240  
(209) 369-1948  
Sunday school 9:45 a.m.  
Worship service 8:00 & 11:00 a.m.  
Evening service 7:00 p.m.

#### Sierra College Blvd. Baptist Church

Rev. Phyllup Putz, pastor  
4800 Sierra College Blvd.  
Loomis, CA 95650  
(916) 652-7216  
Sunday school 9:30 a.m.  
Worship service 8:00 & 10:45 a.m.  
Evening 6:00 p.m.

#### First Baptist Church

Rev. Merle E. Brenner, pastor  
9131 Locust St.  
Elk Grove, CA 95624  
(916) 685-4822  
Sunday school 9:30 & 11:00 a.m.  
Worship service 9:30 & 11:00 a.m.  
Evening service 6:00 p.m.

#### Willow Rancho Baptist Church

Dr. Arthur Brust, pastor  
7238 Cromwell Way  
Sacramento, CA 95822  
(916) 428-2365  
Sunday school 9:30 a.m.  
Worship service 10:55 a.m.  
Evening service 6:00 p.m.

#### Sunrise Baptist Church

Rev. Gene Kern, pastor  
8321 Greenback Lane  
Fair Oaks, CA 95628  
(916) 726-4642  
Sunday school 8:00, 9:30, & 11:00 a.m.  
Worship service 8:00, 9:30, & 11:00 a.m.  
Evening service 6:00 p.m.

#### Bernal Road Baptist Church

Rev. John Eccles, pastor  
160 Bernal Rd.  
San Jose, CA 95119  
(408) 226-4534  
Sunday school 9:45 a.m.  
Worship service 11:00 a.m.  
Evening service 6:30 p.m.

#### Oak Hills Baptist Church

Rev. Kent Carlson, pastor  
624 E. Bidwell St.  
Folsom, CA 95630  
(916) 985-0526  
Sunday school 9:00 a.m.  
Worship service 10:30 a.m.

#### Gold Country Baptist Church

Rev. Dale E. Cundall, pastor  
3800 N. Shingle Rd.  
Shingle Springs, CA 95682  
(916) 677-4122  
Sunday school 9:30 a.m.  
Worship service 11:00 a.m.  
Evening service 6:00 p.m.

#### First Baptist Church

Rev. Walter Dingfield, pastor  
19 S. Central Ave.  
Lodi, CA 95240  
(209) 368-1805  
Sunday school 9:30 a.m.  
Worship service 10:45 a.m.  
Evening service 6:00 p.m.

#### Quail Lakes Baptist Church

Rev. Fred Jantz, pastor  
1904 Quail Lakes Dr.  
Stockton, CA 95207  
(209) 951-7380  
Sunday school 9:00 a.m.  
Worship service 9:00 & 10:30 a.m.  
Evening service 6:30 p.m.

# North American Baptist Conference



## 1984 Annual Report



## Executive Director's Message



John Binder,  
executive director

*The purpose of the North American Baptist Conference is to glorify God and advance his Kingdom through the cooperative ministries and fellowship of Conference churches.*

**I** am deeply grateful for the privilege of being a part of "the people of God" and, more specifically, the North American Baptist Conference family. This family provides a rich Christian heritage, a cooperative organization for teaching the Word of God and evangelizing the world, and a support system for spiritual growth and service.

The Apostle Peter states it best: "You are a chosen people, a royal priesthood...a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God..." (1 Peter 2:9-10).

We are a people of hope because we have a message of hope to declare. Together, we experienced this message of hope and declared it to thousands during this last year, 1984. This annual report shows some of the accomplishments.

God has honored our prayers, our witness, our service, and our gifts with his blessings. 1984 was a record year for starting new churches, increasing the number of missionaries, training persons for ministry, and giving almost six million dollars for our cooperative ministries beyond our local churches.

I am deeply grateful for your participation in these ministries. Thank you! This year, 1985, also has some unique opportunities and challenges to declare that message of hope. If we really believe in our mission and goals, then we need to do our very best to achieve them. God has entrusted a specific responsibility to each of us, and we can experience much joy in filling that role.

*John Binder*  
John Binder, Executive Director

## Area Ministries Department



Willis Potratz,  
area ministries director/  
associate executive director,  
Illinois area minister

**T**he words of Charles Dickens can be applied to almost any point in time and to nearly every location: "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity."

We dare not turn away from needs. They are guideposts along the way within which the church serves. Paul had the right view: "...I will tarry in Ephesus until Pentecost. For a great and effective door has opened to me, and there are many adversaries." (1 Corinthians 16:8,9 NKJ). A self-centered view sees problems. A service-centered view sees opportunities to bring the message of the Christian faith centered in the death and resurrection of Jesus Christ. It is this that can meet the needs and solve the problems people face.

The key people in meeting needs are the pastors of churches. The Area Ministers seek to support our pastors. They provide objective insights and assistance to churches, direction to our Associations, and a local church voice to our entire Conference.



Siegfried Schuster  
Manitoba/Saskatchewan  
Area: Manitoba and Sas-  
katchewan Associations



Roy Seibel  
Upper Midwest Area: Iowa,  
Minnesota-LaCrosse, and  
Wisconsin Associations



Charles Littman  
North Central Area: Central  
Dakota-Montana, Northern  
Dakota, and South Dakota-  
Wyoming Associations



LeRoy Schauer  
Western Area: Central  
Pacific, Northern California,  
Pacific Northwest, and  
Southern California Associa-  
tions



Isador Faszer  
Alberta Area  
Alberta Association



Edmond Hohn  
Eastern Area: Atlantic and  
British Columbia Association



Wilmer Quiring  
Eastern Area: Atlantic and  
Eastern Associations



William Tait  
Great Lakes Area  
Great Lakes Association



Milton W. Zeeb  
South Central Area  
Southern and Southwestern  
Associations

**I**n many ways, 1984 was a "banner year". Despite budget restraints, we started eight new churches throughout Canada and the United States. Characteristics of the church planter were identified, resulting in a new approach to interviewing and selecting planters. In addition, a newly revised Church Planting Manual was developed and is scheduled for completion in mid-1985.

Prefaced by exceptional training and guidance by the Institute for American Church Growth, a Conference-wide growth strategy was developed. It is designed for all churches and gives special consideration to those that have plateaued or are declining.

Substantial findings emphasizing education and on-site assistance for new and experienced urban/ethnic workers emerged from a three-year Urban/Ethnic Task Force. These will provide important direction as we assist our urban churches that are in transition and that are responding to the "mission fields" at their doorsteps.

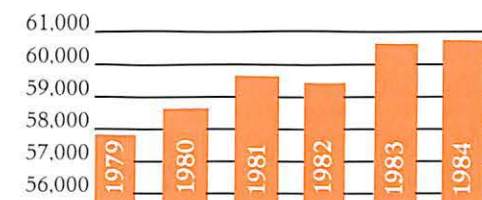
Women's Work—Ministry or Misery by Elenor Kern was published by the Women's Missionary Fellowship. It provides guidelines, ideas, and inspiration for any W.M.F. group.

Growth occurred in our Spanish-American ministry in Texas and Colorado in 1984. Many made decisions for Christ in the Rio Grande Valley,

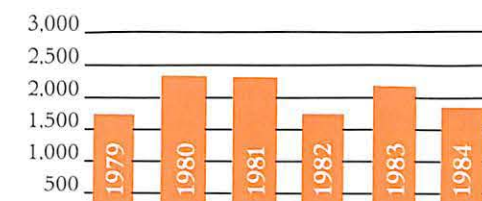
Texas. A revived ministry took place in Del Norte, Colorado, with the effective work of the newly appointed pastor, the Rev. Cal Kroeker.

As we continue these and other ministries in 1985, we're confident that God will give us many opportunities to continue our commitment in seeking growth and health for his Kingdom here at home.

### SIX-YEAR MEMBERSHIP TRENDS



### SIX-YEAR BAPTISM TRENDS



## Church Extension/ Church Growth Department



Ronald Norman,  
church extension/church  
growth director

**I**n 1984, seventy career missionaries, nineteen short-term missionaries and six missionaries on loan served in Brazil, Cameroon, Japan and Nigeria. Eighteen of these missionaries were new appointees.

In Brazil, Rio Grande do Sul Seminary graduated its first group of five. A new mission station was opened in Torres by the Rev. and Mrs. Ken Bayer.

Cameroon Baptist Theological Seminary in Cameroon started a B.Th. (Bachelor of Theology) Program with an enrollment of 19. Three main medical institutions appointed Cameroonian chief administrators allowing missionaries to do other ministry. Theological Education by Extension (TEE) increased by 72 percent in attendance.

The Higashi Moko Church in Japan went completely off mission support. The Tsu English Center had an enrollment increase of 50 percent. A school for missionary children was started in Japan.

Nigeria had a record number of students complete a TEE training course. A Christian bookstore was opened in Gembu. The Mambilla Baptist Convention established five new churches in Bali.

Dr. Oryn Meinerts was appointed Interim Associate Director for Personnel and Promotion while home on study leave. The Rev. Fred Folkerts was appointed as Interim Associate Director, and Mr. Ron Salzman was appointed as Interim Missions Director.

## Missions Department



Ron Salzman,  
missions director

**T**he investments made by the people of our North American Baptist Conference in C.E.I.F.'s DOUBLE DIVIDEND ministry in 1984 helped nine congregations finance their land purchases or construct their church buildings. Eight of these loans were made to church extension churches. These churches present the Gospel with

its message of hope in eight new areas of Canada and the United States. Thank you for your part in this vital ministry.

C.E.I.F. urgently needs more investments to finance the construction of church facilities of new congregations in 1985.

The year in brief:

CANADA			UNITED STATES	
1984	1983		1984	1983
\$3,020,699	\$2,760,910	Assets	\$8,670,437	\$8,146,514
263,147	232,450	Interest paid	641,759	523,084
353,605	783,147	New investment sales	871,294	1,655,178
2,407,319	2,139,587	C.E.I.F. Mortgages	6,693,144	6,200,884
2,769,028	2,500,244	C.E.I.F. Investments	6,300,473	5,860,294
4,169	(57,331)	Revenues over expenses (Expenses over revenues)	17,399	(73,729)

## Church Extension Investors Fund



Karen Dickau,  
assistant director of loans



North American Baptist Seminary



Charles M. Hiatt, president

At North American Baptist Seminary, we focused on the future during 1984. A five-year, long-range plan and a long-term strategic plan were completed. As faculty, students, and trustees interacted concerning the future of ministry preparation, four clear lenses of theological education were developed at North American Baptist Seminary. It is our desire to see a student experience spiritual formation in the context of a community of caring and growing believers. The curriculum is future-oriented and designed to help the student develop an appropriate biblical and theological worldview.

We rejoice in having the Rev. Michael Hagan join our Old Testament teaching staff. He is a former N.A.B. Conference pastor who is currently finishing his doctorate at UCLA.

All of our faculty and administrators traveled widely, doing ministry in churches, associations, and retreats. Currently, the faculty has nine major writing projects in process.

Thanks to the special sacrificial giving of our N.A.B. family in the Capital Funds Campaign, we are seeing our library addition progress daily. At the end of 1984, the project was nearly 75 percent complete and will be available for student use in the fall of 1985.

The current student body and the 48 graduates of 1984 join me in expressing appreciation for the prayer and financial support constantly shared with us.

Six-Year Enrollment Statistics

	Full-time	Part-time	Total Enrollees*
1979-80	99	61	228
1980-81	104	23	254
1981-82	110	69	252
1982-83	89	82	249
1983-84	99	87	291
1984-85	95	67	267

\*Total enrollees include auditors and enrollees in non-credit classes.

North American Baptist College and Divinity School



J. Walter Goltz, president

A total of 252 students (180 full-time students) were enrolled in various programs of study at North American Baptist College and Divinity School, Edmonton, AB, during the 1984 fall semester. Eighty-six percent of the student body comes from Canada, thirteen percent from the U.S.A., and one percent from other countries. Sixty-eight percent of the student body come from North American Baptist Conference churches.

Miss Linda Ebel, dean of women, resigned effective December 31, 1984. It is expected that this position will be filled in the fall of 1985. Professor Willy Muller continues to serve in Cameroon, West Africa, and Dr. Edwin C. Kern is spending the 1984-85 school year in Japan.

A wider range of transfer arrangements with a number of universities and colleges in both Canada and the U.S.A. will make it possible for students to spend two years at North American Baptist College, and then transfer to another school of their choosing without losing credits.

Year	COLLEGE			DIVINITY SCHOOL			Combined Total Students
	Full-Time	Part-Time	Total	Full-Time	Part-Time	Total	
1979-80	226	16	242				242
1980-81	244	5	249	23	0	23	272
1981-82	209	32	241	28	0	28	269
1982-83	173	51	224	29	15	44	268
1983-84	172	42	214	32	10	42	256
1984-85	147	51	198	33	21	54	252

Development Department



Connie Salios, development director

In 1984 the following publications were produced: Baptist Herald, "N.A.B. News," Moments with God, "Update," "Stimulus," N.A.B. Directory, Association Reports Book and "Chaplain's Newsletter." Each publication told of vital ministries happening at home or overseas, reported the results of our cooperative efforts, or gave vital information about the North American Baptist family of believers.

Eight multi-media productions were completed to help visualize various aspects of overseas missions. One multi-media gives an overview of the North American Baptist Conference.

The story of North American Baptists was heard, and people responded by praying and giving gen-

erously. Total contributions in 1984 exceeded 1983 contributions by \$547,511 or 11.4 percent. Included in the total contributions was almost one million dollars in cash for Capital Funds. Praise God, and thank you.

However, the main difficulty we faced in 1984 is that the Conference basic budget was not achieved. The basic budget funds overseas mission outreach, home missions, church extension, evangelism, subsidies for our three educational institutions and area ministers. Unless we achieve the basic budget each year, we will find it difficult to advance the work of the Gospel as we feel we should be doing.

THREE-YEAR CONFERENCE INCOME TRENDS

1982	Contributions and Bequests \$4,151,036	Publications Sales \$274,792	Investment Income \$202,271	Other \$76,648	Total \$4,704,747
1983	Contributions and Bequests \$4,755,702	Publications Sales \$282,606	Investment Income \$210,058	Other \$80,101	Total \$5,328,467
1984	Contributions and Bequests \$5,251,254	Publications Sales \$281,159	Investment Income \$200,519	Other \$218,882	Total \$5,951,814

1984 MEMBERSHIP AND TOTAL CONTRIBUTIONS

Name of Association	Number of Churches	Membership	Local Church Oper.	Local Church Bldg.	Total Local Church	Conf. Mission & Ministry	Conf. Spec. Funds	Conf. Capital Funds	Conf. Ed. Inst.	N.A.B. Assoc. Minist.	N.A.B. Related Minist.	Total for N.A.B.	Average per Member	Other than N.A.B.	Total All Purposes	Average Per Member
Alberta	49	7,191	\$ 4,029,540	\$ 986,857	\$ 5,016,397	\$ 665,786	\$135,620	\$135,671	\$129,925	\$ 230,477	\$ 86,664	\$1,384,143	\$192	\$ 231,786	\$ 6,632,326	\$922
Atlantic	14	1,489	619,238	248,574	867,812	84,437	24,309	24,600	2,526	16,799	25,853	178,524	120	21,158	1,067,494	717
British Columbia	21	4,144	1,917,468	439,344	2,356,812	356,660	88,843	71,350	36,558	101,880	38,616	693,907	167	108,712	3,159,431	762
Central Dakota/Montana	29	3,439	1,011,099	353,593	1,364,692	172,712	39,982	25,617	29,011	45,422	23,656	336,400	98	30,720	1,731,812	503
Central Pacific	13	2,319	858,778	127,373	986,151	131,691	17,356	26,555	19,552	39,332	8,205	242,691	105	48,279	1,277,121	550
Eastern	25	3,637	1,485,658	243,815	1,729,473	213,445	52,705	17,304	21,911	63,667	28,269	397,301	109	84,977	2,211,751	608
Great Lakes	32	7,610	3,269,427	406,411	3,675,838	449,358	55,781	78,164	39,326	25,298	21,457	669,384	88	500,262	4,845,484	637
Illinois	17	2,547	919,869	146,444	1,066,313	172,771	21,520	40,614	12,143	26,181	6,456	279,685	110	35,588	1,381,586	542
Iowa	15	2,642	735,978	130,324	866,302	162,903	27,299	52,937	22,663	41,682	10,950	318,434	121	67,790	1,252,526	474
Manitoba	16	2,541	992,162	201,416	1,193,578	309,639	57,735	66,708	24,983	112,079	32,193	603,337	237	76,079	1,872,994	737
Minnesota/LaCrosse	13	1,574	616,256	46,492	662,748	139,587	12,871	46,047	27,118	36,105	11,202	272,930	173	11,995	947,674	602
Northern California	10	5,381	2,631,097	709,075	3,340,172	159,214	24,126	48,417	21,837	95,498	20,691	369,783	69	118,235	3,828,189	711
Northern Dakota	16	2,251	765,111	168,222	933,333	168,575	9,740	11,825	16,479	23,779	17,745	248,143	110	56,067	1,237,543	550
Pacific Northwest	14	2,067	716,834	168,370	885,204	94,077	17,653	23,092	4,375	35,063	9,866	184,126	89	22,762	1,092,092	528
Saskatchewan	13	1,363	651,509	178,053	829,562	109,498	36,353	34,887	19,472	40,014	4,565	244,789	180	32,567	1,106,918	812
South Dakota/Wyoming	16	2,479	674,046	209,659	883,705	147,597	24,364	67,028	64,223	29,280	13,487	345,979	140	34,488	1,264,172	510
Southern	13	1,016	369,251	61,049	430,300	44,056	5,487	15,403	6,620	18,767	7,251	97,584	96	6,444	534,328	526
Southern California	8	1,566	903,184	113,050	1,016,234	73,485	5,216	5,358	8,267	51,738	1,600	145,664	93	67,214	1,229,112	785
Southwestern	27	2,831	906,731	99,945	1,006,676	223,685	25,752	48,717	42,846	43,487	8,343	391,978	139	43,487	1,442,141	509
Wisconsin	12	2,459	602,223	68,552	670,775	103,933	24,937	29,273	6,718	21,777	2,869	189,507	77	77,616	937,898	381
Miscellaneous						20,111	78,554	52,415				151,080			151,080	
Totals for 1984	373	60,546	24,675,459	5,106,618	29,782,077	4,003,220	786,203	921,982	556,553	1,097,473	379,938	7,745,369	128	1,676,226	39,203,672	649
Totals for 1983	373	60,464	22,712,854	5,175,246	27,888,100	4,028,593	589,803	64,536	577,864	1,093,627	502,114	6,856,537	113	1,725,412	36,470,049	603
Total Increase or (Decrease)	0	82	1,962,605	(68,628)	1,893,977	(25,373)	196,400	857,446	(21,311)	3,846	(122,176)	888,832	15	(49,186)	2,733,623	45
% Increase or (Decrease)	0	0	9	(1)	7	(.6)	33	1,329	(4)	.4	(24)	13	8	(3)	7	7
% of 1984 Total			63	13	76	10	2	2	1	3	1	19		5	100	
% of 1983 Total			62	14	76	11	2	0	2	3	1	19		5	100	

To properly report 1984 financial results to you, I must paint three pictures.

First, the overall picture is very positive. In 1984 our people contributed more than in any previous year, 5.8 million dollars—a new record! That includes contributions toward our Capital Funds Drive, and that's good news!

The second picture is not so bright. 1984 contributions toward our operating or committed budget fell short by almost 300 thousand dollars. Our budget was 4.3 million dollars, and contributions were just a bit over four million dollars. We had to reduce funds for several important areas of ministry in order to avoid deficit spending.

Picture three relates to our expenses, and here we have a mixed picture, positive in one sense,

but with some negative overtones. Our expenses were very carefully controlled. We spent just under four million dollars of our 4.3 million dollar budget, and since our budget receipts were just a bit over four million dollars, we did end up in the black. That's good. But the negative side is that in order to do that, to reduce our expenses, we did have to reduce planned programs in many areas. That's not so good. So you see, here we have a mixed picture.

What about the future? I'm optimistic! Our total giving did reach a new high. That enables us to do many necessary things right now. It also develops a new foundation upon which we can build for the future.

Treasurer's Message



Milton Hildebrandt, general treasurer

Membership in our N.A.B. Pension Program continues to grow. As of December 31, 1984, the U.S. Pension Program had 286 members, and the Canadian Pension Program had 116.

Eighty-four percent of the U.S. pension members rolled over their accounts from Crown Life Insurance Company to Minnesota Mutual Life, the insurance carrier for the U.S. Pension Program. Crown Life remains the carrier for the N.A.B. Canadian Pension Program. Earnings from both insurance companies have again been above average.

In 1984, 10 people received Grant-in-Aid assistance totalling \$15,470.

As has been the custom for the past several

years, a special check was sent to pensioners and widows of pensioners from the Endowment Fund. A total amount of \$32,100 was distributed in December 1984.

On the following pages, the audited financial reports for the North American Baptist Conference appear. These statements show that the Conference had an excellent financial year, with revenue exceeding expense for all purposes by more than \$650,000.

The contribution income was great. All of the excess revenue over income does represent the contribution to the Capital Funds Campaign which is being disbursed in 1985 to fund Capital Funds Campaign projects.

Financial Services



Robert Mayforth, financial services director



BALANCE SHEET, DECEMBER 31, 1984

	NOTES	CURRENT FUNDS	PROPERTY FUNDS	NONEXPENDABLE ENDOWMENT	FUNDS ANNUITY	TOTAL ALL FUNDS
ASSETS						
CASH		\$ 63,026		\$ 34,960	\$ 21,210	\$ 119,196
ACCOUNTS RECEIVABLE	2	794,220				794,220
INVENTORIES		91,737				91,737
INVESTMENTS	3	1,211,433		1,579,037	770,346	3,560,816
INTERFUND ADVANCES				7,607	13,762	*
INTEREST BEARING INTERFUND OBLIGATIONS	4	114,173		179,107	154,048	*
DUE FROM AFFILIATES	4			108,521		108,521
LAND, BUILDINGS, AND EQUIPMENT	4, 5, 6		\$1,119,971			1,119,971
OTHER ASSETS		26,155				26,155
TOTAL ASSETS		\$2,300,744	\$1,119,971	\$1,909,232	\$959,366	\$5,820,616
LIABILITIES AND FUND BALANCES						
ACCOUNTS PAYABLE		\$ 55,877			\$ 3,517	\$ 59,394
NOTES PAYABLE	6	92,000	\$ 19,635		42,830	154,465
DEFERRED REVENUE - principally contributions and bequests		21,379	494		195,891	217,764
ANNUITIES PAYABLE					320,429	320,429
INTERFUND OBLIGATIONS		21,369			*	*
INTEREST BEARING INTERFUND OBLIGATIONS	4	152,773	294,555			*
DUE TO AFFILIATES	4	146,954	287,957			434,911
Total liabilities		490,352	602,641		562,667	1,186,963
FUND BALANCES:						
Unrestricted		1,731,908				1,731,908
Restricted - Includes quasi-endowment funds of \$1,683,011			524,937	\$1,991,045	400,281	2,916,263
Cumulative translation adjustment	7	78,484	(7,607)	(81,813)	(3,582)	(14,518)
Total fund balances		1,810,392	517,330	1,909,232	396,699	4,633,653
TOTAL LIABILITIES AND FUND BALANCES		\$2,300,744	\$1,119,971	\$1,909,232	\$959,366	\$5,820,616

\*Interfund borrowings eliminated in combination.

See notes to the financial statements.

STATEMENT OF SUPPORT AND REVENUE, EXPENSES, CAPITAL ADDITIONS, AND CHANGES IN FUND BALANCES FOR THE YEAR ENDED DECEMBER 31, 1984

	NOTES	EXPENDABLE FUND CURRENT	PROPERTY FUNDS	NONEXPENDABLE ENDOWMENT	FUNDS ANNUITY	TOTAL ALL FUNDS
SUPPORT AND REVENUE:						
Contributions and bequests		\$5,251,254				\$5,251,254
Publications sales		281,159				281,159
Investment income		200,519				200,519
Other		218,882				218,882
Total support and revenue		5,951,814				5,951,814
EXPENSES:						
Salaries and fringe benefits		2,615,403				2,615,403
Travel and moving		492,517				492,517
Field operating overseas		414,089				414,089
North American Baptist College and Seminary		626,952				626,952
Interest		27,027	\$ 66,981			94,008
Cost of publication sales		290,808				290,808
Office and occupancy		169,718			\$ 2,891	172,609
Depreciation expense			67,309			67,309
Other expenses	8	509,524			96	509,620
Total expenses		5,146,038	134,290		2,987	5,283,315
Excess (deficiency) of support and revenue over expenses before capital additions		805,776	(134,290)		(2,987)	668,499
CAPITAL ADDITIONS:						
Contributions and bequests					69,200	69,200
Adjustment of actuarial liability for annuities payable					4,700	4,700
Other				\$ 6,534	(14,288)	(7,754)
Total capital additions				6,534	59,612	66,146
EXCESS (DEFICIENCY) OF SUPPORT AND REVENUE OVER EXPENSES AFTER CAPITAL ADDITIONS		805,776	(134,290)	6,534	56,625	734,645
FUND BALANCES AT BEGINNING OF YEAR		1,095,341	530,877	1,934,559	352,749	3,913,526
TRANSFERS AMONG FUNDS		(169,209)	128,350	49,952	(9,093)	
CUMULATIVE TRANSLATION ADJUSTMENT	7	78,484	(7,607)	(81,813)	(3,582)	(14,518)
FUND BALANCES AT END OF YEAR		\$1,810,392	\$ 517,330	\$1,909,232	\$396,699	\$4,633,653

See notes to financial statements.

NOTES TO FINANCIAL STATEMENTS FOR THE YEAR ENDED DECEMBER 31, 1984

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

**Corporate Structure and Organization**-North American Baptists, Inc. (NAB, Inc.) is the operating corporation of the North American Baptist Conference (the "Conference"), the constituency of which consists of all Baptist churches belonging to the several local associations of the Conference. NAB, Inc. is incorporated as a not-for-profit organization in both the U.S. and Canada for charitable, benevolent, and educational purposes in connection with the support and furtherance of the member churches.

The North American Baptist Conference also controls two affiliated not-for-profit organizations, Church Extension Investors Fund, Inc. (CEIF, Inc.), and Church Extension Investors Fund, Ltd. (CEIF, Ltd.), for the purpose of assisting member churches in obtaining financing for new churches and church extension and expansion work in the United States and Canada, respectively.

The accompanying financial statements do not include the member churches nor these two affiliates.

**Basis of Accounting and Fund Accounting**-The books and accounts of NAB, Inc. are maintained on the accrual method of accounting which gives recognition to income and related assets when earned and expenses and related liabilities when incurred.

To ensure observation of limitations and restrictions placed on the use of the resources available to NAB, Inc., the accompanying financial statements have been prepared and maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purposes. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined into fund groups. Accordingly, all financial transactions are reported by fund groups. The assets, liabilities, and fund balances of NAB, Inc. are reported in three self-balancing fund groups as follows:

- **Current funds**, which include funds that are available for support of NAB, Inc. operations. Such funds may be designated by action of the governing board and set aside for a specific purpose or they may be left undesignated.
- **Property funds**, which include resources restricted for headquarters property.
- **Nonexpendable funds**, which include the following restricted resources:
  - **Endowment funds**, that are subject to restriction of a gift instrument requiring that the principal be invested and the income only be used; quasi-endowment funds that are gifts designated by NAB, Inc. to be treated as endowment funds.
  - **Annuity funds**, that are subject to agreements whereby monies or other property are made available to NAB, Inc. on the condition that NAB, Inc. bind itself to pay to the donor or other designated person a stipulated amount for a period of time specified in the agreement. At December 31, 1984, NAB, Inc. held \$293,898 in unitrust assets for outside beneficiaries. Annuity investments are shown net of such amounts.

**Inventories**-Inventories of books and merchandise are stated at the lower of first-in, first-out cost or market.

**Investments**-The investments are represented by savings deposits and certificates, repurchase agreements, real estate mortgages, bonds, common stocks and remainder interests in trusts. Purchased investments are stated at cost; investments received as gifts are recorded at market value at date of gift.

**Property**-Land, buildings, and equipment included in the Property funds are stated at cost and depreciation on buildings and equipment is provided over the estimated useful lives of the respective assets on a straight-line basis.

2. ACCOUNTS RECEIVABLE

Included in accounts receivable is \$676,400 of cash contributions received by member churches prior to December 31, 1984 not received by

NAB, Inc. until after December 31, 1984. All such contributions were received by NAB, Inc. by January 21, 1985.

3. INVESTMENTS

The composition, carrying value, and quoted market value of the various types of investments at December 31, 1984 is summarized as follows:

Description	Carrying Value	Quoted Market Value	... Denomination ...	
			U.S. Funds	Canadian Funds
Savings accounts and deposit certificates	\$1,260,914	\$1,260,914		\$1,664,353
Money market	202,426	202,426	\$ 202,426	
Government obligations	91,114	83,480	53,234	50,000
Stocks and bonds	381,223	320,238	323,679	75,955
Real estate mortgages (Note 9)	1,049,177		610,722	578,744
Real estate held for sale	135,514		135,514	
Unitrust assets (primarily real estate and debentures)	232,164	237,823	224,393	10,257
Remainder interests in estates	199,255		199,255	
Insurance policies	9,029		9,029	
Total	\$3,560,816		\$1,758,252	\$2,379,309

Of the \$3,560,816 investments at December 31, 1984, \$2,145,703 is invested in the NAB, Inc. investment pool. The average annual yield of the investment pool was 7.35% for the year ended December 31, 1984.

4. INTERFUND AND AFFILIATE OBLIGATIONS

Interfund and affiliate obligations are summarized below:

	Current Fund	Property Fund	Endowment Fund	Annuity Fund
Interest bearing interfund obligations:				
Note payable by Property Fund, payable in monthly installments of \$467 including interest, 8%, collateralized by printer	\$ 4,444		\$ 6,971	\$ 49
Note payable by Property Fund, no repayment terms, interest rate equal to return of investment pool, collateralized by Conference office building	106,260		166,693	1,187
Note payable by Current Fund on demand, interest at the 90 day U.S. Treasury bill rate, unsecured				152,773
Note payable by Property Fund, payable in monthly installments of \$100 plus interest, 12% collateralized by van	3,469		5,443	39
Total interest bearing interfund obligations	\$114,173	Nil	\$179,107	\$154,048
Due from affiliates-Note payable by CEIF, Inc. on demand, 6-3/4%				
	Nil	Nil	\$108,521	Nil



Due to affiliates:

Note payable to CEIF, Inc., no repayment terms, no interest charged	\$146,954			
Mortgage note payable to CEIF, Inc. secured by Conference office building, 11-1/2% interest, annual payment of \$30,000, divided between CEIF, Ltd. and CEIF, Inc., proportionally		\$200,000		
Mortgage note payable to CEIF, Ltd. secured by Conference office building, 11-1/2% interest, annual payment of \$30,000, divided between CEIF, Ltd. and CEIF, Inc., proportionally			87,957	
<b>Total due to affiliates</b>	<u>\$146,954</u>	<u>\$287,957</u>	<u>Nil</u>	<u>Nil</u>

5. PROPERTY AND ACCUMULATED DEPRECIATION

Property and accumulated depreciation at December 31, 1984 are as follows:

Land	\$ 205,000
Building	906,223
Office equipment	199,532
Computer equipment	190,523
Automobile	9,150
<b>Total</b>	<u>1,510,428</u>
Less accumulated depreciation	<u>390,457</u>
<b>Net</b>	<u>\$1,119,971</u>

6. NOTES PAYABLE

Notes payable at December 31, 1984 are as follows:

Current funds (all unsecured):	
12% note payable on demand to a member church	\$ 41,000
7% notes payable on demand to individuals	51,000
<b>Total current funds notes</b>	<u>92,000</u>
Property funds:	
12% note payable to a U.S. corporation in 16 monthly installments of \$1,416 including interest. The note is secured by computer equipment	19,635
Annuity funds:	
6.5% mortgage note payable to an individual in yearly installments of \$5,000 including interest until paid. The note is secured by real estate	42,830
<b>Total</b>	<u>\$154,465</u>

Maturities of notes payable during the next five years are as follows: on demand - \$92,000, 1985 - \$16,325, 1986 - \$7,886, maturing after 1986 - \$38,254.

7. FOREIGN CURRENCY TRANSLATION

All assets and liabilities of operations outside the United States are translated into U.S. dollars at exchange rates in effect at the end of the period. Gains or losses on such translation are reflected as cumulative translation adjustments in Fund Balance. Revenue and expense accounts are translated into U.S. dollars at average rates of exchange in effect each month.

8. PENSION PLAN

The North American Baptist Conference maintains a pension plan covering eligible employees of the cooperating organizations of the Conference, including ministers and missionaries employed on a full-time basis by the constituent churches or who are serving indirectly the interest of the Conference, as approved by the General Council of the North American Baptist Conference.

This plan is a tax deferred annuity which, since 1979, has been administered by a life insurance company. Under this plan, NAB, Inc. makes an annual contribution of \$150 to the account of each employee meeting minimum contribution requirements. Employee contributions are discretionary and subject to a maximum contribution based on years of service and salary.

Other expense for 1984 includes \$52,628 for payments made to the life insurance company by the Current funds.

9. RELATED PARTY TRANSACTIONS

Approximately \$302,358 of the \$1,049,177 real estate mortgages included in investments at December 31, 1984 (Note 3), is receivable from employees of NAB, Inc. Such mortgages have interest rates which are 1/2% to 1% below prevailing market rates at the date of the loan and are generally made as a fringe benefit to the employee. The majority of the remaining mortgages are receivable from the North American Baptist College, a college operated by the Conference, or its employees.

AUDITORS' OPINION

North American Baptists, Inc.:

We have examined the balance sheet of North American Baptists, Inc. as of December 31, 1984 and the related statement of support and revenue, expenses, capital additions, and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the financial position of North American Baptists, Inc. at December 31, 1984 and the support and revenue, expenses, capital additions, and changes in fund balances for the year then ended, in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Deloitte Haskins & Sells

Chicago  
March 28, 1985

## maccabee's musings

One of the cleverest ideas I've seen in a long time is explained by Doug Adams in the satirical science fiction work, *Life, the Universe, and Everything*. Adams describes a way of making things invisible. Instead of actually making them disappear, which requires extremely complex technology and gigantic energy forces, you simply envelop them in an "SEP" field. SEP stands for "Somebody Else's Problem."

Due to the natural tendency of the brain to view anything unattractive or uncomfortable or difficult to understand as somebody else's problem, an SEP field generator can run for a hundred years on the power of a small flashlight battery. The SEP field generator simply tricks the brain into thinking that whatever it is you want to be invisible is one of those Somebody Else's Problems. Once this is accomplished, no one will see it, even when they walk right into it.

SEP field generators are, of course, imaginary. Unfortunately, Somebody Else's Problems are not imaginary. We see them—or I should say, don't see them—all of the time.

God does not intend us to be crushed by the weight of responsibility for all the problems of the world.

SEPs are not a new phenomenon. When Jesus told the parable of the Good Samaritan, wasn't the man beset by thieves essentially an SEP for the priest and the Levite? Yes, they saw with their eyes, but their brains interpreted the information as somebody else's problem, and they passed by on the other side. Much has been made of trying to discern the motives of those two who passed by. Many have wondered if they were troubled with guilt. The marvelous thing about an SEP is that you never have to feel guilty about seeing it (or not seeing it); somebody else will surely take care of it. After all, it's their problem, isn't it?

Many people maintain a false happiness by simply believing that anything that isn't SEP is JAW (Just Absolutely Wonderful). Belief that things are JAW can only be sustained if you do not look at them closely or for very long. If you do subject them to scrutiny, you will inevitably discover that they are not Just Absolutely Wonderful. At that moment, they will disappear. They will become Somebody Else's Problem.

People who look at things as either SEP or JAW eventually find that life does not offer them much at which to look. Fortunately, the modern world has provided an answer for their dilemma. It's called Television.

The Christian does not have the option of viewing the world as SEP or JAW. We are to look at the world with the eyes of Jesus. But God does not intend us to be crushed by the weight of responsibility for all the problems of the world. He only asks us to see and deal with the problem that is at hand. He asks us to say to ourselves what the Good Samaritan said when he saw the man lying broken in the ditch: "That man is my neighbor; that man is my problem."

## new day

It was a beautiful night as "New Day" drove from Sacramento to Danville, California, for a new week of service. As we approached the halfway mark of our journey, about one hour away from our destination, it happened: a curious knocking sound. The next thing we knew, both of our dual tires passed us on the freeway. With the van tilting to one side, we rode on the rim at 65 mph. Randy, our driver, skillfully maneuvered the van to a standstill at the side of the road.

We were all quite shocked as we sat in that van for the next two hours. Three of our men walked to the nearest phone booth to call the N.A.B. church in Danville and then the one in Sacramento where our discipling section was.

While we waited for the three to return, we talked of similar incidents that had happened to us in the past. In essence, we wasted the time we should have given to God. We had no idea what was in store for us—it was late, and it was dark. As cars passed us on the freeway, we felt the van rock from side to side. The stories we shared with each other only increased our nervousness.

Finally, as a group, we decided to give this situation to God. We sat in a circle, held hands, and prayed to the One who was taking care of us the whole time. Things could have been worse; someone could have been hurt. We thanked God for safety thus far and asked for the faith we needed at that moment to help us grow.

The story ends happily. We were rescued and arrived at the church in Danville at 1:30 a.m., tired but happy. We would have preferred that the tires would have stayed on our van, but through this incident, my faith was strengthened. All of us realized more than ever how we need to give over every situation, no matter how small it may seem at the time, to God. He'll take care of it . . . and us.

"And Jesus said to them, 'Have faith in God. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you' " (Mark 11:22, 24).

—Susan Zenky





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

by Iona Quiring, WMF president, Rogers, MN

Lord, it's true. We get too quick old and too late smart. Like Timothy, I've known the Scriptures since I was a child, and they have given me wisdom leading to salvation through faith in Christ Jesus. But now I'm already past middle age (unless I live to be over a hundred years old), and there is still so much that I need to learn.

Heavenly Father, please "teach me to number my days aright, that I may gain a heart of wisdom" (Psalm 90:12). I want to learn

- to be content, whatever my situation;
  - to meditate on you, on your Word, to understand the Scriptures;
  - to relax;
  - to manage my time wisely;
  - to be discriminating in what I watch on TV, what I read, what I listen to;
  - to recognize false teaching;
  - to notice and appreciate people just as they are, the way you do;
  - to love my fellow believers, deferring to them in honor and respect;
  - to hold my tongue;
  - to be a good listener;
  - to think clearly, to make right decisions;
  - to resist Satan's advances before he gets his foot in the door;
  - to know what is important and what is merely urgent, and to act accordingly;
  - to be thankful in everything;
  - to call sin "sin" in my life, to confess and forsake it;
  - to be prompt and not to procrastinate (still a besetting sin);
  - to be a dependable and loyal follower, and a creative leader;
  - to be disciplined in work habits, in diet and exercise, in finances, in Bible study and prayer;
- Lord, use me . . . to learn your ways.

## 1985 Triennial Conference Highlights

by Anna W. Bailey, Fountain Valley, and Muryal Braun, Anaheim, California

There is an air of expectancy in our Southern California churches as our members look forward with keen anticipation to hosting the 41st Triennial Conference of North American Baptist Churches to be held July 16-21 at the Anaheim Convention Center.

Keep in mind the theme for the Conference: "A People of Hope for a World in Despair." That is what each of us is, a person of hope, as we separately make our way from here, there, and everywhere to meet in the Convention Center. As this body of Christians meets together to praise God, our

presence will be a witness of our testimony.

Because we have a comparatively small association, a large percentage of our people are involved in the preparations. Some have worked on table and other decorations. Others will be on duty at the registration desks to greet you upon your arrival and, hopefully, whisk you through the process in record time. Of course, many will enjoy caring for your little ones in the nurseries and children's groups. We are also grateful for our sisters in our Northern California Association

who have given generously to help with the financial aspect of the preparations and who have agreed to help staff our prayer room at the Conference.

The days in Orange County won't all be full of meeting and eating. Take time to enjoy the attractions of the area: Disneyland, Knott's Berry Farm and, further afield, the Mission at Capistrano or renowned Laguna Beach. This may be the time you regret deciding against packing that swimming suit or that disreputable-looking pair of walking shoes.

We hope many of you will be our guests as we enjoy rich fellowship with friends and acquaintances of like precious faith in God's Word and as we are challenged to carry our message of hope of life through Christ to our world in despair.

## Love Them For Me, Laura

In his recently-published book, *Love Them for Me, Laura*, Edward D. Hughes, pastor of Grant Park Baptist Church in Winnipeg, Manitoba, recounts the story of one of "our own," Missionary Laura Edna Reddig. Beginning with an account of her home life and background, he takes us through the early years of Laura's mission experience, her personal trials through the time of World War II, her trips to North America to recruit new missionaries, and through the various stages of her mission work in Cameroon, West Africa.

An extra benefit of *Love Them for Me, Laura* is that it is not only the story of Laura Reddig, but also the story of mission growth in Cameroon. Although Ed Hughes states that "the book is a human interest account rather than a complete history," I enjoyed following the development of the N.A.B. work in Cameroon, a tale sprinkled with familiar names such as Gebauer, Dunger, Michelson, Schneider, and so many more. It gave me an insight into the difficulties of the pioneer work, and a renewed sense of gratitude for that work, which paved the way for those who are there now. It was interesting to read of Laura's work as a teacher, an administrator, a builder, a diplomat—all of the varied tasks she and others had to fulfill in addition to their regular "assigned" duties.

I was especially interested in the beginnings of the leprosy work and the events and experiences which led to the establishment of New Hope Settlement. The account of how Laura herself had to come to terms with God's will for her in this ministry was moving. At this point, the book contains a record of a tribute paid to Laura by Paul Gebauer in 1954:

"Last month I went with her (Laura) twice to 'the little leper

camp across from your Bamenda mission station.' She pulled teeth and toes, patches of skin and fragments of bones. She cleaned ulcers, and she poked cheerfully into legs and arms to test the progress of returning sensitivity. She worked all over these 120 men and women with uplifting remarks for every one of them. She kept on talking and jesting, pronouncing hope here and documenting progress there. She had a grand time with them, and they with her. . . . In order to render such services as she renders to these leprosy patients, one has to be filled with a compassion that has its source in God."

The book is well-written, an entertaining, sometimes amusing record of a missionary's life gleaned from letters, journals, and other missionaries' memories. For instance, the author tells of a time when Laura was recovering from a heart attack, cared for by fellow missionary-nurse Minnie Kuhn. She finally recovered enough strength to brush her own teeth at the bathroom sink, but screeched at the sight of a viper darting up from the sink drain. "Minnie came running, saw the six-inch intruder and whacked it into eternity with a toilet brush."

There is also vivid description—Laura's care for a tiny

premature baby, "Zippy," during the early years of her ministry and a retelling of the accident which resulted in terrible burns for Dr. Jerry Fluth.

There are some abrupt and confusing transitions, perhaps necessary when you attempt to condense 40 years of missionary experience into 185 pages. But Ed Hughes paints a word-picture of a joyful, determined, dedicated livewire—in fact, of the Laura we know, who continues to be active in the promotion of missions and strong in her concern for "her people."

This is the Laura who emerges in the pages of this book, and for this reason I am glad for *Love Them for Me, Laura*. But I am also pleased that this record is available for those who have not yet met Laura, or who are new to our Conference circle. It is a good book to have in any church library and a good resource for W.M.F. groups, Sunday schools, children's programs, or church missions committees. The caption under the last picture in the book reads, "Now for the next 40 years." We're looking forward to it, too!

—reviewed by Sara Pasiciel

(This book is available from Ed Hughes, 39 Valleyview Dr., Winnipeg, Manitoba, R24 OR5 for CA \$8.00 or US \$7.00)



pictured l. to r.: Mrs. Margaret Hughes, Scotland (author's mother), Ed Hughes, Laura Reddig.



# Leverette Sees Response to Evangelistic Crusades in Brazil

The Rev. Jake Leverette and a team of four flew to Brazil at the invitation of North American Baptist Conference missionaries there to conduct evangelistic crusades. Leverette, senior pastor of Pineland Baptist Church, Burlington, ON, and the evangelist, was accompanied by the Rev. Barry Seifert, associate pastor, Park Meadows Baptist Church, Lethbridge, AB, who was in charge of visitation; Miss Brenda Arndt, Edmonton, AB, who ministered to children; Miss Sarah Leverette, who ministered through music; and Mrs. Peggy Leverette, who assisted in visitation and spoke to seminary students concerning the role of pastors' wives.

Their first stop was in Florianopolis, Santa Catarina, Brazil, where Missionaries Richard Kaiser and Ralph Nelson and their families serve. "In one service, we saw more than 50 respond to the Gospel message," says Jake Leverette. "In another service, three adults accepted the Lord, and a mini-revival broke out as others came in confession of sin and rededication of life."

The team flew on to Porto Alegre, Rio Grande do Sul, where Missionary Richard Rabenhorst and family serve. A crusade was scheduled in Sao Leopoldo, a city of 135,000, where the Baptists are starting a new

church. There the team prayed with the mayor, reviewed the troops at a military base and conducted a service for the soldiers, trained young people, did house-to-house visitation, and conducted evangelistic services in a gym.

"In Sao Leopoldo, where there is no church, and the church extension pastor had only been there two months, eleven received the Lord," says Leverette.

The team served in neighboring Baptist churches and conducted seminars at the Baptist Seminary in Porto Alegre. "Again, God blessed as souls were saved," reports Leverette, "and we trust lives were changed."

"Our missionaries saw these results multiplied many times through their efforts," states Leverette. "We are

very grateful for our missionaries who serve the Lord in Brazil. It is evident that God is blessing their ministry and has given them a special relationship with the people of Brazil. They are diligent in their ministry, faithful to their calling and committed to the North American Baptist Conference. We were blessed in our association with the missionaries and grateful to be able to share with them in this important work. They have a great burden because of the limitation and restrictions imposed on them by too few missionaries to do the job. We are the answer to that need as we give sacrificially that others may hear of God's love and grace. Dare we through selfishness and an uncommitted life withhold the Gospel from those who are eager to hear?" □



An evangelistic campaign was conducted in San Leopoldo, where a Baptist church is being planted. The church extension pastor and his wife, the Rev. and Mrs. Joezer Lima de Aguiar (left), were assisted in this ministry by an evangelistic team from North America: Barry Seifert, Brenda Arndt, Sarah, Jake and Peggy Leverette.

## An MK's View of Ministry in Brazil

by Marcus Rabenhorst

As an "MK" (missionary kid), who was born in Brazil, I find Portuguese is my "first" language. I try to keep up with my English as well. Some of the extra benefits of having missionary parents are learning another language, becoming acquainted with another culture, and meeting many different people.

One of the "blessings" which I enjoy is the privilege of having guests in our home. Our family lives in the mission house in Porto Alegre, Rio Grande do Sul, Brazil. Many times we have people stay with us: Brazilian pastors and friends, and guests from the U.S.A., Canada, and other countries as well.

Recently, I had a "super" experience. An evangelistic team from Ontario and Alberta, consisting of Pastor Jake and Peggy Leverette, their daughter Sarah, Pastor Barry Seifert, and Brenda Arndt, spent a week with us in our home. We had a great time together.

They ministered mainly in the

nearby city of Sao Leopoldo; although they also shared at the Baptist Seminary in Porto Alegre and in four churches. We praise God for the eleven individuals who made decisions for Christ.

For many years, the Brazilian Baptists wanted to start a church in the German city of Sao Leopoldo. Recently, a Brazilian Baptist missionary, Pastor Joezer Aguiar, and his family moved there to begin this church extension project. Pastor Leverette and his team participated in the first evangelistic crusade in Sao Leopoldo and shared the love of Jesus Christ by testimony, special music, puppet stories, and messages from God's Word.

The three-day evangelistic crusade was a special blessing to me because I was able to participate with the team. All of their ministry was in English, so my father, Richard Rabenhorst, my brother, Murrey, and I translated for them. Murrey also ran the overhead projector. My mom couldn't do much speaking because she still has problems with her jaw, but she prepared delicious meals for us. She and Melody, my sister, at-



Marcus Rabenhorst translates the story into Portuguese for Bobby, the puppet, and Brenda Arndt. Richard Rabenhorst, Marcus' father, helps by holding the microphone.

tended the meetings.

My "special" job was to translate the puppet stories for Brenda. Her puppet friends, Bobby and Susie, told exciting stories. It was fun translating, and it was a special blessing to share God's love in this way.

After the evening services, we traveled the forty-five minutes back to Porto Alegre, where we sat around the dining room table and shared the experiences of the day. During these times, we learned to know the team members and their desire to witness

for Christ. When we said goodbye at the airport, it was as if we had known them for a long time. They had become part of our family.

These are some of the special benefits of an MK's life, and I'm glad to be an MK!

*Editor's note: Beth Rabenhorst, Marcus' mom, flew back to Minneapolis, Minnesota, on March 28, where she had successful surgery. Pray for her quick and full recovery. Plans were for her to return to Brazil the end of May.*

## Cameroon Missionaries Focus on Prayer

"Seeking a Prayer Life" was the focus of North American Baptist Conference missionaries as they met together to close the year of 1984. Missionaries working in Cameroon and Nigeria meet annually for this time of spiritual renewal, fellowship with God and co-workers, and much-needed relaxation.

"It was a disappointment to find that our missionaries from Nigeria could not attend because of closed borders," says Thelma Fischer of Lodi, CA, who with former missionary, Esther Schultz, visited Cameroon and attended the Cameroon Missionary Fellowship.

Guest speakers for the

Fellowship were Dr. Steven Brachlow, professor, Eastern Baptist Theological Seminary, (PA), and Dr. Marvin Faust, Christian psychiatrist and member of Grosse Pointe Baptist Church, Michigan.

During the business sessions, considerable time was spent planning for better ministry to those outside of Christ. The missionaries' children had a special time of story-telling, recreation, and picnics. They prepared and presented a special program to the adults.

Following the banquet on New Year's Eve, the group shared unusual experiences in their lives and partook of the Lord's Supper. It was a time of praising and thanking God for his love and care.

"The visit to Cameroon has been an experience of a lifetime, and I do not believe there are sufficient words to express the thrill of being in Cameroon and seeing the mission work firsthand," states Mrs. Fischer.





# Pray for these Japanese

by Florence Miller

In Japan, it is difficult to get men to come to church, especially on Sunday morning. Most men work late every night so they want to sleep in on Sunday morning. Others spend the day playing golf, tennis, or being involved in some other form of recreation.

Three men are active in the Ikeda Christian Church, in addition to the pastor. Four women and the pastor's wife are also active members, making a total of nine members.

These three men are very devoted to Christ and the Church, where they sacrificially carry out their responsibilities. Dr. Iida, a pediatrician in his late forties, is our key layman. Mr. Sato, a young teacher of handicapped children, is a Sunday school teacher, youth leader, and a junior deacon. Mr. Torii is a junior in college, majoring in the Thai language. He teaches a junior high Bible class and is the church librarian.



Florence Miller (left) teaches English conversation classes and English Bible classes as a means to introduce her students to Jesus Christ.

## Men Enrolled in English Classes

Quite a few men come to two English classes, which I teach, on Sunday evenings. One of the men, who was recently married, has been attending these classes for eight years. His attitude has changed through the years, for now he asks questions which seem to indicate that he is accepting the Bible, at least as historical fact. Before, he often ridiculed it.

Another attendee, a brilliant medical researcher, likes to make remarks that indicate his unbelief in the Bible. Another student, a newspaper reporter, likes literature. Because of his work, he is widely read and possesses a vast range of knowledge. He, too, is a non-Christian, but recently his older brother was killed in an auto accident. I sent him a sympathy card with

some Bible verses. He told me that he has read this several times. His heart seems to have been made more tender and receptive through the death of his brother.

Another student who is quite open to the Bible is a computer technician. A newcomer to the class is a guard and driver for a security company. He comes to the Bible hour only, as he cannot afford the tuition fee for the conversation class. Pastor Fujie recently gave the Bible lesson in Japanese, and he found it very interesting.

Another student in my class is a senior in college, majoring in music. If he can get a scholarship, he plans to study in Australia next year. He has

been coming to the church since he was in junior high. He has studied in the English Bible classes in the church and is serving faithfully as the church organist. He was baptized in January. The only girl in my class is a senior in college, majoring in English. Her mother comes to my Thursday women's class and shows much interest in the Bible.

A family picnic was held in a park to become acquainted with the families. The pastor and his family joined us. Pray with us that gradually we can interest the people in these Bible classes and in the church, and eventually lead them to Christ. Your prayers are needed and appreciated. □

## world news

### ABS Joins Bible Society Partners in Global Program to Bring World to the "Next Generation"

NEW YORK, NY. The American Bible Society is joining with its partners in the United Bible Societies organization, which is at work in more than 180 lands, in what UBS terms a "major advance program aimed at the next generation." The program is scheduled to begin in 1986.

The goal is to reach all young people with the Scriptures, from pre-schoolers up to those entering adulthood. Churches and Christian youth groups will be encouraged to participate.

The General Committee noted that children up to 14 years of age will continue to form more than 50 percent of the world's population, which is expected to soar to 5.2 billion by 1990.

### Baptists Make Converts in Bangladesh

DHAKA, BANGLADESH. "Last year we had a total of 175 converts coming from other religions such as Hinduism and Islam," writes Dennis Dilip Datta, general secretary of the Bangladesh Baptist Fellowship. Datta reports that the Fellowship now has 2,267 members in 49 churches. In addition, there are 138 preaching stations where worship services are held regularly.

### 10 Churches Damaged in Chilean Earthquake

SANTIAGO, CHILE. The March 3 earthquake, which measured 7.4 on the Richter scale, damaged 10 Baptist churches as it struck on a Sunday evening while church services were being held. No worshippers were killed or seriously in-

jured.

The earthquake killed about 150 people, caused about 2,000 injuries and left about 200,000 homeless. The hardest hit locations were Santiago, Vina del Mar and Valparaiso.

### Bible Production Increases But Demand Keeps Growing

WARSAW. The Polish Bible Society expects to publish a quarter-million Bibles and Scripture portions during 1985, but even this number will not meet the constant demand. Interest is especially great among Roman Catholics in Poland according to Mrs. Barbara Enholc-Narzynska, director of the Polish Bible Society.

This year the publication schedule includes 150,000 complete Bibles, 50,000 children's Bibles with full color illustrations, and 50,000 Scripture portions. Paper has been scarce in Poland for a number of years, but now its cost has gone up by 120 percent also in recent months.

### Hungarian Baptists Have Highest Number of Baptisms in Ten Years

BUDAPEST. Hungarian Baptists had an extraordinarily high attendance at their annual conference the last week of March when 290 out of 300 possible delegates and 100 guests gathered at Budapest.

The Rev. Janos Viczian, president of the Hungarian Baptists, emphasized the call to evangelism. He also reported that there were 330 baptisms during the last ten years. One church, with a previous membership of 40, baptized 40 persons.

The Hungarian Baptist Union includes 200 churches and 220 missions served by 95 pastors. During the past 20 years, 47 new church buildings have been dedicated.

Eight churches are under construction with three of these to be dedicated in 1985.

The Conference pledged to collect \$240,000 during 1985-1987 for a new seminary building. This semester the seminary has 25 students, with room to house only nine. The others have had to rent apartments outside the seminary. *From a report by Knud Wümpelmann*

### Sanctuary Study Set by Baptist Committee

WASHINGTON. At its annual meeting, the Baptist Joint Committee on Public Affairs made a decision that a special task force study the religious liberty implications of the Sanctuary Movement.

The Sanctuary Movement is an effort to harbor refugees from Central America who have been declared illegal aliens by the U.S. Immigration and Naturalization Service (INS).

First Amendment questions revolve around whether the government may determine the nature and mission of the church and whether government agents have the right to carry tape recorders into church services to gather evidence against possible "conspirators" who would shelter refugees.

### Baptists Surpass Mission Goal

MADRID. (EBPS) With receipts of 11.5 million pesetas, Baptists in Spain surpassed their 1984 fiscal year Cooperative Programme goal of 10 million. The Union's 60 congregations have contributed to their national missions work with a forty percent increase over the previous year. Special stewardship studies which took place last year helped make the increased giving a reality.

*Miss Florence Miller is a N.A.B. missionary serving in Ikeda, Japan.*



(Please limit reports to 100 words or less. All reports received by April 11 appear in this issue.)

## youth

WARREN, MI. Fifteen young people from North Pointe Baptist Church were among the 800 from Detroit area churches who attended a Dawson McAllister Conference March 1-2, 1985. Paul Thomas is Minister of Youth.

A Sunday School night was held at North Pointe under the direction of John West, superintendent. Many participated in the musical program. The teens class, with leaders Kim and Terry Calussi, displayed and explained their recently completed miniature tabernacle.

Each Sunday evening, a volunteer orchestra, led by David McKeith, choir director, enhances the service with music. The Rev. Gordon Thomas is senior pastor. (Virginia Thomas, reporter.)

## church growth

LEDUC, AB. Three young people were welcomed into First Baptist Church by transfer of letter.

The W.M.F. presented its White Cross program and displayed White Cross articles. Special music was provided by the Church orchestra, ladies' choir, and ladies' trio. The film, "A Journey to Mambilla," was shown.

The World Day of Prayer was observed March 1, 1985, with several neighboring churches participating. Mrs. Sharon Mayforth spoke on "Ye have not because ye ask not." (Linda Fillenbuerg, reporter.)

ABERDEEN, SD. Twelve persons, including five adults, three junior high students, and four children, were baptized at Calvary Baptist Church, Feb. 10, 1985.

One other person was welcomed into membership via transfer of letter. A celebration and reception for the new members was held after the evening service.

GEORGE, IA. Thirteen people were baptized at First Baptist Church by the Rev. Helmut Strauss. Following the Sunday evening service, they were welcomed into the Church fellowship.



January 27, 1985, a farewell service was held for the Rev. and Mrs. Strauss, Wendy and Randy. Gordon Stork, youth pastor, led the service which included special music and gifts of appreciation.

TURTLE LAKE, ND. Five people were baptized at Turtle Lake Baptist Church by the Rev. Dennis Goodin (pictured). The following Sunday, they and three other adults were received into membership. "We praise our Lord as people are brought into our fellowship," says Doris Lindeigen, reporter.

Following the pot-luck dinner welcoming the new members, a short farewell program was held for Pastor Goodin and his family. The Church presented them with a gift, and wished them God's blessing in their new ministry in Lorraine, KS.



KELOWNA, BC. Ten people were baptized and welcomed into the fellowship of Grace Baptist Church, Feb. 13, 1985. "The German and English-speaking congregations of the Church rejoiced in this uplifting service of baptism," says Dorothea Fuhrmann, reporter. Pastor LeRoy Moser (pictured at right) officiated.



"Friends and church members reminisced about the blessings, good times, and fellowship of the Strauss's ministry with us," states JoAnn Schneiderman.



## special events

EDMONTON, AB. A commissioning service for the Rev. and Mrs. Terrence Fossen, associate pastor, was held at Central Baptist Church, March 31, 1985.



When members of the Church heard of the need at Mambilla Baptist Theological School in Nigeria due to the Rev. and Mrs. Elmer Strauss's nine-month furlough, they voted unanimously to send the Fossens to serve as teachers there. "The Church will continue to keep them on salary and provide their travel costs so that there will be no expense to the Board of Missions," says the Rev. Herman Effa, pastor.

Mr. Dale Patterson, graduate of the North American Baptist College, has been added to the staff on an interim basis in the absence of Pastor Fossen.

WINNIPEG, MB. At a well-attended supper business meeting, March 23, 1985, members of Rowandale Baptist Church overwhelmingly accepted a proposal to begin building an educational unit. At a point during the discussions, the church moderator, Mr. R. Gerl, had a passage of scripture read from Exodus 35:20-35. As in the time of Moses, so need we be receptive to the "stirring of the heart."

A sod-turning ceremony was held April 28, and a special fund-raising drive coincided with an organ recital May 5.

"The Church board continues to stress that giving for this project should be over and above the regular giving, so that the budget, including missions offerings, can be met," reports Helga Kahler.

Manfred and Irma Woltmann left to visit their children, Marlene and

Harold Schroeder, missionaries in Cameroon, on March 31, 1985.

VANCOUVER, BC. The Women's Missionary Fellowship of Bethany Baptist Church hosted a Church dinner, March 22, 1985.

Maria Evans, short-term missionary to Japan, showed slides and spoke. "The banquet offering of over \$4,000 will be donated for the much needed church building in Japan, where the missionaries, Rev. and Mrs. Reimer Clausen, labor for the Lord," reports Elsie Baum.

GRAND FORKS, ND. A new W.M.F. Circle was formed at Grace Baptist Church. The Mary-Martha Circle, a group of young mothers, now meets in the morning. Rachelle Hansen chairs the sessions.

The Esther Circle, a group of working women, meets in the evening with Darlene Derman as chairman.

Another group of women, the Lydia Circle, meets in homes at noon for a salad lunch and a program. At their last meeting led by Pearl Preston and Nita Faul, the women re-enacted the Last Supper and then had a Bible study in Ephesians. In December, they filled 17 kilo boxes for Africa, reports Lillian Balogh, chairman.

GRAND FORKS, ND. Mrs. Clara Fehr, member, Grace Baptist Church, and mother of eight children, including Dr. Peter Fehr and Mrs. Harold Lang, former missionaries in Africa, was recently presented with a plaque honoring her and her late husband Eilert by W. Robert Parks, president, Iowa State University.

The Clara and Eilert Fehr Biotechnology Scholarship in Agriculture was donated to ISU by Walter and Elinor Fehr, Ames, IA, to recognize the strong support Clara and Eilert provided for their children's educations. (Mrs. Charles Balogh, reporter.)

FREMONT, OH. "Proud to be a part of the North American Baptist Conference." That's Calvary Baptist Church. Recently the Church Board voted unanimously to place a sign identifying its affiliation with the N.A.B. Conference on its building which was purchased from another denomination seven years ago through the N.A.B. Church Extension Investors



Fund. The cornerstone of this building still has the name of the former church.

"What better way to cover it than with a sign showing our affiliation with a Conference that has been such a great help to this struggling body of believers. We, at Calvary, are proud to be a part of the N.A.B. family!" reports Rev. Cliff Hamil, pastor. He is pictured holding the sign with Tom Aldrich, deacon, and Al Weinstein, deacon and moderator.

SPOKANE, WA. Terrace Heights Baptist Church honored Mr. Emil Wolff (pictured second from left) on Feb. 17, 1985, for twenty-five years of faithful service as church treasurer (1959-1984). Archie Oestreicher,



moderator, (second from right) and Don Isaacson, deacons' chairman (at left) presented him with a plaque.

"We praise God for giving to our church loyal workers like Emil," says the Rev. Harvey A. Motis, pastor (at right).

HEBRON, ND. First Baptist Church held a Sunday school teachers and youth workers seminar, March 14, 1985.

Carol Potratz, director of Christian education/youth, Bismarck (ND) Baptist Church, spoke on "Witnessing and Outreach" and "Curriculum."

"Seventeen people attended and were richly blessed with new ideas and a renewed zeal and dedication to their tasks of sharing God's love with their students," reports Shari Krein.



PORTLAND, OR. Bethany Baptist Church welcomed the Rev. Allan Strohschein and his wife Bernice on March 10, 1985, during an installation service in the morning service followed by an association-wide afternoon service. Rev. Strohschein was installed as senior pastor.

"We are looking forward to a fruitful ministry together with the Strohscheins at the helm," reports Kathy Fornshell.

Mr. Steve Kellar, a student at Western Seminary, Portland, is youth director of the Church, and Mike and Candy Kellar lead an Awana program.

PORT COQUITLAM, BC. "Praying for each other is a privilege which the men experience as they meet for prayer every Tuesday morning, and women on Thursday mornings," says Mrs. Gertraud Wiebe, reporter.

The youth group is actively raising funds for its trip to the Triennial Conference in Anaheim, CA, this summer by having a restaurant night, cutting firewood, and other projects.

Children are involved in a Scripture memory course. The Pioneer Girls invited the seniors of the Church for a Valentine's tea. Mary Hill Baptist Church closed 1984 with a potluck supper.

WACO, TX. Pastor Terry Midkiff, a 1983 graduate of the N.A.B. Seminary, Sioux Falls, SD, began his ministry at Central Baptist Church, Jan. 13, 1985. An installation service and reception were held Jan. 17, 1985.

"We are being blessed by the Midkiffs' ministry and are looking forward to his leadership as we serve the Lord together," says Lendal Lippert, reporter.

GETZVILLE, NY. Bethel Baptist Church bade farewell to the Rev. Marc and Sylvia Mafucci, Feb. 24, 1985. During the evening service, representatives from the junior high, senior high, college and career, and the women's groups, plus the Search Committee, church moderator, deacons, and Joanne Colson (on behalf of Pastor Colson who was ill), spoke of the Mafuccis' meaningful and productive ministry.

The Mafuccis came to Bethel Baptist in May 1982 and have moved to Rochester, NY, where Rev. Mafucci is pastoring Latta Road Baptist Church. "We bid them God's blessing in their

new responsibilities as senior pastor there," says Don Wobig, reporter.

#### LODI, CA.

Twenty-six delegates from nine Northern California Association churches met Feb. 15, 1985, at First Baptist Church, Elk Grove, CA, and recommended Mr. Michael Dobbs for ordination to the Gospel ministry. The Rev. Phyl Putz, Rocklin, CA, served as moderator of the Council and the Rev. Ernie Rogalski, Lodi, CA, as clerk.

An ordination service was held at First Baptist on March 3, 1985. Participants were the Rev. William H. Steward, First Baptist, Modesto, sermon; the Rev. Stan Lubeck, Quail Lakes Baptist, Stockton, CA; the Rev. Walter Dingfield and the Rev. George Redington, First Baptist Church, Lodi, and the Rev. Ernie Rogalski, Temple Baptist, Lodi. The youth choir and Peggy Baumbach provided special music. An offering was received for the Rev. Dobbs' library. "We wish him every blessing in his ministry to youth at First Baptist," says the Rev. Ernie Rogalski.

### ordinations

ABERDEEN, SD. Robert Klein (pictured) was ordained by Calvary Baptist Church on Nov. 20, 1984. Dr. Stanley Grenz, professor at North



American Baptist Seminary, spoke on "Celebration of Diversity" and Dr. Ernie Zimbelman, also from North American Baptist Seminary and Rev. Klein's uncle, offered the dedicatory prayer. The Kleins are pictured with Dr. Zimbelman.

Rev. Klein has been serving Calvary Baptist Church since July 1, 1984.

### mission conferences

KELOWNA, BC. Trinity Baptist Church participated in the annual Missionary Conference of the N.A.B. Churches of Okanagan. N.A.B. missionaries who presented various mission fields were Earl and Lois Ahrens,



Spanish American mission; Tina Schmidt, Cameroon; Maria Evans, Japan; Dale Wilcke, Nigeria; and Dr. Rod Zimmerman, Cameroon (pictured). Many colorful artifacts made an impressive setting for the meetings.

"A greater awareness of missions, personal dedication to the work, and a substantial offering were the results of a very enjoyable and inspiring conference," reports Magdalene Spletzer. "A growing number of our congregation have been on, or have direct ties with, these mission fields."

### church dedication and anniversary

ROCK RAPIDS, IA. Faith Baptist Church celebrated its 10th anniversary, March 22, 1985. Ninety-one persons attended the catered banquet preceding the program.

Participants included the Rev. Reuben Grueneich, pastor, brief history of the Church; Dan Grueneich, special music; and various members, reminiscences. The Rev. Bert Itterman, former pastor, First Baptist Church, George, IA, spoke.

Letters of congratulation from Iowa Association churches and the Rev. Dennis Kee, founding pastor, were read. (Eleanor J. Stump, reporter.)

WILLIAM ARNDT (82), Wetaskiwin, AB; born to August and Julianna Arndt, Wolynien, Russia; died Feb. 27, 1985; immigrated to Springside, SK, 1912; married Irma Breitreuz, 1929; accepted Christ at age 16, was baptized and joined West Ebenezer (SK) Baptist Church where he was Sunday school superintendent, deacon, youth president; predeceased by one sister, Marie; survived by his wife Irma; two brothers: Martin and Daniel; and five sisters: Martha Humphries, Emma Breitreuz, Olge Laube, Lydia Pullman, and Hannah Besler; Reverends Richard Grabke and George Breitreuz, pastors, funeral service.

GRETA A. DAMRAU (77), Stevensville, MI; born Oct. 18, 1907, to Emil and Henrietta Marie (Mussmann) Hiltcher; died Dec. 19, 1984; married the Rev. Walter C. Damrau, Aug. 4, 1929; served as pastor's wife, Sunday school teacher, youth leader in these churches: Fourth Avenue (now Ripley Boulevard) Baptist, Alpena, MI, (4 years); Calvary Baptist, Tacoma, WA, (10 years); Pilgrim Baptist, Philadelphia, PA, (10 years); Temple Baptist, Buffalo, NY, (5 years); Snowview Baptist, Cleveland, OH, (7 years); Zion Baptist, Rochester, NY, (7 years); First Baptist of Elsmere, Wilmington, DE, (1 year); and Lakeshore Baptist, Stevensville, MI, (1 year); survived by her husband Walter; two sons: Wilbert, Tacoma, WA, and Paul, LeRoy, NY; six grandchildren; one great-grandchild; one brother, Hans Hiltcher; and one sister, Mrs. Clara Stahl; Reverends Norbert Stibel, Willis Potratz, and Winston Decker, pastors, funeral service.

LYDIA (BENKE) DOMREIS (93), Leduc, AB; born Nov. 26, 1891, Dunmore, AB; died Feb. 12, 1985; married David Domreis, May 1913, who predeceased her; accepted Christ as a youth; member, Central Baptist Church, Edmonton, AB; predeceased by one son, Fred, and one daughter, Norma; survived by one son, Ben, Edmonton, AB; two daughters: Faye, Edmonton, AB; and Wilma, Montreal, PQ; seven grandchildren; and four great-grandchildren; Rev. Ernest Hoffmann, pastor, funeral service.

MARY GIENGER (91), Jamestown, ND; born October 1893, to Peter and Louise Seidel, Menno, SD; died March 1, 1985; married Paul Gienger, Nov. 10, 1910, who predeceased her Feb. 20, 1952; accepted Christ as a child, was baptized, and joined Streeter Baptist Church; member Temple Baptist Church, Jamestown, ND; predeceased by two sons, three grandchildren, three brothers, and two sisters; survived by three sons: Wilmer, Jamestown, ND; Paul, Lake Elsnore, CA; and Jacob, Luverne, ND; five daughters: Louise (Mrs. Philip Docter), Helen, (Mrs. LeRoy Lang), Marian (Mrs. Harlyn Brenneise), Jamestown, ND; Maggie (Mrs. Ted Mayer), Sacramento, CA; and Pauline

(Mrs. William Johncox), Yakima, WA; 32 grandchildren; 66 great-grandchildren; and 18 great-great-grandchildren; Reverends Ray Hoffman and N.E. McCoy, pastors, funeral service.

FREDERICK HEMMERLING (88), Kelowna, BC; born Dec. 4, 1896, to Wilhelm and Emily Hemmerling, Wolhynia, Russia; died Jan. 21, 1985; immigrated to Canada in 1928; married Olga Lemke, 1918, who, with their child, predeceased him in childbirth in 1919; married Emma Gatzke (1920) who predeceased him, May 1944; married Mrs. Traute Rode (nee Steinke); baptized in 1930 and joined Baptist Church of Lemberg, SK; member, Trinity Baptist Church, Kelowna, BC, where he served as deacon and as Sunday school teacher; predeceased by one daughter; survived by his wife Traute, Kelowna, BC; four sons and their wives: Hellmuth (Hertha), Otto (Ida), Bill (Ruth), and Herb (Shirley); his daughter and her husband, Betty Ann (Bob Frost); one step-daughter and her husband, Janet (Al Hait); one stepson and his wife, Clarence (Lynn) Rode; 19 grandchildren; four great-grandchildren; one brother, Emil; and two sisters: Ottilia Wolff and Helene Hirschmann; Reverends Richard Hohensee and Ray Semeniuk, pastors, funeral service.

WILLIAM HENKEL (76), Kelowna, BC; born Oct. 23, 1908, to Julius and Louise Henkel, Neunburg, Germany; died March 8, 1985; immigrated to Canada in 1928 to Quebec and later Saskatchewan; married Martha Mebs, Dec. 26, 1934; moved to Kelowna, BC, in 1939; accepted Christ in 1944 and was baptized, charter member, church clerk, Sunday school teacher, choir member, Grace and Trinity Baptist Churches, Kelowna, BC; predeceased by one grandson, Mark; survived by his wife Martha, Kelowna, BC; one daughter and her husband, Margaret (Mrs. Ervin) Werger, Vernon, BC; two sons and their wives: Edwin (Evelyn), Kelowna, BC, and Werner (Irene), Smithers, BC; eight grandchildren; two brothers: Herman and Erich; and four sisters: Paula Wondzinski, Martha Elsnor, Erna Bieling, and Anna Michelbach; Reverends Richard Hohensee and Ray Semeniuk, pastors, funeral service.

JULIUS MEYER (82), Sacramento, CA; born Jan. 15, 1902, to John and Magdalena Meyer, Washburn, ND; died Nov. 27, 1984; married Clara Schuh; accepted Christ, was baptized and joined First Baptist Church, Elk Grove, CA; survived by his wife Clara, Sacramento, CA; three daughters: Mrs. Jucille Mantz, Marjorie and Margaret, Sacramento, CA; four grandchildren; four great-grandchildren; and three sisters: Pauline Weise, Sara Mallet, and Emma Meyer; Reverends Merle Brenner and Fred Klein, pastors, funeral service.

EILEEN C. MILLER (71), Elgin, IA; born Dec. 8, 1914, to Frank and Myra Witford, Davis, IA; died March 7, 1985; married Francis Hutchins, 1934, who predeceased her in 1974; married Karl Miller, January 1977, who predeceased her in November 1977; baptized in 1942, Open Bible Church, Waterloo; joined First Baptist Church, Elgin, IA, 1969; active in Tabitha Society and Sunday school; survived by two children: Lyle and Faye; and three step-daughters; Rev. Norm Miller, pastor, funeral service.

M. MERLE RICH (81), Hillsboro, OR; born Nov. 10, 1903, to Rev. and Mrs. Robert R. Hopton, Pella IA; died Feb. 18, 1985; married Samuel Rich, 1928; Sunday school teacher, costume maker, choir, W.M.F., church board member, members of Bethany Baptist Church, Portland, OR; predeceased by one son, Donald; survived by her husband Sam, Hillsboro, OR; three sons: Robert and Bruce, Hillsboro, OR; and Sam, Jr., Portland, OR; 13 grandchildren; 8 great-grandchildren; and one sister, Roberta Borne; Dr. Charles Rich and Reverends Dale Turner and Allan Strohschein, and Larry Bienert, pastors, memorial service.

KARL SCHLAFMANN (79), Bismarck, ND; born Jan. 25, 1906, to Johann and Christina Wall Schlafmann, near Wilton, ND; died March 27, 1985; married Esther Broeckel, 1928; member, Sunday school teacher, Turtle Lake (ND) and Bismarck (ND) Baptist Churches; moved to Bismarck from Turtle Lake in 1958; survived by his wife Esther, Bismarck, ND; one daughter, Bonnie (Mrs. Dennis Delzer), Bismarck, ND; three sons: Norman, Detroit, MI; Gordon, LaCrosse, WI; and Kenneth, West Palm Beach, FL; ten grandchildren; three sisters: Carolina Schlafmann, Mrs. Regina Looze, and Mrs. James (Elizabeth) Nash; and three brothers: George, William, and Jake; Reverends M.D. Wolff and Orville Meth, pastors, funeral service.

GERTIE WIGHTMAN (95), Ackley, IA; born Nov. 4, 1889, to Mell and Henrietta Abbas; died March 1, 1985; married Montford Wightman, May 6, 1920, who predeceased her; resided near Austinville, in Parkersburg and Ackley, IA; baptized and joined Calvary Baptist Church, Parkersburg, IA, and member, Aplington (IA) Baptist Church; predeceased by three sisters and six brothers; survived by her son Clarence; several nieces and nephews; Rev. Donald Patet, pastor, funeral service.



# Tribute to Mrs. Louise Dunger

Among the many characteristics of Mrs. Louise Dunger, I saw her as a family person. Not only did she love and care for her immediate family, but also she opened her mothering arms to neighbors, friends, fellow missionaries, denominational acquaintances. Above all, she opened her arms to the poor and needy in her beloved Africa where she and her husband, George, served for more than a decade.

As a member of her far-reaching family, I remember those outstanding qualities which endeared her to me and so many others. Louise was a woman of courage. It took great courage to go to Africa in 1938 during the height of the depression when the storm clouds of war were building. That courage was prompted by love for the people she went to serve. Louise had drawn her courage from the One who promised, "Perfect love casteth out fear" (1 John 4:18).

A second great quality I remember in Louise is stamina. Her frail body belied the strength which lay behind her sparkling eyes and indomitable spirit. The Holy Spirit made it possible for her to minister to people who were much stronger than she was physically. She accepted the resources of his promise, "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Corinthians 12:9).

A third quality I remember in Louise is cheer. She steadfastly remained bright when the clouds began to gather. Many times I was warmed by her fireplace, given a cup of tea, and received an encouraging word. Her cheer was derived from an abiding confidence in God and sustained through dependence upon him in prayer. She drew on the promise, "Ask and ye shall receive, that your joy may be full" (John 16:24).

Those qualities, which I remember in Louise Dunger, stir in me a desire to follow her in the fulfillment of the mission God has given me in his Kingdom. Her example is a source of encouragement toward that end. —Fred Folkerts

## Tributes to Louise A. Dunger from brothers and sisters in Cameroon

"Though I was a very young boy, I will never forget the first time Dr. and Mrs. George Dunger came to our village. For many of us, it was our first time to actually see a white man, woman and child. We considered what made them come (to Cameroon) and why they were not afraid to stay amongst us. Then Dr. Dunger told us to learn and memorize Psalm 127. He talked about how 'The Lord is the strength of my life . . . of whom shall I be afraid.' As a result, Deacon Solomon helped us to memorize those verses." —Rev. Philip Mamngong, Mbem Baptist Church

"We have always been thanking the Lord for you and our dear Mama Louise Dunger. We thank God that you all obeyed his call and came out here to preach, teach, and heal by his Name. Your footprints are still seen. News has come now of Mama's glorious departure to be with our Lord Jesus Christ. She has left behind children here in Cameroon and Mbem, in particular, to remember her great name. We have a five-year-old girl by Mama Louise's name. We

shall never forget her." —Mr. Enoch and Helena Jingwi, lab technician, Mbem Health Center

"We shall never forget what Mama and Pa Dunger have jointly left with us. Many of us have come to know Christ Jesus as our Lord and Saviour through the simple and meaningful life of Mama Louise. To God be the glory for great things he has made. His love is from generation to generation, from all the corners of his great world. May Mama Louise rest in the Lord 'till we meet before him again." —Christians of Mbem Cameroon Baptist Convention Church

"We remember Ma Dunger very well; especially as she accompanied you on your visits to supervise us as we prepared for the theological certificate course. Her wish for better quality education for C.B.C. pastors is being realized today. The encouragement she gave many of us still keeps us going, and we hope to follow her footsteps of a lifetime dedication to the work of the Lord." —Rev. Elias Bongmba, former pastor of C.B.C. Yaounde Church, now studying in the U.S.A.

Mrs. Dunger, who died Oct. 29, 1984, at 75 years of age, lived a life of fulfilled ministry, serving as a young woman in New York City at the Immanuel Baptist Church as choir director and organist. She ministered with her husband as a missionary in Cameroon, West Africa. When the Dungers returned to the U.S.A. and the North American Baptist Seminary, she supported her husband and the school as a powerful person of prayer. She was a consistent example of a caring, loving person.

Mrs. Dunger is survived by her husband George and two daughters—Daphne of Cameroon (currently on furlough) and Amaryllis of Brandon-Sioux Falls, South Dakota.

Memorial contributions are being used to establish a Louise A. Dunger Memorial to benefit needy and deserving students at the North American Baptist Seminary and on the mission field.

Additional gifts may be received at the North American Baptist Seminary.

## what's happening

Dr. Douglas Gallagher resigned as senior pastor of Napier Parkview Baptist Church, Benton Harbor, MI, effective April 30, 1985. He has served there since 1982.

Mr. Uve Knaak and the Whitemouth Baptist Church, Seven Sisters Falls, MB, have agreed that Mr. Knaak continue his ministry there. In the May issue of the Baptist Herald, it was reported that he had resigned.

The Rev. Dennis Hoffman begins as pastor of Winton Road Baptist Church, Rochester, NY, on July 1, 1985. He has served as assistant pastor at Calvary Baptist Church, Bethlehem, PA, since 1982.

The Rev. Lynn Heinle accepted the pastorate of First Baptist Church, Turtle Lake, ND, effective May 1. He has been serving as pastor of Emmanuel Baptist Church, Marion, KS, since 1983.

Dr. Stephen Brachlow returned to the position of Professor of Church History and Christian Spirituality at the North American Baptist Seminary, Sioux Falls, SD, effective June 1, 1985. During the 1984-85 school year, Dr. Brachlow was on the faculty of Eastern Baptist Theological Seminary, Pennsylvania. Prior to that, he was a member of the N.A.B. Seminary faculty. Dr. Brachlow will be on sabbatical beginning in the fall and will begin at the Seminary the second semester of the 1984-85 school year.

The Rev. and Mrs. Terrence Fossen left for the Mambilla Plateau in Nigeria in April to serve until December 1985 as interim missionaries. They replace the furloughing Rev. and Mrs. Elmer Strauss who have been teaching at the Mambilla Baptist Theological School. Mr. Fossen is minister of youth and Christian education at Central Baptist Church, Edmonton, AB.

The Rev. Oryn G. Meinerts was granted the degree of Doctor of Missiology from Trinity Evangelical Divinity School, Deerfield, IL, on June 14, 1985. The title of his major project is A Policy Manual for the North American Baptist Conference Missions. Dr. Meinerts was reappointed as Field Secretary for N.A.B. mission work in Cameroon. He has been serving part-time as interim director of personnel and promotion for the N.A.B. Conference while on leave of absence from the mission field.

Bethel Baptist Church, Windsor, ON, voted to disband on April 14, 1985.

Mr. Danny Kroeker resigned as Minister of Visitation and Discipleship at Grace Baptist Church, Calgary, AB, to go into secular employment. He has served there since 1982.

Mr. Daryl Dachtler has accepted the position of associate pastor for youth and family membership at Hillside Baptist Church, Dickinson, ND, effective July 1, 1985. He is a 1985 graduate of the North American Baptist Seminary, Sioux Falls, SD.

Mr. Paul Wilson was ordained by Brentview Baptist Church, Calgary, AB, on February 24, 1985, where he is Minister of Music and Youth.

Newly elected officers for the Church Extension Investors Fund, Inc., (U.S.A.) are Mr. Milton Hildebrandt, St. Paul, MN, president; Mr. Paul Stolz, Tacoma, WA, vice president; and the Rev. Jacob Ehman, Alpena, MI, secretary. Re-elected as vice president was Miss Karen Dickau and as treasurer, Mr. Robert Mayforth, both of the North American Baptist International Office. Newly elected as president of Church Extension Investors Fund, LTD, (Canada) is Mr. Seno Rist, Winnipeg, MB. Re-elected as secretary was Mr. Albert Stober, Kelowna, BC, as secretary; Miss Karen Dickau as vice president; and Mr. Robert Mayforth treasurer.

Mr. Dale Dreger became pastor of Crownsnest Community Baptist Church, Blairmore, AB, on May 1, 1985. He had previously served as pastor of Rabbit Hill Baptist Church, South Edmonton, AB.

Mr. Michael Kirkman has resigned from the position of Associate Pastor of Trinity Baptist Church, Portland, OR, effective May 31, 1985. He has served in this capacity since 1980.

Missionaries Daphne Dunger (one year), Kathryn Kroll (two years), Susan Krier (two years) and Rodney Zimmerman (nine months) were granted study leaves of absence by the Board of Missions at its annual meeting in April.

Mr. Ron Salzman's position as Interim Missions Director was extended by the Board of Missions until the time the newly elected Missions Director is in place.

The Rev. Leon Bill, pastor of Trinity Baptist Church, Sioux Falls, SD, for eleven years, has accepted the position of Director of Planned Giving at Sioux Falls College, Sioux Falls, SD, effective June 1, 1985.

## CALIFORNIA— HERE WE COME!

### Triennial Conference News

Did you ever stop to think what makes a great hamburger or a tasty sandwich? Basically, there are two pieces of bread or bun for the top and bottom, which even though they are well-battered, are rather tasteless by themselves. It is the meat and dressing in the middle that makes the difference.

This summer, Los Angeles and Anaheim will be the focus of three great events: The Baptist World Congress, July 1-6; the Billy Graham Crusade, beginning July 16 and the 41st Triennial Conference of North American Baptist Churches, July 16-21.

Our Conference, being in the middle, is going to provide the fixings to give you the tastiest spiritual meal. Feast your eyes on this menu:

**Speakers—"meat"**  
E.V. Hill, Charles Colson, Dan Baumann, Herman Effa, Fred Jantz, Gerhard Claas, Carl F. George, and John Binder.

**Special Music—"garnishes"**  
Haven of Rest Quartet, Parshauer Sisters, Mass Choir, Southern California Churches; Bohlen Family Singers; singing groups from our N.A.B. schools; and other musicians from N.A.B. churches.

**Special Interests—"dressings"**  
Disneyland, Knotts Berry Farm, and other attractions.

Now that is a sandwich filler that you cannot afford to miss, and that's no baloney. Come and dine with thousands of other N.A.B. family members in this great spiritual feast. I am convinced that you will thank me for having persisted and convinced you to come.

Meet me there—in Anaheim, July 16-21, 1985.

E. Radke

Ernie Radke, Calgary, Alberta; chairman, Program Committee; vice moderator, North American Baptist Conference



Register at the Anaheim Convention Center, July 16, 9 to 7 p.m.



# Making History: Invitation to Participation

by George A. Dunger

“Who cares about history? Today is what matters!” So run the thoughts of many pragmatically minded people. However, whether we are aware of it or not, we all are making history every day and every hour. We do this through personal choices, family decisions, church activities, and Conference projections. A more realistic attitude is to be aware that the past does influence the present, and the present determines the future.

Increasing numbers of people, religious institutions, and other organizations are turning to historians and their archives to know their past and to start new courses of action. This approach provides a fresh sense of confidence and expectation. Now history is a vibrantly vital resource of meaning, purpose, and fulfillment. Did not our Lord Jesus reach back into Old Testament history and, in the knowledge and power of this inspired Scripture, subdue the Tempter in the desert and on the pinnacle of the temple? And then he moved on to make salvation history!

## A “Ditch Incident”

Not very long ago, there was a rather strange sight along a road in Cameroon. A missionary sat in a ditch next to a large canvass mail bag, absorbed in reading mail from loved ones, the home office, and government and business agencies. He had seen the Baptist Mission carrier walking along the road, stopped his truck,

and helped him sort the mail in the most convenient place available, the ditch. Among the mail was an important cablegram from the home office: “Stop all development programs for the mission schools stop cannot send funds stop.”

This “ditch incident” was the beginning of a new phase in the growth of our mission school system in the early 1940s. Instead of stopping, we challenged headmasters, teachers, pupils, even government agencies to cooperate with us. People at home saw the witnessing potential of our schools and continued to provide basic funding. The result was not only survival but also remarkable growth both in the number and the quality of our Baptist Mission Schools. The “ditch incident” meant making history, history marked by spiritual and material blessings for literally thousands of Cameroonian people then and now.

Similar records could be unearthed by every Department of our North American Baptist Conference. They would demonstrate the progress made by faith, dedication, and hard work. They would show the historical progression of both the individual and corporate efforts in obedience to our Lord and Savior: evangelism, church growth, missions, history in the making, making history.

## A North American Baptist Historical Society

Several years ago, quite a large

number of people expressed their interest in and support of a North American Baptist Historical Society. At the Triennial Conference in 1982, the Archives Committee was given the task to establish this society. In response, we are gathering, preserving, and disseminating appropriate historical data of people, churches, associations and Conference departments to become an enduring memorial to the men and women to whom, as God’s people, he gave a distinct purpose in the work of his Kingdom.

Dr. Barbour, former president of the Rochester Theological Seminary, stated this about a professor of Christian Theology and Homiletics at our Seminary from 1884 to 1915: “. . . Men now in service about the circle of the globe look at this man with love and reverence. He has profoundly affected their lives and their message, and he will do so until the last of them goes to join him in the land whither he has gone . . .”

Who might this man have been—this man who made history down to our own time? And who, in the not-so-distant future, may be able to report on our life and work, saying very much the same, because we “made history”?

We invite you to participate in making history, in making “his story,” the story of his Kingdom, and further, to help us preserve this story for others through the N.A.B. Historical Society. □

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

## INVITATION TO PARTICIPATION in the North American Baptist Historical Society.

Clip and send to



N.A.B. Archives, Att’n George A. Dunger, 1605 S. Euclid Ave.,  
Sioux Falls, SD 57105

I am interested in the N.A.B. Historical Society and request information on the following:

- ☐ 1. What memberships are available, and what are the membership dues?
- ☐ 2. What can the N.A.B. Historical Society do for me and my church?
- ☐ 3. What does the N.A.B. Historical Society expect of me and my church?

Your name: \_\_\_\_\_ Your Church: \_\_\_\_\_  
Address: \_\_\_\_\_ City: \_\_\_\_\_  
State/Province: \_\_\_\_\_ Code: \_\_\_\_\_

## congratulations

Congratulations to the following church for joining the Church Family Subscription Plan to the Baptist Herald:

Meridan Woods Baptist, Indianapolis, IN; David Detmer, pastor; Mrs. Lewis Gilkerson, agent.

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

Ridgewood Baptist, Brookfield, WI; Rev. Erwin H. Babbel, pastor, Mr. Edward Fuhrmann, agent.

Ridgemont Baptist, East Detroit, MI; Rev. Douglas Timm, pastor, Mr. Gerhard Neumann, agent.

First Baptist, George, IA; Mr. John Winter, agent.

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

First Baptist, Leola, SD; Rev. Arnold Friez, pastor; Mr. Jake Kirschman, agent.

Temple Baptist, Medicine Hat, AB; Rev. Loren Weber, pastor, Mrs. Marjorie Weber, agent.

Faith Baptist, Rock Rapids, IA; Rev. Reuben Grueneich, pastor; Mrs. Eleanor Stump, agent.

First Baptist, Sidney, MT; Rev. Paul Brannan, pastor; Mrs. Gladys Tibbits, agent.

Turtle, Lake Baptist, Turtle Lake, ND; Mrs. Merle Lindteigen, agent.

## Pray for the General Council

as it meets June 6 and 7 to review various Conference ministries, to set priorities in financial allocations, to determine long-range plans, and to discuss the basis of ordination and the ordination of women and divorced persons.

The General Council is composed of representatives from each Association and the various Departments of the N.A.B. Conference.

## Capital Funds Are Distributed and at Work

Almost one million dollars in cash that was given in 1984 has been distributed according to Dr. Connie Salios, capital funds campaign director. After payment of the expenses of \$245,717, the amount of \$745,261 has been distributed as follows:

### Associations—\$219,658

These are being used by Associations for church extension and camping ministries.

### Overseas Missions—\$81,205

The school for children of missionaries in Bamenda is completely funded with \$30,870. Construction is scheduled for fall. There has been a delay due to land negotiations.

One half of the duplex for tutor housing for the Cameroon Baptist Theological Seminary in Ndu has been funded with \$25,000. Construction is scheduled to begin this fall.

A Land Rover (\$25,335) has been purchased and is being used to visit churches, teach Theological Education by Extension courses, and do evangelism on the Mambilla Plateau, Nigeria.

### Church Extension/Church Growth—\$50,000

These contributions are being used to fund personnel travel costs to help declining congregations; research and consultation for ethnic ministry in West New York and New Jersey; and for church planting in Texas.

### North American Baptist Seminary—\$250,000

A library addition has been completed, and it will be used by students this fall.

### North American Baptist College and Divinity School—\$25,000

The money is being used to liquidate the debt on the Schalm Memorial Library, which is already in use.

### N.A.B. International Office—\$36,250

A word processor and a personal computer are being purchased as well as equipment to enlarge the present computer system. Audio-visual equipment has been provided for the Development Department.

“Thank you for your support of the Capital Funds Campaign,” says Dr. Salios.

## Capital Funds Report



## How to Give a Gift That Pays You Income

Are you like many of our Christian friends . . . having accumulated property, you are concerned about taxes and management of the property?

Do you have stocks, bonds, mutual funds or real estate that have appreciated in value, but are not producing the income you need? And if you sold the property to invest in higher income-producing property, capital gain tax would be payable.

There is a solution to the problem; it’s called a Life Income Agreement.

In addition to the possibility of increased income and avoidance of capital gain tax, you can receive an income tax charitable deduction which will help you offset other income taxes which are payable.

And at the same time, you will continue to receive the income produced by your property for as long as you live.

That’s why many are finding it a satisfactory way to give, and at the same time, increase their own income. And you will, too.

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complete and mail this coupon today.

Dr. Connie Salios  
North American Baptist Conference  
1 South 210 Summit Avenue  
Oakbrook Terrace, Illinois 60181  
(312) 495-2000

Dear Dr. Salios:  
☐ Please send me free information on Life Income Agreements.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
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**STEER, Inc. of Bismarck, North Dakota, of which our mission is a member, will provide you the funds needed to purchase the livestock of your choice or assist you in sharing in the "God's Acres Plan."**

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Please send me more information about feeding livestock or the "God's Acres Plan" to help in the world-wide ministry of the North American Baptist Conference.

☐ I am interested in sharing in the "God's Acres Plan."

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\_\_\_\_\_ Dairy Cow \_\_\_\_\_ Hogs \_\_\_\_\_ Sheep \_\_\_\_\_ Feeder Cattle \_\_\_\_\_ Other

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The unique mission funding program of STEER, Inc., has been endorsed by many other well-known evangelical mission organizations.