

# Baptist Herald

September 1985



Reaching  
the  
Unreached



by Oryn Meinerts

As Christians, our mission is to carry out the great commandment and the great commission. Our mission grows out of love (we love God because he first loved us—if we love him, we will do his will). God's stated will is that we preach the Gospel to every creature and take the good news of salvation to the whole world. What is this world?

## The World We See

The world can be viewed in many ways: physically with land, water and air; or politically with nations and their boundaries. But the world we see is also *people* who are precious indeed. John 3:16 states, "God so loved the world." This means God loves people, human creatures. The world has all sorts of people, groups of them and each group with its own distinct identity. This brings us to the aspect of population.

The world has an ever-growing population. In 1900, the world population was 1,590 million. By 1976, it was 4,019 million, and by 2000 A.D., it is predicted to be 6,214 million. Every year more than 121 million people are born. The most rapid rate of growth is in the so-called Third World: Africa, Asia, and South America.

## The World God Sees

God sees the world as *lost*, with people being lost and in despair (John 3:16-18). This occurs because people choose to go their own way. God said, "Obey and live, or disobey and die." Mankind has disobeyed God and continues to do so. The rejection of Christ, who is the only way, is evidence of man's lostness. Today, people remain in this lost condition facing the consequences of condemnation.

Because of the lostness of people, the world needs light (John 3:17). Because of God's great love for mankind, he sent his Son into the world to give light, to save people from condemnation, to

save people from the despair of darkness and to show them a way of hope. This way is available to ALL who believe.

## The World Christ Sees

Christ sees the world as a mission field (Matthew 13:38). People in the whole world are included in Christ's invitation to "Come . . .," and believers in the whole world are commanded to go, tell and live the message.

Not only are we in North America to go to less Christianized areas, but also all churches have their own responsibility to help evangelize the world. About 10 percent of Protestant missionaries today come from the Third World. Nevertheless, only 32 percent of the world's population accept the label "Christian."

The world Christ sees needs missionaries (Romans 10:14-15) sent by local churches. This was God's plan as seen in the book of Acts, and it is the effective way today to spread God's Word across cultures. Missionaries represent their local church as they evangelize, plant churches, and disciple new believers.

Missionaries need to be sent to unreached peoples. "How shall they hear without a preacher?" (Romans 10:14). "Unreached peoples" may be defined as a unit within a society that has not heard or has not responded to the Gospel message in any significant way. Such units are found in every country.

The world Christ sees needs missionaries who will remain faithful to the task whether the people are responsive or not (Galatians 6:9). Missionary work is to first sow the seed by example and word. Then the Lord will bring the harvest in his own time. We need to be ready for that great day of reaping which is coming and which has already come in some places.

On the farm, we used to carry water in buckets to the chickens and hogs. Often the old buckets



were more like sieves than buckets. A lot of water passed through holes in the bottom that could not be salvaged or used. A drop in the bucket. Sometimes we feel that our efforts in doing good, in helping a situation, in giving, are just that, a mere drop in the bucket.

This spring, I participated in a Missions Conference in one of the areas of our North American Baptist Conference. On Sunday morning in the church where I was to preach, I noticed several plastic containers on the floor in the hallway strategically placed to catch the water dripping from the ceiling. The receptacles caught the water from above, one drop at a time. At regular intervals, the containers had to be emptied, because the single drops eventually added up to something.

In terms of world evangelization, the "drops" of what each of us can do may seem too small to be worthwhile. But they do add up. Let us continue to be faithful to our Lord's commands, and we will see great things that God will do. □

*Dr. Oryn Meinerts has served as Interim Associate Director of Missions for the North American Baptist Conference for the last eighteen months. While serving in this capacity, Dr. Meinerts worked toward and was granted his Doctor of Missiology degree from Trinity Evangelical Divinity School this June. He, and his wife Patricia, returned to Cameroon in August to resume their service as missionaries; he is field secretary for the North American Baptist Mission in Cameroon.*



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## Reaching the Unreached in Japan

by Douglas Woyke

**J**apan? Unreached? How can that be? Over 95 percent of Japanese homes have one or more TV sets. Every home has a radio. Books are produced in great quantities. The Bible is one of the best sellers in Japan. Many Japanese homes have a Bible tucked in somewhere. There are several very good Christian radio and TV programs available, but they are aired at affordable times—five in the morning, ten thirty at night. We must remember that form is very important in Japan. Having a Bible in the home is considered another matter. So Japan, to a large extent, remains unreached. We are told that over half of the 120 million people in Japan have never even heard the basics of the Gospel of Jesus Christ. Many who have heard have convinced themselves that they cannot understand

**T**hrough Sunday school classes and youth groups, people are introduced to Jesus Christ.

the Gospel. Others simply do not want to understand! We are most concerned about those who have never heard, about reaching the unreached in this great country of Japan. How do we go about doing that?

Your North American Baptist missionaries in Japan realize that this is God's work. We are God's servants, and the results of our work are in his hands. God has called us to work in Japan in cooperation with the Japan Baptist Conference.

### Planting Churches in Unreached Areas

The main thrust of our work is church planting. We go into unreached areas of large cities, small cities, towns, and villages with the Gospel for the purpose of establishing the local church of Jesus Christ. We are convinced that the most effective

way to reach Japan for Christ is to plant local churches.

With the population density as it is, many unreached people live in large population centers. Very seldom does one find more than one church for every 10,000 people anywhere in Japan.

Starting a new church involves concerted prayer, recruitment of workers, survey work, finances, and more prayer. It involves great amounts of time in tract and church information distribution.

### Home Bible Studies Meet Personal Needs

Home Bible studies are being blessed and used by the Holy Spirit in reaching the unreached of Japan. The home offers a warm, non-threatening atmosphere in which people can share their needs and concerns. As I sit back and listen to the people who at-



tend these Bible studies, I realize that these may be the only place they have to really share their deepest needs.

Worship services, Sunday school, special evangelistic meetings, youth groups, and other activities are being used by the Lord to bring the unreached to Christ.

### Three Support Ministries Introduce People to Christ

Each of the three support ministries—student evangelism, the Tsu English Center, and the short-term missionary program exists for the purpose of reaching people who would not come into direct contact with the local church. Our goal in each of those support ministries is to see people come to faith in Christ and take an active part in the local church.

**"S**tarting a new church involves great amounts of time in tract and church information distribution," says Doug Woyke (right).

The Christian Education Center in Tsu is the hub of our student evangelism work and the Tsu English Center work. Bible studies for students are held on a daily or weekly basis. More than 200 students are enrolled in the Tsu English Center. What an opportunity for witness!

**Very seldom does one find more than one church for every 10,000 people anywhere in Japan.**

Our short-term missionaries minister through English classes in schools, companies, and private homes. Most of the people, whom

**T**he home offers a warm, non-threatening atmosphere in which people can share their needs and concerns during the home Bible studies.

they teach, have no idea what the Gospel means.

### Your Part in Reaching the Unreached

What is your part in reaching the unreached in Japan? *It is prayer!* Reaching the unreached in Japan is God's work. God's power is released through concerted prayer. *It is giving!* The Japanese church cannot yet support us as missionaries. We need your help, and we thank you for your faithful support. □

*The Rev. Douglas Woyke is the field secretary for N.A.B. mission work in Japan. He and his family live in Nara.*







## Reaching the Unreached in Torres, Brazil

by Jerilyn and Ken Bayer

**"T**orres" (meaning towers), a coastal town, is named for the three great rocky cliffs that majestically protrude dividing the water and the land, towering high into the sky.

Torres is a vacationer's wonderland, with a temperate climate averaging 75 degrees F., long, sandy beaches and the enchanting and awesome deep blue and white of the Atlantic Ocean. Some would call "Torres" a paradise, for it is abundant

in beauty and abundant in produce—bananas, pineapple, grapes, rice, mandioc, tobacco, sugar cane, and peanuts as well as the fruits of the sea—fish, shrimp and crab.

In this city with a fixed population of 18,000, consisting of fishermen, small businesses, and construction workers, the biggest source of income is catering to the tourists. They flock to Torres, increasing its population up to 300,000 during the summer months of November through



### Welcome to the Baptist Chapel

**I**n the Baptist Chapel, you will find a small, friendly group of ladies, mostly school teachers and city hall workers, who have met together for two years, leading each other in Bible studies, singing and prayer. They faithfully asked God to provide a leader, a shepherd for them, so that together the city could be reached and a Baptist work established.

If you are observant and sensitive, a deep look into their eyes will reveal the fact that many tears have been shed over problems that go hand-in-hand with difficult lives. Yet you will recognize the resulting strength and perseverance that faith in God can bring.

The joy of the Lord fills the little, wooden house, the Baptist Chapel, with its creaky floor boards and hard benches.

The singing is joyous; the preaching is simple but strong; and the prayers are full of heartfelt praise and petition, especially for those who have not yet met the Lord and have not experienced his love.

There are visitors at the Chapel, people who are interested in what is taught and displayed in those who associate themselves with Jesus Christ.

If you were here, you would soon feel at home.

February. These sun-seekers are mainly the wealthy from Porto Alegre, the capital of the state, and people from Argentina and Uruguay.

Torres is one of the oldest populated nuclei of the State of Rio Grande do Sul, located in the extreme northeast, bordering with the State of Santa Catarina. It was first settled by Indians and then the Portuguese in the 1600s. They were followed by German settlers in the 1800s who began farming and still do so today. Torres began as a prison and a fort. The prisoners were the ones who labored building the city.

If you were here you would like Torres.

### Meet the people of Torres

With a friendly smattering of all backgrounds, the people of Torres are a relaxed, fun-loving people. They are quick to note that we are not "from here." When they find out that we are not just vacationers, curiosity causes them to ask what brings us to live here.

Yes, they are soon interested in hearing about the small group of believers that gather at the Baptist Chapel. They graciously accept an invitation to visit sometime for a Bible study.







## Meet your Missionaries

**K**en and Jerilyn Bayer and baby Jenise are the young family whom the Lord chose to come to Torres as an answer to the prayers of those at the Baptist Chapel.

"We are young and inexperienced, afraid, yet full of hopeful expectations. We possess a big vision for Torres. We desire to strengthen those at the Chapel, to direct those on the streets and in the stores to Christ, and to talk to those on the beach about the Master Designer of such beauty!

"We, your representatives, are faced with a new culture, loneliness, and a big challenge. We face tear-streaked faces with many problems and hearts without hope or God.

"If you were here, you would share our vision and join us in prayer."



## Accept the Challenge

**M**any walk along the beach, heads bowed, looking down as their feet sink into the soft sand. They walk silently, thoughtfully, listening to the roar of the waves. Suddenly, towering over them are the cliffs—they see the shadow at their feet and their eyes lift to follow the rocky surface that leads their gaze to the sky.

Oh Lord, may we be like those cliffs. May we cause those who are looking down in life, desperate and hopeless, to look up at You—the real Tower of strength. May we reach the unreached here in Torres. We, your servants in this location, humbly yield ourselves to You. □

## Reaching the Unreached in Cameroon

by Ken Jones

**A**t the foot of craggy Mount Tosso, skirted by perpendicular jungle, Furu-Awa village nestles in a rain-forested valley at the eastern point of a triangle where Cameroon sawtooths into Nigeria. Three times in the past year, attempts to fly a medical-evangelistic team into the area were frustrated by plane or pilot problems.

At last, on Good Friday 1985, Helimission pilot Jim McConnel lifted us off the grassfield at Mbingo and headed north. Our limit of 450 kilograms included medical supplies, a generator, and five passengers. The Belo Field pastor himself took up 95 of these kilograms. Samuel Jam was along as nurse and pastor, Pastor Nkwian as evangelist, Ken Jones as medical doctor, and Pastor Joseph Kendong as missionary and guide.

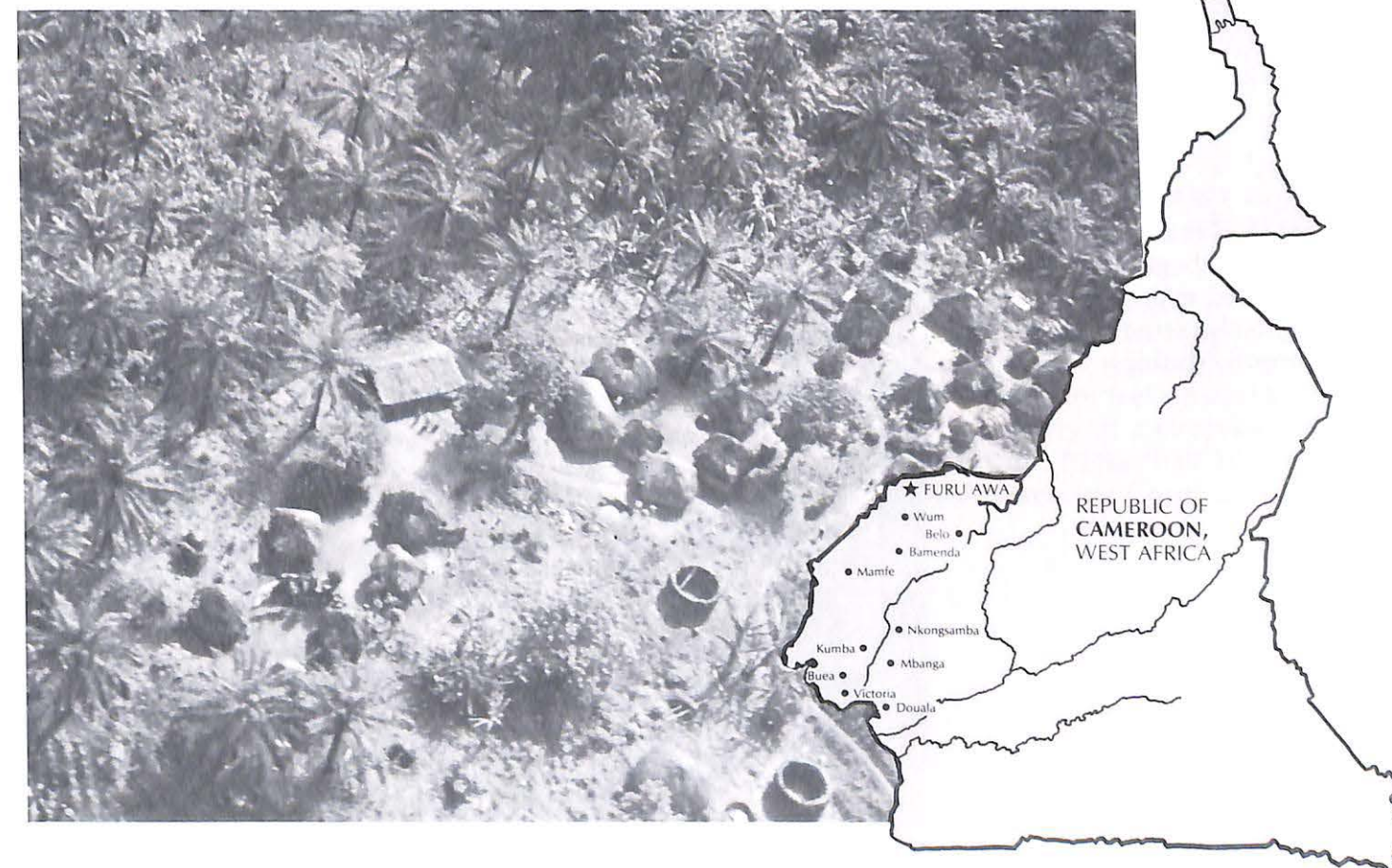
The first thrust to make the 4,000 foot descent from the plateau to the humid lowlands was again nearly thwarted, this time by thunderclouds and swirling fog. We turned back. An hour later, we were able to circle down, and Jim's eye caught the glint of the zinc-roofed government school which gave away the camouflage of the thatched village. The pastors quickly learned to register patients and count out pills. The pilot took blood pressures, and we held clinic until the candles burned low. Then the crowd gathered to see their first ever slide show and to hear special music on electric piano and autoharp.

### Belo Field Churches Send Missionaries

The churches in Belo area are showing signs of a vital change from

being a mission field into becoming a mission base; even though some churches are so weak they can hardly support a pastor of their own. The Mbingo church supports a pastor for the people in the remote Esimbi region.

In June 1984, Pastor Kendong accepted the task of beginning a survey and evangelistic work in this roadless area. In this district which is a three-day walk from the nearest take-off point, Pastor Kendong has found 18 villages. Some of these villages are hardly larger than homesteads; others have several hundred people, but each one, no matter what the population, is a little kingdom exercising its sovereign power. To reach some villages requires one or two days of vigorous trekking through thick bush and forest before arriving at another.





And what lies across the forbidden Nigerian border? He does not yet know.

At the extreme edges of the region, the Presbyterians have established two churches, one in Furu-Awa village where the government is also pushing development work. But in 45 years, they have not penetrated to the interior villages.

Excerpts from Pastor Kendong's August 1984 report:

**Nangwa** This village with 95 adults is all positive for the Gospel of Christ. Over thirty are prepared for baptism. We have built a hut for Sunday services and inquirer classes. I spend much of my time here.

**Biando I** This village is called "The Wire" because of the international boundary. Here more people came out to listen to the Word of God than on my first visit. Six people accepted Christ, including the Chief.

**Biando II** When I arrived on Saturday evening, I saw in this village what seems almost like what Paul saw in Athens. I saw a hut which the young people had built for worship. The difference is that they were really carrying on Chris-



**T**he pastors quickly learned to register patients for the clinics and count pills. Clinic was held until the candles burned low.

activities but not tian any denomination. under is a place where no preacher has ever been before. The next day, Sunday, I attended services with them and preached. This village of only 18 adults listened to the witness of Jesus Christ for the second time in less than three months. Two of them accepted Christ as Savior and asked for baptism. The Chief pleaded for my frequent visitation. This is where I faced my first direct opposition from the Chief . . .

**Mbeyira**

**Turu-Wa**

**E**ight hours of hard trekking, or a couple of minutes by the seldom available helicopter, takes one on to Lutu, a village of about 107 adults. When Kendong entered this village in 1984, he found only two people interested or willing to talk to him. What a joy on Easter Sunday 1985 to join more than 350 men, women, and children—some from neighboring villages—seated on logs and planks under a simple brush arbor to hear the Word of the Lord. The Chief, who is sympathetic to the new church, donated a plot of land, and was himself prominent in the morning service. The meeting was spectacular in its simplicity. The encircling forest was our only wall, the



hush of bare feet on bare earth, and the spontaneity of a cappella voices our worship. More than 50 people wanted to receive Christ as Savior.

Pastor Kendong, a Cameroonian, is truly a cross-cultural pioneer missionary. Separated from his family for long intervals, with inadequate finances, he works in an area where the food habits and climate are strange to him. He must use translators for each of the four distinct languages in the area. For this he depends on a few boys who have been off to school.

How well do these young translators do? Do the people really understand what it means to belong to Jesus? To no longer honor the shrine in the middle of the village? How will they be disciplined without the written word or a regular pastor to give the spoken word? Can some of these young men be sent off to Bible school?

**Y**ears ago I knew a sincere American who preached to the San Blas Indians in Panama Sunday after Sun-

**I**n one village, I saw a hut which the young people had built for worship. This is a place where no preacher had ever been before.

day. He rejoiced in what seemed to be large numbers of conversions. An Indian believer later confided that the best his unskilled translator could do in interpreting salvation was to ask anyone who wanted God's help to raise his hand. Hands flew up. Who would not want God's help even if he were a witch doctor?

But these new followers of Jesus seem to be true believers. How they need his protection from evil and from temptation. But has not God

**D**o the people really understand what it means to belong to Jesus? To no longer honor the shrine in the middle of the village?



promised to gift every believer to the end of building up his church? These new Christians who come directly out of paganism need to understand the gifts of the Spirit so that they may be built up in the fruit of the Spirit.

The people across the border into Nigeria, across the "wire," could be reached by these new believers who can freely cross the "wire" that divides their tribes. If Pastor Kendong did this, he could quickly land in trouble over there.

The week after Easter, Jim McConnell flew two men from Regions Beyond Missionary Union into Lutu to consider helping us there. The Christians rejoiced because the witch doctor had followed up our Sunday visit with the prediction, "That plane will never come back. Those Christians won't bother us again!" □

*Dr. Kenneth Jones is a missionary medical doctor serving at Mbingo Baptist Hospital, Republic of Cameroon, West Africa.*



**T**he Sunday morning service was spectacular in its simplicity. The encircling forest was our only wall, the hush of bare feet on earth, and the spontaneity of a cappella voices our worship. More than 50 people wanted to receive Christ as Savior.





## Reaching the Unreached in Nigeria

by Allan Effa

Tall, slim and handsome. Mysteriously private and exclusive. Proud and steeped in centuries-old traditions. These light-skinned people, numbering close to 15 million, are scattered across West Africa. Immediately, a visitor to the grasslands of Cameroon and the Mambilla Plateau in Nigeria, distinguishes this striking group of people by their colorful clothing and regal bearing. This nomadic tribe, thought to have originated in Ethiopia, has, over the centuries, migrated westward with its herds of cattle. Very often they invaded a region, forcefully subjugated the local tribes, and set themselves up as something of a dominant ruling class. The student of their language, Fulfulde, is surprised to learn that

their word for a non-Fulani is *kado*, which means "slave."

### The Fulani—a Rural, Nomadic People

On the Mambilla Plateau, most of the Fulani have become sedentary. Even though they are primarily a rural people, they probably outnumber any of the other tribes. Your missionaries in Mambilla cross paths with them everywhere—in the taxi park, the market, the filling station, the health clinics, the roads and footpaths—everywhere except in church on Sundays. You see, the Fulani are an unreached people.

The Fulani are devout Muslims. Rather than pursuing a secular education in public schools, many

youngsters are content to study Arabic under the guidance of a local *mallam*, or Islamic teacher. When they have read through the entire Qu'ran, cattle are slaughtered and a three day feast is held to celebrate their new status in the community. The next step up the social ladder is to make the expected pilgrimage to Mecca. Most of the men do, even if at great personal cost.

It is understandable why the Fulani have never been a focus of our North American Baptist Conference missionary outreach in Cameroon and Nigeria. All around the Fulani were animistic peoples who proved to be very responsive to the Gospel.

The Fulani, with their nomadic lifestyle and extremely difficult



language, did not appear to be the best target group in view of the great opportunities among other more receptive tribes. And so, churches were planted, schools, hospitals, associations and conventions were organized. The Fulani, however, remained a forgotten people.

### A Fulani's View of Christians

Occasionally some uneasy consciences were pricked. Several times, the Mambilla Baptist Convention appointed one of their pastors to "go and preach to the Fulani." Hospitable by tradition, the Fulani often listened politely to the evangelist who came to their camps or settlements, but conversions were very rare. This is understandable. Remember that the evangelist was of an enemy tribe, a *kado* in their eyes.

The Fulani, whose ancestors have worshipped the God of the prophets Abraham, Isaac and Jacob for generations, no doubt thought it amusing that this evangelist who recently

emerged from "dark paganism" should presume to teach them about God. Furthermore, Christians are considered to be a rather unholy people: They pray very little and, when they do pray, they do not even wash themselves beforehand; they keep their shoes on and remain in a most disrespectful praying position—sitting! On Sundays, Christian men and women worship together, and the noise of drums, shakers, hand-clapping and boisterous singing emanating from the church buildings sounds anything but religious to the Muslim ear. Finally, Christians eat the meat of strangled and unclean animals, and many of them drink wine and beer. The Fulani feel that to become a Christian means to give up much of their culture in order to embrace something that is repulsive and very non-Fulani. Conversion also means a complete alienation from their friends and family members, a very high price to pay for these tightly-knit, group-minded people.

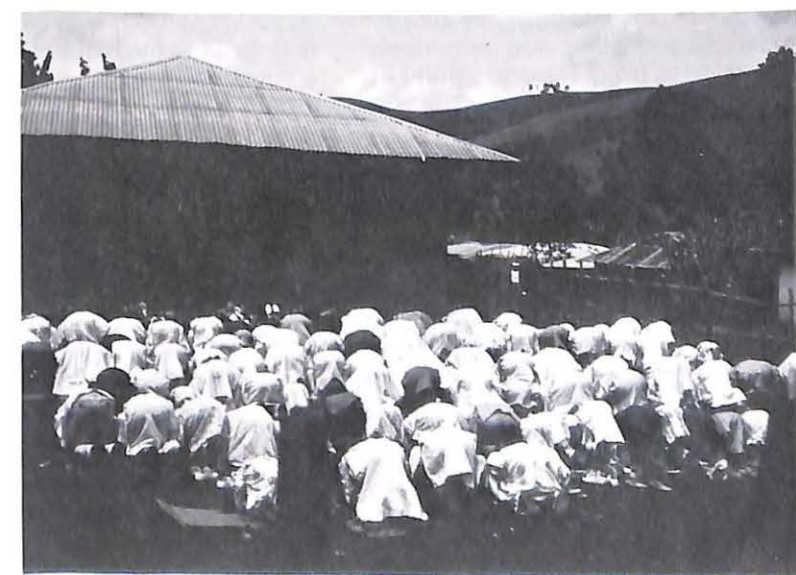
The ancestors of the Fulani worshipped the God of the prophets Abraham, Isaac and Jacob for generations. Christians, in contrast, are perceived by the Fulanis as a rather unholy people. They view Christians as people who pray very little, who do not wash themselves before prayer, who keep their shoes on while praying, and who remain in a seated position—most disrespectful.

As Allan Effa and a field pastor walked along a footpath on their way to visit some churches, they came across some Fulanis weaving ropes. The Fulanis became excited when they found that Allan could speak their language. As they continued their journey, the field pastor said to Allan, "The only way we will be able to reach these people for Christ is to have someone who can speak their own language." At that point, Allan began thinking of ministering specifically to these people and since has accepted God's call to continue to minister in Nigeria.

### Entering the Time of the Fulani

In spite of formidable obstacles, it appears that we are entering the "time of the Fulani." Faced with the pressures of sedentarization and the bombardment of secularism, the Fulani are becoming more and more open to change. Many are exchanging their horses for Hondas and their flowing gowns for blue jeans, and, unfortunately, also adopting some of the lower moral standards of the decadent West.

On the brighter side, reports from missionaries with Sudan Interior Mission, the Christian Reformed Church, and the Southern Baptists, indicate that small but significant breakthroughs are occurring in other parts of West Africa. Estimates run between 1,000 and 2,000 baptized Fulani in Nigeria. Converts are developing their own forms of worship with songs that have Fulani tunes. One such song is a long narration of the whole life of Jesus! Recently, the complete Bible was published





**M**any Fulani are exchanging their horses for Hondas and their flowing gowns for jeans. Unfortunately, they are also adopting some of the lower moral standards of the West.



in Fulfulde. *Deftere Allah* or "God's Book" is greatly sought because of the scarcity of printed materials in Fulfulde. A number of portions of the Fulfulde Bible are available in Arabic script as well. The movie *Jesus* has also been recently released in Fulfulde. These may prove to be useful tools in reaching the Fulani of Mambilla.

#### Mambilla Baptist Convention Has Goal to Reach Fulani

Just how will the Fulani of Mambilla be reached? God is beginning to grant us a new vision. Recently, the Mambilla Baptist Convention adopted a list of goals and priorities to guide them for the next three years. Foremost among them is to bring the Gospel to the Fulani.

A Fulani evangelism committee was formed to study new ways to approach this challenge. In the future, rather than singling out individuals and trying to bring them to a point of

conversion and baptism, greater focus will be given to reaching entire families. Also, rather than trying to integrate Fulani converts and seekers into existing churches, they will be encouraged to form their own congregations with an authentic Fulani worship style. By maintaining their own cultural identity, they will be able to reach their own people more easily.

Perhaps the newest development is that one of our N.A.B. missionaries has been set aside to do full-time evangelism and church planting among these people. This missionary is to live among them and seek to communicate the Good News in ways that will be meaningful and attractive. This is an exciting new threshold for our North American Baptist work in Nigeria. It is felt that, because the Fulani have a great respect for white people, a missionary may be better suited to this task than a black non-Fulani.

#### A Challenge—Will You Help?

The road ahead appears to be very difficult and at times impossible. Realistically speaking, it may take many years before any tangible results are seen. One missionary to reach the thousands of Fulani scattered all across the Mambilla Plateau? O, for one hundred rather than just one! How can we overcome misperceptions about Christianity and a culturally reinforced bond to Islam? Only through an outpouring of the power of God!

A formidable challenge lies ahead of us, but at least the Fulani of Mambilla are not being forgotten. Please do not forget them either. Pray! Give! Come and join us! □

*The Rev. Allan Effa is a missionary on the Mambilla Plateau in Nigeria who teaches pastors through Theological Education by Extension and seeks to reach unreached people for Christ. Allan has been appointed for this new emphasis.*

**O**ne way Allan Effa establishes friendship with the Fulani is to wear the same type of clothes and to use the Fufulde language.



## Six from California Church Build in Cameroon

**I**n 1981 Darrell Schuh, a contractor, and his family spent nine months in the Republic of Cameroon, West Africa, building health dispensaries at Mbingo and Bamenda under the auspices of the North American Baptist Conference's Laymen-in-Action program. Upon return, their enthusiastic report excited and challenged their home church, First Baptist of Elk Grove, California. The congregation's interest was further stimulated as they became aware of much work still needing to be done in Cameroon.

Darrell's burden to return was caught by fellow church members who sensed God's call to accompany him. A group of six prayed and planned. The church responded, "We want to be involved, too," and rallied to provide \$27,000 for personal, transportation, and construction project expenses.

Darrell Schuh, Bob Davis, Diana Maynard, Lyndall Rambo, Ann Spivey and Chuck Wolfensperger arrived in Cameroon Nov. 29, 1984. Conscious of the six week time limit, they quickly dispersed to their assigned projects: Diana to Bamenda to organize and catalogue a cassette and film library for the Cameroon Baptist Convention; Ann to Mbem for data compilation for the Life Abundant Programme (LAP); Bob, Chuck, and Lyndall to Ndu for construction of an office and classroom addition to the Cameroon Baptist Theological Seminary Administration building, modification of the Seminary

Members of the Schuh crew went to Buea where they recorded songs for the Cameroon Baptist radio program. They also participated in the Cameroon Missionary Fellowship Conference through music, testimony and skit.



Chapel's ventilation system, and partial replacement of a missionary home foundation; and Darrell to Yaounde to begin construction of a 7,000 square foot dispensary.

The team also visited field churches and mission compounds singing and sharing with nationals in their churches and homes and participating in the Cameroon Missionary Fellowship Conference with songs, skits, and "goodies" brought from home.

Other ministries included: Counseling churches with construction problems at Nwa, Saahan and Nkambe; repairing a solar water heater; activating a methane generator; remodeling the Mbem Mission home; training nationals in construction methods; repairing the

kitchen at Kumba; providing maintenance work on mission vehicles; supplying office work at Mbingo, and drawing plans for future construction projects.

Along with this extra outlay of funds, the Elk Grove home church has remained strong in its local and other mission commitments. The 1984 budget was met, and the church's building indebtedness eliminated. Participation in the Cameroon Team project has increased the church's total missionary interest and expanded its vision. More Laymen-in-Action involvement will in all probability be forthcoming with more and more people becoming "mission minded" in a very positive way.

#### During their six weeks in Cameroon, the Schuh crew . . .

- Completed the foundation and wall pillars at the Yaounde dispensary.
- Repaired the foundation of a missionary home at Ndu.
- Improved the ventilation in the Cameroon Baptist Theological Seminary Chapel, Ndu.
- Added to the office at Ndu up to ceiling height.
- Improved missionary homes at Mbem.
- Brought into use a solar heating system at Mbem.
- Drew plans for Bamenda School for Missionary Children and Chapel for Saker Baptist College, Limbe.
- Gave advice concerning several C.B.C. buildings.
- Participated through music, testimony, and skit in the Cameroon Missionary Fellowship Conference.
- Generally encouraged the believers wherever they travelled.

"We look forward to the next opportunity Darrell will have to contribute to the advancement of the Church in Cameroon," says Dr. David Lake, acting field secretary in Cameroon at the time.



"Ever since our family spent eight months in Cameroon, West Africa, in 1981, not a day has gone by that I don't think of the missionaries and our many national friends there," says Darrell Schuh. "I knew some day I would be back. I thought, 'Wouldn't it be neat if I could take some members from my home church in Elk Grove, California, and show them firsthand what missions is all about?' Early in 1984, I prayed that God would speak to hearts. It's neat seeing how God spoke to each person in a different way."

"I saw a very different side of Cameroon this time, because of my involved work in the capital of Yaounde. Back in 1981, a handful of believers from Cameroon Baptist Convention wanted to start a church in Yaounde. We had no missionaries in this area. With much persistence, faith, and prayer, today there is a church which holds approximately 300 people, and a new house for their pastor."



Darrell's job was to begin a health dispensary in Yaounde. "I truly enjoyed working with the members of this church on this project," says Darrell. "Many of the men hold high government positions. Many prayers were answered during these seven weeks."

The Schuh crew returned home very excited with a very positive outlook on missions in Cameroon and the future there.

"After my second trip to Cameroon, I love the people even more," says Darrell. "At this time, I don't know what God's plans are for me as a layman-in-action."



# Botschaft und Nachrichten

2 Jahrgang Nummer 7

September 1985

## Das Evangelium fuer die Unerreichten

Text und Fotos von Dale Fuchs;  
Einleitung und Uebersetzung  
von Annemarie Hattenhauer

Schon wieder ist ein Schuljahr vergangen! Achtzehn unserer Studenten, sowie deren elf Ehefrauen, beginnen einen neuen Lebensabschnitt. Sie haben jetzt die Gelegenheit, ihr fuenf-jaehrigen Studium in die Praxis umzusetzen, waehrend sie versuchen, die frohe Botschaft Jesu Christi zu vielen Menschen zu bringen. Wir Missionare, zusammen mit unseren kamerunischen Mitarbeitern, fragen uns wieder und wieder: "Haben wir wirklich alles Notwendige getan, um die Studenten gut auszuruesten, damit sie als Maenner oder Familien im Werke unseres Herrn ihr Bestes tun werden?"

Es ist wichtig, dass wir mit den Graduierten unseres Seminars in Kontakt bleiben, dass wir fuer sie beten. Da denke ich besonders an Lucy, die den zwei-jaehrigen Kurs in unserem Women's Department absolvierte. Jetzt ist sie zusammen mit ihrem Ehegatten und drei Kindern wohl am weitesten von Ndu entfernt. Ein Kollege, der Missionar Dale Fuchs, hat Lucy und Philip besucht. Davon schrieb er folgenden Bericht:

Am Ende des schmalen Fahrweges mit vielen Furchen und Loechern erreichte ich endlich den Rand eines Dorfes, das den Namen

Rev. Dale Fuchs und Miss Annemarie Hattenhauer sind Missionare, die im Cameroon Baptist Theological Seminary in Ndu unterrichten.

Mofako Bekondo traegt. Kleine, holzberahmte Lehmhaeuser mit glaenzenden Blechdaechern sind die Heimat fuer ca. 500 Einwohner.



Zwischen diesen Wohnhaeuschen strecken sich Kokospalmen und Bananenstauden zu dem teilweise bewoelkten Himmel hinauf.

Mehr als halbwegs durch das Dorf sehe ich Pastor Philip Njonge (sprich: N-jon-ge), der sich gerade mit einem Dorfbewohner unterhaelt. Jetzt sieht Philip mein Auto (Truck oder kleiner L.K.W.). Voll Freude rennt dieser junge, schlanke, doch kraeftige Afrikaner und begruesst mich mit energischem Haendeschuettern. Gleich kommt Lucy, seine Frau, aus ihrem

Heim. Auch sie ist voller Freude ueber meinen Besuch.

Im Jahre 1983 fingen Pastor Philip und Lucy Njonge an, im Weinberg des Herrn, im Dorfe Mofako Bekondo, zu arbeiten. Sie folgten dem Rufe Gottes, gleichzeitig drei Gemeinden, die in verschiedenen Doerfern liegen, zu dienen. Die Gemeinde in Mofako Bekondo, wo Lucy und Philip wohnen, wurde natuerlicherweise von diesem Prediger-Ehepaar am meisten betreut. Von dem Ergehen dieser Gemeinde will ich jetzt berichten:

1983 kamen ungefaehr 110 Personen am Sonntag Morgen zum Gottesdienst. Philip war sich gleich bewusst, dass dort noch viele andere Menschen sind, die mit der frohen Botschaft Jesu erreicht werden muessen. Er begann sogleich zu evangelisieren, indem er die Leute im ganzen Dorfe besuchte. Dadurch lernte er schnell die Einwohner mit ihren Noeten kennen und konnte ihnen nun auch besser als Pastor dienen.

Bald merkte Philip, dass die



Jugend am bereitwilligsten war, der frohen Botschaft Jesu zu folgen. Als diese jungen Menschen mehr und mehr vom Worte Gottes lernten, fuehlten sie den Ruf Gottes, mit Philip zusammenzuarbeiten. Sie bildeten eine Gruppe mit dem Namen "God's Volunteers." Zweimal jede Woche treffen sich ca. zwolff von diesen Jugendlichen mit Philip. Dies ist jetzt ein Evangelisationsteam, welches Nachbardoerfer sowie andere Baptistengemeinden besucht, um dort zu evangelisieren und schwachgewordenen Christen Mut zum Neuanfang im Glauben an Jesus zu geben.

Meiner Meinung sind es drei Hauptbereiche, in denen Gott sein Werk durch Lucy und Philip tut: Erstens: Lucy ist eine gute Ehefrau, die es Philip ermoeeglicht, seinen Predigerdienst mit Freuden zu tun. Familienandachten mit Gebetsgemeinschaft sind eine unerschoeepfliche Kraftquelle. Lucy bringt auch selber das Wort Gottes unter die Kinder in ihrer Gemeinde und im Dorfe durch ihre Arbeit mit dem "Children's New Life Club." Lucy und Philip wissen, dass diese Kinder, die jetzt zum Heiland kommen, spaeter als Jugend und dann als erwachsene Mitglieder die Gemeinde Jesu staerken werden.

Zweitens: Jeder, der mit Pastor Philip Njonge in Kontakt kommt, spuert etwas von der Gegenwart Gottes im Leben dieses Mannes. Philip ist sich bewusst, dass seine persoenliche Gemeinschaft mit seinem Gott der Eckstein seines Predigerdienstes ist. Er selber sagte: "Ich bin dauernd von Gottes Fuehrung abhaengig." Sein Galubensleben ist "ansteckend."

Drittens: Ein Hauptfaktor in Philips Dienst ist sein Verlangen, anderen Menschen zu helfen, treue Juenger Jesu zu werden. Darum versucht er, so viel wie moeglich, seine Zeit mit jungen Christen zu verbringen. Jeden Montag bis Sonnabend morgen, von 5:45 bis 6:15 Uhr, leitet Philip seine Gemeinde in einer Andacht mit Gebetsgemeinschaft, so dass jede Person taeglich die Moeglichkeit hat, im Glauben an Jesus zu wachsen.

Seitdem Lucy und Philip in Mofako Bekondo ankamen, hat sich der Besuch der Gottesdienste seiner Gemeinde auf ueber 200 Personen



verdoppelt. Ja, Gott gebraucht diesen Mann, der auch bereit ist, zwei Tage jede Woche um fuenf Uhr morgens auf die Hauptstrasse zu gehen mit der Sturmlaterne in der einen Hand und der Bibel in der anderen; und so predigt er die frohe Botschaft Jesu, um immer wieder unglaeubige Menschen zu gewinnen.



## Aus Mission

### NEULANDMISSION IN BRASILIEN

"Wir loben Gott fuer das Vorrecht, mit Rev. Wilson Alves De Oliveira, dem Generalsekretaer der Baptistenvereinigung von Rio Grande do Sul, zusammenarbeiten zu duerfen auf dem Arbeitsfeld, das Er uns in diesem Staat gegeben hat," schreibt Dick Rabenhorst, Missionar in Brasilien. "Gott hat die Spenden unserer Nord-Amerikanischen Baptisten in der Neulandmission gesegnet, die sich seit 1979 auf 14 Ortschaften ausgedehnt hat. Die Tuer fuer Evangelisation und Neulandmission ist offen, aber in vielen Ortschaften und Landkreisen haben wir noch keine baptistische Arbeit. Wir glauben, dass wir als Nordamerikanische Mission diese Gelegenheiten in Treue gegen Gott wahrnehmen muessen."

"Unsere Herzen sind mit Dank erfuellt fuer die 19 Jahre Missionsdienst, die wir in diesem Land tun durften. Wir sind auch dankbar fuer Beths erfolgreiche Kieferoperation in Minneapolis und dafuer, nach zwei Monaten als Familie wieder mit ihr vereint sein zu duerfen."

### MOHAMMEDANERIN NIMMT DEN HERRN AN

"Erinnert Ihr Euch an Adjanatou?" fragt Ruby Eliason, die im Life Abundant Program (LAP — Leben in der Fuehle) in Kamerun mitarbeitet. "Vor zwei Jahren stellte ich sie Euch in einem Brief vor und bat um Fuerbitte fuer sie. Sie war von ihrer 53% islamischen Ortschaft als Beauftragte unseres LAP Programms gewaehlt worden. Wir muehten uns damals um eine Entscheidung, ob wir eine islamische Frau als LAP Vertreterin (doerfliche Gesundheits-Helferin) ausbilden sollten. Viele beteten fuer sie."

"Adjanatou hat bei unserer letzten LAP Trainingswoche eindeutig den Herrn als ihren Heiland angenommen. Der Herr sei gelobt!"

"Sie wird es nicht leicht haben, wenn sie ihre Entscheidung ihrem

## Fuer die Familie

von Eva Helwing

"E in guter Name ist mehr wert als Silber und Gold" so heisst es im Volksmund. Dass ein Name wichtig ist wird jedem unehelichen Kind, sowie dem Kind eines Verbrechers, schmerzlich bewusst sein. Auch in der Schrift bemerken wir, dass Namen von grosser Bedeutung sind, und dass Namensaenderungen ihre besondere Bedeutung haben. Denken wir nur an die grossen Bibelmaenner wie Abraham, Israel, Petrus und Paulus. Doch bis zum heutigen Tage sind Namensaenderungen wichtig. Nicht jedem faellt es leicht den Maedchennamen am Traualtar fuer den neuen Namen einzutauschen.

Das Thema "Namen" war in unserer Gemeinde und Familie Thema Nummer Eins in den vergangenen Tagen. Grund dafuer war, dass unsere Gemeinde in Chicago sich nun nicht mehr als Deutsche Baptisten Missionsgemeinde bezeichnet sondern von nun an Mayfair Park Baptist Church heisst. Was bedeutet fuer uns als Familie diese Aenderung? Mein inneres Auge wandert Jahre zurueck zur Gruendung der Gemeinde und somit zurueck zur Einwanderung.

Das Heimischwerden in der neuen Umwelt beginnt fuer den Glaebigen nicht mit dem Einzug in eine gute Wohnung, nicht mit dem Einkommen, letztlich auch nicht mit dem Erhalt einer neuen Staatsbuergerschaft, sondern mit Singen, Beten und Predigen in einer Gemeinde "so wie wir es drueben gewohnt waren." Die Gemeinde ist der grosse Vorteil der Glaebigen in der neuen Heimat. Waehrend man in allen anderen Bereichen ueberflutet wird durch eine Ueberfuelle von neuen Eindrucke und Anforderungen, schenkt die Gemeinde Ruhe durch die Kontinui-

taet des Versammlungsstils, der religiösen und ethischen Werte und haeufig auch durch die woechentliche mehrfache Begegnung mit vertrauten Personen.

Fast dreissig Jahre ist es her, dass wir als Neueinwanderer die Missionsgemeinde in deutscher Sprache gruendeten. Die Jahre sind nicht spurlos vergangen. Eine ganze Generation kam durch Bekehrung und Glaubenstaufe in die Gemeinde. Eine Zeitlang wuchs die Gemeinde auch durch weitere Einwanderer. Danach kam die Zeit mit dem Beginn eines englischen Gottesdienstes. Jetzt sind wir nun soweit, dass wir mit unserem neuen Namen bezeugen, dass wir nicht mehr nur tun wollen wie "wir es von drueben gewohnt waren," sondern dass wir die Nachbarschaft, in die uns Gott gestellt hat, als Missionsfeld betrachten.

Natuerlich bedeutet all dies nicht, dass wir unsere Herkunft leugnen; im Gegenteil, wir wollen weiterhin der Ort sein, wo sich ein Deutschstaemmer besonders wohlfuehlt. Wir sind froh, dass unter der weisen und flexiblen Leitung unseres Predigers Liedgut, Predigstil, Laenge der Versammlung, Verhalten beim Gebet und Abendmahl so zusammengefuegt werden, dass keine Seite sich zurueckgesetzt oder aermert fuehlt. Dies bedeutet, dass Grosseltern von drueben sich genau so wohlfuehlen koennen wie die hier geborenen Grossenkel.

Die Gemeinde bleibt somit der Zufluchtsort der Generationen. Unter dem neuen Namen sowie unter dem alten brauchen wir zur gesunden und segensreichen Bewaeltigung der modernen Probleme nur drei Dinge: Mehr von uns selbst wegsehen; mehr auf die verlorene Welt sehen, mehr mit dem auferstandenen Christus rechnen. □

strengglaebig islamischen Mann (sie ist seine dritte Frau), den Eltern und Nachbarn mitteilt. Noch mehr als zuvor muesst Ihr jetzt den Gebetskampf um Adjanatou fuehren. Betet darum,

dass andere in der Ortschaft den Herrn aufnehmen moechten. Und betet darum, dass eine Gemeinde unter ihnen gegrueudet werden kann zur Ehre Gottes."



# Aus der Gemeinde

## DEUTSCHE GLAUBENSKONFERENZ IN EDMONTON, AB.

Noch nie war eine Glaubenskonferenz so gut besucht, wie diese hier am Pfingst-wochenende in derselben Gemeinde, der Zentralgemeinde in Edmonton, wo sie vor achtzehn Jahren gegründet worden ist. Wohl selten war die Verkuendigung so eindeutig und bewegend, gut deutsch und die Gebetsgemeinschaft so innig und anhaltend und das Singen so inbruenstig. Es ist schon ein Ereignis, wenn ueber 600 Menschen vielstimmig singen "Lobt in Seinem Heiligtume" oder "Die Himmel erzahlen die Ehre Gottes." Konferenz-thema: *Das Gebet, die Kraftquelle der Gemeinde*. Der Hauptredner Prediger Richard Hohensee, zeigte aus dem alten Testament den Beter und Fuehrer Nehemia, dem Gott die Kraft gab, mitten in Resignation und Unmut aufzustehen, ein Neues zu planen und durchzufuehren. Die Beter sind die Grossen im Reiche Gottes, die Wege wiesen und Struktur schafften. Unser Herr Christus fordert sowohl das Gebet im Kaemmerlein als auch das Gebet in der Oeffentlichkeit, das die Macht Gottes offenbart. (Jesus am Grabe des Lazarus—"Aber um des Vokes willen.") Die Prediger alle haben gute Dienste getan, Effa, Reimer, Goliath, Schoenhoff, Reda, Kanwischer. Ebenso der Vorsitzende E. Wirzba, und besonders der Gesangsleiter Heinz Kleiber, die Choere, Massenchoere und Posaunenchoere; dann die Berichter-statter Prof. Waitkus, Bezirkssekretaer Faszter und Edmund Beerwald. Die Gemeinde tat das ihre und ueber der Versammlung lag Pfingstgeist. Die Jugend mit Pastor Dale war freudig bei der Sache. Die naechste Glaubenskonferenz 1986 soll in der Tempelgemeinde in Calgary stattfinden. —Edmund Beerwald Berichterstatter.

## GLAUBENSKONFERENZ DER FUENF SUED-ONTARISCHEN BAPTISTEN GEMEINDEN

Am Sonntag den 28.4. 1985 hatten wir als Immanuel Baptisten Gemeinde, St. Catharines, das Vorrecht in diesem Jahr die Glaubenskonferenz der deutsch-sprechenden Gemeinden in Sued-Ontario aufzunehmen.

Zum erstenmal wurde die Konferenz in zwei Abschnitte geteilt und zwar versam-

melten sich eine Woche zuvor in der Deutschen Baptisten Gemeinde Hamilton, Ontario die Mitarbeiter der Vorstaende, Diakone, Frauengruppen und Sonntagschule zu Arbeitsgruppen (Workshops). Am gleichen Tage war dann am Abend das grosse Jugendtreffen.

Da unsere Kirche nicht alle Besucher fassen konnte, stellte uns freundlicher-weise die Mennoniten-Brueder-Gemeinde ihre Kirche zu Verfuegung.

Bei wunderschoenem Wetter versam-



melten wir uns um 3 Uhr zum Festgottesdienst unter der guten Leitung von dem Ortsprediger Brd. Fritz Goliath.

Das Konferenzthema war: *"Neues und Altes."* Zu diesem Thema sprachen in wunderbarer Weise in der Landessprache Brd. Prediger K. Hildebrandt, Central-Gemeinde, Kitchener und in Deutsch Brd. Prediger H. Pohl, Salem-Gemeinde, Kitchener.

Ein vereinigt Gemischter Chor, Maennerchor, Jugendchor und eine Instrumentalgruppe trugen dazu bei, dass die Glaubenskonferenz ein Hoehepunkt in unserem Gemeindeleben ist.

Alle diese Vortraege stimmten die Festversammlung zum Danken und Loben. Dieses wurde auch im Missionsopfer zum Ausdruck gebracht, das das gesetzte Ziel ueberstieg und an die Bibelschule in Edmonton ueberwiesen wurde. Dem Herrn allein gebuehrt die Ehre. —Ursula Koch, Berichterstatterin

## Todesanzeigen

EMMA MARTIN, geb Petrowski, wurde am 4. Okt. 1896 in Klementowka, Wolhynien, geboren. 1923 verehelichte sie sich mit Julius Martin. Gott segnete die Ehe mit 7 Kindern, von denen ein Sohn Herbert 1944 im Krieg vermisst wurde. Von ihrem Mann, der 1945 nach Sibirien verschleppt wurde, bekam sie

kein Lebenszeichen mehr.

1951 wanderte sie nach Kanada aus, wo sie sich in Morris, MB, niederliess. Ein Jahr spaeter zog sie nach Winnipeg. Mit zwanzig Jahren wurde sie an Christus glaeubig. 1964 wurde sie auf das Bekenntnis ihres Glaubens von Prediger W. Laser getauft und wurde Mitglied der Baptisten Missionsgemeinde. Sie war eine treue Beterin und war durch ihr stilles und sanftmuetiges Wesen vielen zum Segen. Am 20. April 1985 rief der Herr sein muedes Kind still zu sich in die obere Heimat.

Es betrauern ihren Heimgang ihre vier Soehne mit ihren Familien: Alfred, Edmund, Gerhard und Hermann; zwei Toechter mit ihren Familien: Hilde Doermer und Ida Doermer; 16 Enkelkinder, 14 Urenkelkinder, drei Brueder und eine Schwester. Die Trauerfeier wurde am 24. April von den Predigern S. Hoppe und R. Andrews geleitet.

In February, as a member of the Finance Board of First Baptist Church, I heard that Darrell Schuh was planning to go to Cameroon and taking along some men to do some building projects.

I casually mentioned to a friend, "I'd like to go to Cameroon." Being involved with Women's Missionary Fellowship and Ladies' Missionary Circles for many years, I had always found the Cameroonian work interesting.

Word gets around, and before I knew it, Darrell called, "I hear you want to go to Africa." I stated that I didn't know what I could do there. Darrell said that they always need clerical help.

When Kathy Kroll visited with us in August and shared the needs in Cameroon, I knew the Lord was speaking to me. It was at that time that I made my decision to go to Cameroon.

Going to Cameroon was an experience I will never forget. The missionaries were so open to us and made us feel at home. I thank God for their sacrifice and willingness to serve God. They give up so much.

While in Cameroon I worked with the Rev. Ken Priebe, setting up a cassette and filmstrip library for evangelism and training.

God is so good, and I thank him for everything he has done for me. I am so thankful for my family and our Church for standing behind the team, allowing us to go, serve, and witness. —Diana Maynard

I've always been interested and concerned about people in other countries. The more I heard about Cameroon, the greater was my desire to be involved with the work there. But being away from home for seven weeks during the Christmas season made me wonder if this was the right time.

As the Lord began to work out the details with my family and my work, I felt confident that this trip was God's Will. The Lord demonstrated his protection as a battery from one of the vehicles exploded just a few inches from my face. I was spared any serious injury; although battery acid was over my face and in my eyes. I truly experienced the power of prayer and the calm that only God can give at such times.

Seeing firsthand the many burdens our missionaries carry in such a loving, uncomplaining way left a tremendous impression on me. They are neat people to know. The nationals were open, warm, and friendly. I formed many friendships and truly experienced the oneness we have in Christ. —Lyndall Rainbo, state forest ranger, California Department of Forestry



Africa! A place we learn about in school, a place where we hear about famine, a place where missionaries go—a place I never thought I would see. To be a part of missions abroad is something most of us only think about, but God made it a reality for me.

My first real interest in missions came from Art Helwig, a former missionary to Cameroon who was part of our church staff while I was the church secretary. "You'll have to go to Cameroon sometime," he said.

I was stirred again when the Darrell Schuh family, members of my church, went as laymen-in-action for nine months in Cameroon. Their interesting and exciting letters challenged me, but what could I do? The only skills I had were clerical.

In July 1984, Darrell Schuh asked me if I would like to go to Cameroon on a layman-in-action project that he was planning. My first response was no. In my heart, the time was not right due to the death of a loved one, and besides, there was that same old question, "What could I do?"

Darrell asked me to pray about it. As I did, things started to fall together, and I began to see doors opening. Before I knew it, I was in the Republic of Cameroon, West Africa!

God used that trip to help me through a painful time in my life. He also used me to help others by compiling statistics for the quarterly and annual reports for the Life Abundant Programme in Mbem, Cameroon. What could I do? God knew.

It was not only an opportunity to serve others, but a learning experience for me in which my beliefs and faith were strengthened. We need only to look to God and be patient, and he will lead the way. "Teach me thy way O Lord, and lead me in a plain path" (Psalm 27:11). —Ann Spivey

It was a dream come true when I arrived in Cameroon, West Africa, to begin the building projects that were waiting for us.

The impact that has been implanted in my life towards missions was brought forth by standing on African soil and working with the students at Cameroon Baptist Theological Seminary in Ndu, visiting their homes, eating their food, worshiping with them, and learning to love them as brothers and sisters in Christ.

I thank God and my church for this opportunity to have my eyes opened to the challenge facing each of our missionaries as they serve God in many ways. —Bob Davis



Cameroon was a country that I had never heard of, but soon I became very interested in.

After learning from Dave Schuh about the Schuh family's mission there, my interest grew.

Finally, Dave said to me, "You should consider going with my dad (Darrell Schuh) to Cameroon in November (1984)."

"How exciting!" I thought.

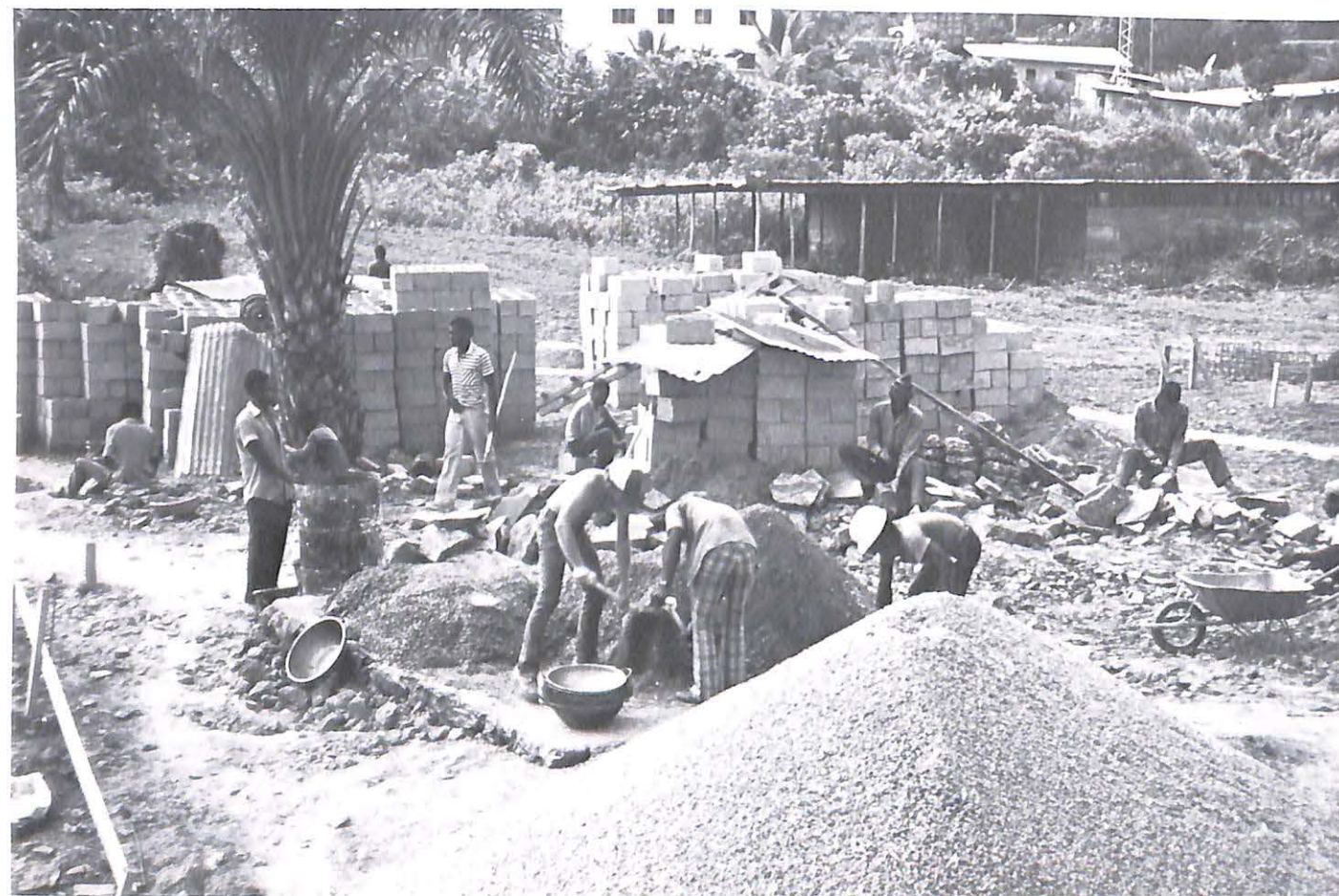
A short time later, I met with Darrell and talked with him about Cameroon and the opportunities I could have to serve there.

Although there were things to work out, such as a leave of absence from my job, I sincerely felt that the Lord was opening the door. All I needed to do was to walk through that door with a heart of commitment, faith, and trust. After struggling for some time with a few dilemmas, I finally turned it all over to the Lord. Soon these dilemmas were resolved, a sign to me that it was God's Will for me to go to Cameroon.

I think about Cameroon, my time, experiences, and ministry there each day. Special people whom I met and the friendships that we developed are ever present in my mind.

Overwhelming is a true summation of my experience and time there. I pray that some day the Lord will again open another door to a mission in Cameroon for me.

—Chuck Wolfensperger, operations/customer service representative, International Transport, Sacramento, CA □



## We Believe in the One Living and True God

Statement of Beliefs Session 2

by Stanley Grenz

### God Exists

The Christian confesses personal faith in God in an age in which the very idea of God is widely questioned. Many people reject God intellectually. Others give only lip-service to God, claiming to "believe" in him, but denying his reality through their lives and conduct. In the past, Christians attempted to prove God's existence by intellectual argument. Today, most people reject all such proofs as out-dated. Nevertheless, the Christian continues boldly to confess faith in the God who raised Jesus from the dead. Human experience cannot be understood, the believer proclaims, apart from God. This is right and proper, for neither intellectual nor practical atheism is able to answer the pressing questions of our time.

### God Can Be Known

Christians declare not only that God is real but also that he is *knowable*. Knowing God, however, does not occur by human effort alone. Rather, God is only knowable because he takes the initiative and gives himself to be known.

The Bible declares that God has indeed revealed himself to humanity. Although God's self-revelation is all around us in creation and in our own consciences, his complete self-disclosure is in Jesus of Nazareth. This means that God is known as a person comes to know Jesus. Therefore, a person's quest to know God finds fulfillment in a personal encounter with Jesus Christ.

Knowing God, then, is not simply intellectual knowledge about God, although such knowledge is helpful and significant. Rather, knowing God means being so grasped by God that God's presence becomes real in every area of life. It entails a personal involvement with God which includes intellectual awareness of who he is, but then goes deeper to touch one's will and even one's emotions. In short, the one who knows God has been so confronted with God's self-

**2. We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy and love (1 Timothy 1:17; Psalm 86:15; Deuteronomy 32:3-4). He exists eternally in three coequal persons who act together in creation, providence and redemption (Genesis 1:26; 1 Peter 1:2; Hebrews 1:1-3).**

**a. The Father reigns with providential care over all life and history in the created universe; He hears and answers prayer (1 Chronicles 29:11-13; Matthew 7:11). He initiated salvation by sending His Son, and He is Father to those who by faith accept His Son as Lord and Savior (1 John 4:9-10; John 3:16; John 1:12; Acts 16:31).**

revelation in Christ that this person begins to think the thoughts of God, will the Will of God, and feel the same emotions that God feels.

### God Is above the World yet in the World

Intellectual knowledge of God is not to be confused with knowing God. Yet an intellectual acquaintance with the character of God can be very profitable for the Christian. It can assist in producing both the knowledge and the desire needed to pattern one's life according to the nature of God himself.

The Christian faith describes God as the sovereign one who is self-sufficient and exists apart from the universe (*transcendence*). God does not need the world to be who he is. His creation of the world is a result of his free choice. This means that even the existence of each person is a gift of God's grace.

God, however, is not only transcendent. He is also active within nature and history (*immanence*). Neither natural causes nor blind chance are sufficient to explain the events of the universe. Rather, the

world is the scene of God's activity. He is at work through the "natural" realm and through human history in order to bring about his purposes.

### God Is Person

The God revealed by Jesus is personal (or *Person*). He is will; that is, he has a purpose or a plan and is actively advancing his purpose. God's will includes the desire to relate to human beings in a personal way, as Person to persons.

At the same time God is revealed as Spirit. This is to say, God is the Living One, the One who is both active in the world and is the source of all life.

The revelation of God as Person and Spirit was expressed early in Israelite history by means of God's name as revealed to Moses: "I am who I am" or "I will be who I will be" (Exodus 3:14). The great I AM name of God (which is related to the commonly-found Old Testament divine name, Yahweh) emphasizes the active nature of God's being and his active presence with his people. The New Testament reveals that Jesus is the I AM incarnate, God actively present, who remains present with his church through his Holy Spirit.

### God Is Love

Perhaps the most profound theological statement of the Christian faith is "God is love" (1 John 4:16). Although the term "love" is much abused today, the New Testament word *agape* (love) is highly significant. Love is active. It refers to self-sacrifice, the giving of one self for the sake of another. It entails unconditional acceptance of another. It excludes all ulterior, selfish motives or expectations. God, the Christian faith maintains, is in his very essence love, and God's love is demonstrated in Jesus (e.g., John 3:16).

God's love, however, is not to be confused with sentimentality. It is not a "love" which is passive nor one which winks at sin and evil. That



would be a false type of love. God's love is a jealous, holy love. It actively seeks to create and then protect the personal relationship of concern that God purposes to have with his creation. Any disruption of this relationship calls forth an experience of God's love in the form of wrath. The loving God becomes the avenging one whenever sin is present with its goal of destroying God's good intentions for his creation.

### God Is "Other"

God's relationship to creation is described by various other "attributes" in Christian theology. For example, God is said to be *eternal*. This means that God transcends the human experience of the universe with its divisions of past, present and future. Human beings experience past events as memory and future events as hope. They are cognizant of only a few "present events." In contrast, God is vividly and simultaneously aware of all events, whether past, present or future.

Secondly, God is said to be *omnipresent*. Omnipresence declares that God is completely aware of all his creation continually. All things are present to God.

Thirdly, God is *omnipotent*. This does not suggest that God has the power to do anything whatsoever (e.g., God cannot lie, etc.), but that he is able to bring his purpose to pass. No sin, evil, or rebellion will ultimately thwart God's will. God promises, "I am making everything new" (Revelation 21:5). He will bring about the new creation and thereby overcome evil for good. In addition to these, the various moral attributes (holiness, righteousness, goodness, etc.) together declare that God is upright in his dealings with his creatures.

### God Is Triune

God has revealed himself as *triune*. There is but one God. Yet this God is three—*Father, Son and Spirit*. The three are one in will and purpose. Throughout all eternity, they are bound together as a community of love. Yet the three are different in function. The Father is the source of the divine life. He is also the creative ground or source of the world and the initiator of the divine program of salvation. Although as creator of all he is in some sense father of all, he is related in a special parental way to those who by faith are joined to Jesus Christ the Son.

### God Is Creator

All creation is the handiwork of God. In some sense, creation is God's work at the beginning of time. By a free act of his will, he called the universe into being.

All three trinitarian persons are involved in the work of creation. The Father is the source of creation and *Creator* in the ultimate sense.

At the same time, the Father fashioned the world in accordance with his purposes in the Son. The Son is the Word (John 1:1), or the principle of creation, and "all things were created through him" (see John 1:3,10; Colossians 1:16).

The Holy Spirit is also active in creation. The Spirit is God's power at work completing his purposes. According to the Bible, it was the Spirit who brooded over the chaos (Genesis 1:2) and who gives life to humanity (Genesis 2:7; 6:3,17; 7:22). In short, then, one may say that the Father created through his Word (the Son) and by his power (the Spirit).

### God Cares for the World

God, however, did not create the

universe long ago and then subsequently abandon the world. Rather, he continues to direct the entire world to the goal that he has purposed for it (*providence*). One day history will be climaxed by the promised new creation. Then God's design will be fully realized, and the work of the Triune God will be brought to completion.

### To Discuss:

1) How ought the fact that each person exists by the free choice of God affect how we treat others? What does this fact say about issues such as abortion and war?

2) God's love for his creation is experienced as wrath whenever sin seeks to disrupt his good purposes. How is this truth underscored by Paul in Romans 1:18-32? What are the implications of this for personal habits which adversely affect one's health or the health of others? For the current ecological crisis? For situations in which the poor are exploited?

3) God himself exists throughout all eternity as a community of love. How ought a knowledge of this affect our outlook as the church, the body of those who seek to imitate God?

4) God promises to overcome evil with good in the new creation. What are the implications of this for our outlook toward trials and evil occurrences that happen to us? □

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*This is the second in a series of 10 studies on the "Statement of Beliefs of the North American Baptist Conference."*

## maccabee's musings

When I read a book and find it interesting and helpful, I like to share it with my friends. I so enjoyed one particular Christian biography that I recommended it to many people. Several of those who read it responded in a way that surprised me and provoked my thinking. While they found the book interesting, it also left them feeling somewhat depressed. When I heard this, I examined my own response to the book more closely. The book was full of fascinating anecdotes and inspiring accounts of the man's tremendous faith—those things I had enjoyed, and for that reason had recommended the book to others. But upon reconsideration of my initial response, I realized that I, too, had been left feeling somewhat depressed and "put down" by the biography. Why was this?

As I reviewed the contents of the book, I realized that something was missing in the biography. The writer, obviously a great admirer of his subject, pictured him in a glorious light, as a man enjoying triumph upon triumph through all kinds of tragedy and trial. If the man ever wavered or doubted or acted from his flesh instead of according to the Spirit, the writer never told us about it.

At this point, I realized where the feeling of depression and being "put down" came from. This man was not like me; he was obviously some different breed of man, a "better sort" of human being, capable of scaling heights of faith that I could only dream about. I might admire him, but I could never hope to be like him, wrapped as he was in sinless perfection, never making a false or foolish move. "Was there ever such a man as this?" the biographer seemed to be asking, rhetorically, in awed admiration.

The answer to the biographer's rhetorical question, I realized in a sudden flash of insight, was a resounding, "No, there never was such a man as this." Aside from the Lord Jesus Christ, no human being has ever lived a life of sinless perfection.

In reality, our hero had his days when he was crabby and out of sorts, when he kicked the dog, complained about the mail service, was short with his wife, and was abrupt with his children. He had his dark nights of the soul when doubt clouded his thinking and undermined his faith—you can depend on it. He was, after all, only a redeemed sinner like the rest of us.

That the biographer, out of respect for the man's memory, should not delve into these matters, is understandable. It is left up to the reader to sprinkle a little salt on the account and put it in the perspective of reality. What is interesting to me is that when we do that, the biography becomes even better—less of a paean of praise to a man, and more of a hymn of praise to the grace of God.

Think of the biographies of the Bible. Unlike modern day Christian biographies, which so often must gloss over the painful human weaknesses of their subjects, the biographies inspired by the Holy Spirit show men and women as they were, warts and all. Bible biographies never leave us feeling depressed or "put down"!

The Holy Spirit teaches us in Scripture that the great heroes of the faith—Noah, Abraham, Moses, David, Elijah, Peter, for example—were men with human frailties like ourselves, who triumphed in the faith not because they were a "better sort" of human being, but only because of the grace of God. They overcame not because of their natural strengths, but in spite of their human weaknesses. Therefore all the glory belongs to God!

Bible biographies get us praising God, and fill us with hope for ourselves. Certainly we should read Christian biographies, but it may be that we will need to "translate" many of them into reality, adding to the picture that proportion of "warts" that the Holy Spirit might have revealed had he been the writer. Then we can be inspired by a great story of faith without feeling that such a story could never be written about our own pilgrimage. □

## youth

SIDNEY, MT. The youth of First Baptist Church presented a musical play, "Psalty's Christmas Calamity," at the Sunday School Christmas program. (Gladys Tibbits, reporter.)

GLADWIN, MI. Round Lake Baptist Church dedicated one of their youth, Jeff Steinkraus, to summer ministry in Alaska with Teen Missions.

"His Project," a group of six students from N.A.B. College and Divinity

School, Edmonton, AB, presented a special program of music, drama, and a brief message in June. (Mrs. Jean Kleiss, reporter.)

LODI, CA. Pastor Ken Fischer led Temple Baptist Church in a prayer of dedication and blessing for seven young people, ages 19-25, who will serve in various overseas missions.

Six of these young people are going with Teen Mission to Ireland, England,



and Venezuela; one is going to Mexico with Missions Outreach International. (Thelma F. Fischer, reporter.)



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

by Iona Quiring, WMF president, Rogers, MN

Ever since its beginning in 1907, the Women's Missionary Fellowship has been just what its name says, a fellowship of women committed to missions at home and overseas. It is 10,000 women, individually and working together . . .

- sending a 17,000 pound White Cross shipment to Cameroon
- helping to support Japanese pastors
- packing kilo boxes for missionaries
- furnishing a room at an N.A.B. camp
- contributing to the school for missionary children at Bamenda
- praying unitedly via the Conference WMF prayer chain
- participating in local food shelves
- planning evangelistic Friendship Teas for women
- inviting neighbors to Bible study
- supporting church extension in Brazil
- providing ideas, information, and encouragement to women's groups in the local church
- being informed about and involved in association and Conference business
- adopting, praying for, and corresponding with a missionary
- being a friend
- starting a "Brown Bag Bible Study" in an office building at noon
- making new drapes for a mission rest house
- helping to build a home economics center at Mutengene
- buying dishes for a church extension kitchen
- providing scholarships to the North American Baptist College and the North American Baptist Seminary
- paying for evangelistic films in Brazil
- bringing meals to families in crisis
- offering "Mom's Morning Out" Bible studies and activities to mothers and their young children in the community
- helping to fund retreats for missionaries on all fields
- paying for a church and parsonage in Del Norte, Colorado
- giving over \$285,000 in one year for Conference missions and ministries
- sharing food and clothing with those who need it
- encouraging individual and group Bible study
- practicing hospitality
- using our gifts to serve in the local church
- visiting shut-ins
- getting together for a weekend retreat

Women's Missionary Fellowship is all of these things and more. But what it boils down to is women sharing a common purpose: a desire to grow spiritually, to have fellowship with other women, and to be involved in missions/outreach.

"Lord, use me . . . to reach out to people who need you."

## Angel of Encouragement to Missionaries

by Maria Rogalski, Winnipeg, MB

Ask missionaries like Trudy Schatz, Dr. Helen Marie Schmidt, Barbara Kieper and Allan Effa, to name a few, what the name Alice Parr means to them, and their unanimous reply will be: "She is a lady with a big heart for missions!" Then they would proceed to enumerate the countless tokens of her love that have crossed the ocean to Cameroon and Nigeria: cards and letters, kilo packages, bundles of magazines like *Time* and *McCalls*, *Christian Reader* and *Young Ambassador*, Sunday school take-home papers, pounds and pounds of bulletins, and

homemade envelopes for dispensing medication, plus prayers, of course—lots of them.

This sprightly, young-at-heart 75-year-old member of the King's Daughters W.M.F. of McDermot Avenue Baptist Church, Winnipeg, Manitoba, whose hobby is knitting and watching hockey games on television, has given active expression to her love for missions for most of her adult life. With the passing years, she became more and more creative in communicating with them.

When Anne Gutowski, mother of former missionary, Dr. Willie

Gutowski, returned from her visit to Nigeria in 1976, she reported that patients there who could not pay their medical bills were folding medicine envelopes from newspaper and getting black fingers in the process. Alice set about sending used magazines. Bundled in ten pound lots (up to 60 pounds are allowed by direct mail bag at \$1.80 per kilo), they served the dual purpose of reading material and medicine dispensing.

But one day, concerned about some of those "dirty pictures" in the ads, Alice hit upon a better idea. She asked friends to collect used letter envelopes. Cutting and

taping them down to size, 175 to 200 neatly stuffed into a one pint milk carton (tied with string and left unsealed), they make an ideal 500 gram packet and cost only \$2.33 by surface mail. (Don't forget the green label.) Her records show that in 1980, for instance, she packed and sent 68 pounds of them to Helen Marie Schmidt at Bansa Baptist Hospital and Barbara Kieper at Mambilla Baptist Mission.

The last three years Alice has added sending bulletin covers for that purpose. Our resourceful missionaries have found additional valuable use for them so that not a scrap is wasted. Dr. Schmidt writes, "The booklets and bulletin covers have been coming through. Our staff members like to keep some of the pictures to put up in their houses, especially the ones with black children. Most are used to make envelopes for medicines. The chaplain uses Scripture parts, devotional booklets, etc., for his work in the hospital and children's New Life clubs. There are never enough to go around."

Dr. Schmidt also suggested that if any Sunday school classes would like a project, gospel message tracts from the NIV New Testament from the International Bible Society would be very much appreciated for the mission's special evangelistic thrusts at Christmas and Easter.

Serving as W.M.F. missions reporter for 15 years, Alice has tried to keep concern for missions alive by featuring a short history and news of a particular missionary at most monthly meetings. A greeting card, passed around and signed by everyone, is then sent to that particular missionary with a message of love and prayers.

As a practical outgrowth of her concern, \$588 was raised by the King's Daughters in 1984 in response to a plea by Allan Effa and Barbara Kieper for a scholarship for the T.E.E. work on their field.

With the missionary children of the Bates, Burgesses, Priebs, Fuchs and Wilckes in mind, Alice

instigated a collection of five pounds of chewing gum for an Easter treat last year. These goodies also crossed the ocean in 500 gram milk cartons and were gladly received. A letter from Annemarie Hattenhauer reveals that some of it was shared with her as well.

Our mission fields in Japan, Brazil, and Colorado are close to Alice's heart as well, and she has kept up correspondence with Florence Miller and the Clausens, the Effas (now their daughter Jerilyn and her husband Ken Bayer), and the Ahrens.

Born in Winnipeg on October 24, 1909, Alice committed her life to the Lord at the age of 12 and was baptized by Dr. John Leypoldt in 1922. Since then, she has been an active and faithful member of the McDermot church, having taught Sunday school for many years and junior church for some time.

Presently she is on the Board of Deacons at the church and is a member of the Board for Meadowood Manor, the Manitoba Baptist Association Nursing Home. Every Wednesday, rain or shine, finds her at the Nursing Home helping with projects and activities, visiting shut-ins in their rooms, playing tapes and singing with them, and feeding cookies to her blind and incapacitated friend, Mary Gruenke.



Alice Parr

Because her mother frowned on her spending time reading "Plap-perbuecher" as a young girl, she learned to read and knit simultaneously. Now her knitting needles are busy constantly, producing doll clothes and baby sets for the sale at the Meadowood Tea. In addition, she knits sweaters for the children of some of her former Sunday school pupils.

Widowed since 1952, she has no family of her own and pours out her love for the Lord to her church family, the aged, and our missionaries. Her caring involvement goes back more than 35 years, as letters from former missionaries like Ardice Ziolkowski and the Michelsons from the early 1950s reveal. Mary Epp, a former member at McDermot who was a missionary in Bolivia, also benefited from Alice's concern. So did Mrs. Bertha Kepl (nee Kopf) who was a missionary at McDermot from 1919-1932. "Both of these women were a good influence on my early adult life," says Alice. "I wanted to become a missionary when I was 12 or 13 years old," she reflects, "but my parents were hard up; it was during the depression, so nobody encouraged me."

Since she could not go to the regions beyond, she became an angel of encouragement to those who did. "Where your treasure is, there will your heart be also," God's Word tells us, and Alice's heart is in missions. "Well done, thou good and faithful servant." These words of Jesus will one day be her reward.

## New W.M.F. Officers to Meet

by LaVerna Mehlhaff, womens' work director

The newly elected W.M.F. officers and appointed committee members will hold their first meeting of the new Triennium at the N.A.B. Conference Office in Oakbrook Terrace, Illinois, from September 19 through 21.

Pray for them as they acquaint themselves with the tasks before them and as they plan to carry out the pur-

pose of our organization. They will also be setting goals for the future of our women's work. We are committed to a program which provides fellowship, opportunities for women to grow spiritually through Bible study and prayer, and which helps us to strengthen our outreach ministry at home and overseas.



## Association Meetings

WINNIPEG, MB. "A warm spirit of joy and unity matched Winnipeg's spring heat wave during the 1985 Manitoba Association meetings held April 19-21, 1985, at McDermot Avenue Baptist Church," reports E.D. Hughes.

Originally planned for Central Baptist Church, the meeting place was changed after a half-million dollar arsonist's blaze gutted Central's building two weeks before the meetings were scheduled. Despite this setback, the Central congregation, led by Pastors Ray Cooper and Art Bettig, smoothly delivered hospitality to 115 delegates from Manitoba's sixteen churches.

Participants included Dr. Ralph Cooke, keynote speaker; Missionary Bea Westerman, greetings, Cameroon Baptist Convention; and President Walter Goltz and Prof. Richard Paetzel, North American Baptist College.

The Association noted a slight membership increase.

Special events included a Saturday evening rally where the Association Youth presented a musical drama, and the Sunday afternoon praise gathering with special music by various churches.

Special mission project offerings totaled \$5500.

## Ordinations

BISMARCK, ND. Upon recommendation of an Ordination Council, which met May 3, 1985, an ordination service was held May 26, 1985, for Bryan Hochhalter at Bismarck Baptist Church. Participants included the Rev. Ed Bartel; Mrs. Lynnette McDonald, Bryan's sister, special music; Dr. Roy DeBrand, North American Baptist Seminary, Sioux Falls, SD, ordination sermon; the Rev. Orville Meth, ordination prayer; the Rev. M.D. Wolff, Bryan's pastor, charge to the candidate; Mrs. Carolyn DeBrand, charge to Bryan's wife, Holly; and the Rev.

Bryan Hochhalter, benediction.

The Rev. Hochhalter has accepted the position of associate pastor, Harbor Trinity Baptist Church, Costa Mesa, CA.

CALGARY, AB. Paul R. Wilson, minister of youth and music, Brentview Baptist Church, was ordained as an N.A.B. pastor on Feb. 24, 1985. The Rev. Robert Wilson, Paul's father and pastor, First Baptist Church, Victoria, BC, gave the ordination address. (Nancy Arneson, reporter.)

WACO, TX. Terrence E. Midkiff, pastor, Central Baptist Church, and North American Baptist Seminary graduate, was ordained at the Church May 25, 1985.

Participants in the service included: R.L. Midkiff, Pastor Midkiff's father, scripture reading and prayer; the Rev. Milton Zeeb, area minister, message and ordination prayer; the Rev. Kirk Johnston, North Highlands Bible Church, Dallas, TX, charge to the church; the Rev. Don Mashburn, Greenvine Baptist Church, Burton, TX, charge to the candidate; and the Rev. Bob Walther, Carrollton (TX) Baptist Church, welcome. (Caroline Barsh, reporter.)



WINNIPEG, MB. Associate Pastor Werner Dietrich baptized 14 persons at McDermot Ave. Baptist Church. Youth Pastor Reid Galbraith joined him in celebrating the Lord's Supper and welcoming the new members.

"The sanctuary was completely filled, with members of Central Baptist Church joining us for the service, since their church building had been ravaged by an arsonist fire the previous day," reports Maria Rogalski.

TROCHU, AB. Six people were baptized at Trochu Baptist Church. These plus two others were received as members.

A dedication service for the new church addition was held June 2, 1985. "Work began three years ago, and because of the decision to not go into debt, it is completely paid. We praise the Lord for the way he has supplied," states June Haller, reporter. Mr. Dean Eisner is pastor of the Church.



## Church Growth

BETHLEHEM, PA. Thirteen new members were accepted into Calvary Baptist Church. Total membership is now 352.

Pastor Larry E. Burd of Calvary Baptist Church spoke at a series of evangelistic meetings this spring at Zion Baptist, Drumheller, AB, and at Grace Baptist, Carpentersville, IL.

A musical program and farewell reception were held May 19 for Assistant Pastor and Mrs. Dennis D. Hoffman and family, who have since become pastor and wife at Winton Road Baptist, Rochester, NY. (Bill Robinson, reporter.)

BILLINGS, MT. Calvary Baptist Church received one new member by letter, and Pastor Mark Iblings baptized two persons in May 1985.

The Church said good-bye to the Jerry Mayer family who left for ministry at Phantom Ranch, Mukwonago, WI. (Mrs. Manuel Lang, reporter.)

CARRINGTON, ND. Seven persons were baptized and welcomed into

membership of Calvary Baptist Church by the Rev. Robert Lang.

Pastor Lang is teaching "Through the Bible" in one year. "So far, our Sunday evening attendance has doubled," reports Vi Pepple.

EMERY, SD. The Rev. Elmo Herman baptized five people at First Baptist Church Easter evening. They were received into membership the following Sunday.

The Church celebrated its Centennial August 8-10, 1985. (Vera Roskens, reporter.)

GLADWIN, MI. The Rev. Robert Brown baptized two children, one youth, and two adults at Round Lake Baptist Church, June 9, 1985.

HUTCHINSON, MN. Pastor Harold Kelm (pictured, right), baptiz-



ed seven people recently. They were received into the Church membership. (Elenore Fratzke, reporter.)

## Wedding Anniversaries

Mr. and Mrs. Seff Dalmer of First Baptist Church, Leduc, AB, celebrated their 50th wedding anniversary April 5. They were presented with a gold plaque by the Church.

Ray and Ruby Eggers celebrated their 50th wedding anniversary Jan. 27, 1985, with an open house at First



Baptist Church, Ellinwood, KS, where

they are members. (Randall L. Kinison, reporter.)

Mr. and Mrs. Ben Hein of First Baptist Church, Leduc, AB, celebrated their 50th wedding anniversary, April 24, 1985. The Church presented them with a gold plaque.

Fred and Rosina Lachenmeier celebrated their 69th wedding anniversary, Feb. 17, 1985, at an open house hosted by their daughter, Christine Oster, granddaughters and families.



The Lachenmeiers are members of Wishek Baptist Church. (Mavis Schnabel, reporter.)

Mr. and Mrs. Fred Roth celebrated their 50th wedding anniversary March 30, 1985, with a dinner hosted by their



children and an open house on March 31. They are members of First Baptist Church, Leduc, AB, and were presented with a gold plaque.

John and Louise (Kranzler) Stroh celebrated their 60th wedding anniversary June 23, 1985, at Grace Baptist



Church, Grand Forks, ND, with a special service and reception. (Ralph E. Cooke, reporter.)

## Mission Events

ARNPRIOR, ON. First Baptist Church hosted a Missions Rally with the theme, "N.A.B. Missions in Action," April 14, 1985. Nepean Baptist Church, Ottawa, ON, and Calvary and First Baptist Churches, Killaloe, ON, joined them.

Missionaries Oryn and Pat Meinerts revealed areas of growth in and future goals for Cameroon, Nigeria, Japan and Brazil. Missionary Susan Krier led the children's program. The day concluded with a banquet and film, "Praise the Lord, All Nations." The offering for N.A.B. missions was \$964.

"We were challenged to pour ourselves out in service and keep our witness true," reports Dorian Getz.

DETROIT, MI. About 200 ladies attended the Detroit Area Metro W.M.F. Fellowship "Deeper Life Day" and spring luncheon at Ebenezer Baptist Church. The theme was "The Christian Woman in Today's World."

Participants included Bobbie Irwin, praise; women of local churches, panel discussion on priorities; Nancy Neal, color seasons; and Carol Anderson, seasons of crisis.

The offering was given for the May Project of N.A.B. Women, the missionary children's school at Bamenda, Cameroon.

The Metro Fellowship, ladies from ten Detroit area churches, meets three to four times per year. (Ginny Thomas, reporter.)

MEDICINE HAT, AB. Missionaries Dale and Sharon Wilcke spoke at Temple Baptist Church about their ministry as houseparents in Jos, Nigeria.



The W.M.F. held its annual program April 21, 1985, featuring special music. Dr. Rodney Zimmerman (pictured, right) shared his call to serve Christ in Cameroon. A special offering for his partial support was taken at the program. Dr. Zimmerman met later with junior high youth and sponsors. The Rev. Loren Weber is pastor (pictured left.) (Madeline Kern, reporter.)



RAPID CITY, SD. South Canyon Baptist Church held a Missionary Mini-conference May 4-5, 1985. Missionary Lucille Wipf spoke to the congregation plus Sunday School and Junior Church. Special events included a ladies brunch, Japanese meal with the youth, and a reception.

In preparation for the conference, the filmstrip, "Piercing the Shadow of Shinto," was shown. (Maxine Bettenhausen, reporter.)

## Church Dedication and Anniversary

CHICAGO, IL. Baptist Mission Church became Mayfair Park Baptist Church on May 19, 1985. The event was celebrated with a new church sign and a special afternoon service. Dr. John Binder, executive director, spoke. The choir, directed by Tom Eden, gave special music.

"Representatives of neighborhood and Illinois Association churches extended their good wishes to the Rev. Michael Pennington and the congregation in their expressed desire to serve the neighborhood," reports Eva Helwing.

BLOOMFIELD HILLS, MI. Bloomfield Hills Baptist Church celebrated its 25th anniversary April 28-29, 1985.

A banquet on Saturday featured Dr. Wallace Alcorn, first pastor, message; special music; and slides.

The Rev. Elmo Tahrán, former pastor, gave the Sunday worship service message.

The afternoon anniversary service and reception included special music by the Rev. and Mrs. Tahrán, Ray Hammill, Bob Kately, and the Sojourners quartet, Grosse Pointe (MI) Baptist Church. Participants included the Rev. William Taft, area minister, and the Rev. Norman H. Vernon, present pastor. Many Grosse Pointe Baptist Church members joined in the celebration.

The Church began in 1960 with 23 charter members. When Grosse Point Baptist adopted the Church as its extension project, a building, completed Dec. 31, 1961, was started. Phase two of the building was dedicated in November 1974. The Church presently has 277 active members. (Lois Merseles, reporter.)

DONNA, TX. Expanded facilities were recently completed at Central Valley Baptist Church. Through the



gifts and volunteer labor of members of First Baptist Church, Emery, SD, a large home was remodeled and connected to the church building. It houses classrooms, a kitchen and a fellowship room. "We are thankful to God for a dream come true," states pastor James Harris.

## Special Events

ARNPRIOR, ON. Dr. Roy DeBrand, professor of homiletics, North American Baptist Seminary, Sioux Falls, SD, spoke at First Baptist Church April 28-May 1, 1985.

"This was a time of renewal and recommitment," says Dorian Getz, reporter.

BENTON HARBOR, MI. Napier Parkview Baptist Church held a farewell service for Dr. and Mrs. Douglas Gallagher, April 29, 1985. Following a potluck dinner, the service included special music, words of appreciation, and presentation of gifts.

Dr. Gallagher is pastoring Village Church, Park Forest, IL, and teach part-time at Moody Bible Institute, Chicago, IL. (Doris Badgley, reporter.)

FAIR OAKS, CA. Sunrise Baptist Church recently honored the Rev. Clarence Walth, associate pastor, for 30 years in the Gospel ministry. Former pastorates include Willow Rancho Baptist, Sacramento, CA; Salt Creek Baptist, Dallas, OR; and Foster Avenue Baptist, Chicago, IL.



The Rev. Walth also served as North Central Area Minister, 1970-1976, and Associate Director of Development, N.A.B. Seminary, Sioux Falls, SD, 1976-1980.

FESSENDEN, ND. During the year, the Awana program at First Baptist Church included the Bismarck Baptist Church quartet, slides of the mission field in Africa, slides of South America, and an awards night. (Regina Pepple, reporter.)

GRAND FORKS, ND. Ladies of Grace Baptist Church enjoyed a luncheon and mission program with women playing the roles of missionaries. Participants included Celesta Cooke, Brenda Bradshaw and Diane Burnham.

125 persons attended the Mother/Daughter Tea held May 4, at the Church. Those over 80 years of age were honored. (Mrs. Charles Balogh, reporter.)

LODI, CA. The W.M.F. of Temple Baptist Church held their annual Mother-Daughter brunch with the theme, "Precious Moments." The program included special music, skits, devotional and challenge. Over 350 persons attended. (Mrs. Thelma F. Fischer, reporter.)

MEDICINE HAT, AB. The North American Baptist College Choristers presented a concert at Temple Baptist Church. Professor David Priestly spoke.

"The Church had six students attending N.A.B. College this year, and five of them were on tour with this team," reports Madeline Kern.

The Church's "Singing Men," a group of 16 directed by Viola Martin, presented a Sunday evening concert recently.

REGINA, SK. The Saskatchewan Association presented the Rev. and



Mrs. S.H. Schuster with a check and special citation at Calvary Baptist Church, May 12, 1985. "This expres-

sed our deepest appreciation for his ministry as our area minister these past four years and for Mrs. Schuster's support in this demanding task," reports the Rev. Richard Grabke, moderator. "It was fitting that they be so honored on their 25th wedding anniversary and their 25 years in the Gospel ministry."

The new building for Calvary Baptist Church was also dedicated May 12.

TURTLE LAKE, ND. A reception was held at Turtle Lake Baptist Church for its new pastor, the Rev. Lynn



Heinle, and his family (pictured). The Rev. Charles Littman, area minister, spoke. Lunch and a time of fellowship followed. (Doris Lindteigen, reporter.)

VALLEYVIEW, AB. "We had a very busy summer at Sturgeon Lake Bible Camp," reports Joanne Meyers. "There were six camps plus a camp for Indian children. We praise God for providing a much-needed power plant."

Emmanuel Baptist Church was busy during the winter with Pioneer Clubs. Family nights, held the last Wednesday of each month, reached many people. They met missionaries, and enjoyed games and films. Over 200 people attended the closing banquet.

At Easter, the Church was filled to capacity to hear "New Day."

In May, the W.M.F. had a well-attended "Hats off to Mother" tea. Bertha Hufnagel gave the devotional.

SIDNEY, MT. The cantata, "No Other Lamb," was presented at First Baptist Church, April 14 and 21, 1985.



The Paul Brannan Family, (pictured) gave two gospel concerts at the Church, March 29-30, 1985.

The Church surprised Pastor Brannan with a birthday party.

A Sweetheart Box Social was held at the Church. (Gladys Tibbits, reporter.)

ISRAEL "FRITZ" ALBRECHT (78), Billings, MT; born to John and Dorothy Albrecht, Streeter, ND; died 1985; married Emma Mattis, July 1, 1943; member Calvary Baptist Church, Billings, MT; survived by his wife Emma; a son, Elmer, Billings; two daughters: Arlene LeClaire, Billings, MT; and Ruby (Mrs. Tony Krumheuer), Red Lodge, MT; five grandchildren; one great-grandson; and one sister, Regina Lutz.

JOHN EDWARD GOLDHORN (66), Parkersburg, IA; born April 13, 1918, to Arend and Jennie Groen Goldhorn, Grundy County, IA; died Nov. 28, 1984; married Matilda Smit, Feb. 14, 1942; member, usher, Calvary Baptist Church, Parkersburg, IA; predeceased by an infant son, Regiland Steve; survived by his wife Matilda; one daughter, Valona (Mrs. Ronald Kolder), Parkersburg, IA; two grandchildren; one sister, Lois (Mrs. Mel Bakker); and one brother, Jake; Rev. Howard Anderson, pastor, funeral service.

EUGENE ERNEST LAND (74), Edmonton, AB; born Jan. 8, 1911, Lodz, Poland; died April 13, 1985; immigrated to Canada, 1927; member, Sunday school superintendent, deacon, choir member, Central Baptist Church, Edmonton, AB; predeceased by his first wife, Frieda, and one son, Waldemar, his parents, two brothers, and two sisters; survived by his wife Olga; two sons: Norman (Carol), Wetaskiwin, AB; and Wayne (Rose), Fort Saskatchewan, AB; two daughters: Shirley (Mrs. James Bertsch), Moorhead, MN; and Anita, Red Deer, AB; 7 grandchildren; and one sister, Mrs. Tabea Dykau; Rev. Herman Effa, pastor, funeral service.

FRANZ LEMKE (83), Olds, AB; born to Friedrich and Maria Lemke in 1901; died May 14, 1985; immigrated to Canada, 1928; married Emma Schwarz, 1932; member, Sunday school teacher, East Olds Baptist Church, Olds, AB; predeceased by one son, Walter, 1948; three brothers: Emil, Friedrich, and Otto; and four sisters: Gusta, Mina, Lena, and Anna; survived by his wife Emma; three daughters: Elfrieda (Mrs. Leslie Janzen), Morris, MB; Hilde (Mrs. Kenneth Unger), Olds, AB; and Ruth (Mrs. Clifford Potter), Loughheed; one son,

Rudy (Dorothy), Saskatoon, SK; 18 grandchildren; and six great-grandchildren; Rev. Ritchie White, pastor, funeral service.

JOHANN MARKS (89), Theresa, WI; born June 11, 1895, Lubachin, Russia; died Dec. 1, 1984; married Auguste Siewert; immigrated with his wife and family to the U.S. in 1952; charter member, Ridgewood Baptist Church, Brookfield, WI; predeceased by one son; survived by his wife Auguste; one daughter, Irmgard; two sons: Gerhard (Shirley); and Wilfried (Edith); seven grandchildren; and nine great-grandchildren; Rev. Erwin Babbel, pastor, funeral service.

EMIL MARTIN (83), Lodi, CA; born Jan. 22, 1902, to Samuel and Elizabeth Martin, near Fessenden, ND; died May 10, 1985; married Emma Broschat, Nov. 10, 1921; member, First Baptist Church, Lodi, CA; survived by his wife Emma; two daughters: Mavis (Mrs. Levi Goehring), and Loris (Mrs. Elden Enzinger), Lodi, CA; four grandchildren; two great-grandchildren; and one brother, Albert; Reverends George Redington and Aaron Buhler, pastors, funeral service.

JOHN J. NIES (87), Bismarck, ND; born in 1897 to John and Freda (Kurl) Nies in McPherson County, SD; died May 29, 1985; married Johanna Feiock in 1920; member, deacon, Bismarck (ND) Baptist Church; survived by his wife Johanna; one son, Milton, Bismarck; one daughter, Violet (Mrs. Wayne Bloomquist), Minneapolis, MN; three grandchildren; two great-grandchildren; two brothers: Reuben and Albert; and three sisters: Mrs. Katie Goehring, Mrs. Jacob (Margaret) Fischer, and Leah Puhlmann; Rev. M.D. Wolff, pastor, funeral service.

EMMA PLETZ (94), Gladwin, MI; born August 10, 1890, to Mr. and Mrs. Joseph Malzon, Russia; died April 28, 1985; immigrated to the U.S.; married Fred Pletz, Nov. 28, 1911, who predeceased her in 1967; charter member, Colonial Village Baptist Church, Lansing, MI; survived by one daughter, Margie; three sons: Harold, Fred, and David; 14 grandchildren; and 26 great-grandchildren; Rev. Robert Brown, pastor, memorial service.



# Faszer Retires from Area Minister Position

by Marilyn Schneider

The Rev. Isador Faszer, Alberta Area minister, retired from this position on August 31, 1985, completing thirty-six years of ministry with the North American Baptist Conference. He served as area minister for 12 years, first in the Northern Area, which included the Alberta, Saskatchewan and Manitoba Associations (1973-1981), and then in the Alberta Area (1981-1985). He was the first area minister to serve a single association, the Alberta Association.

Isador participated in establishing policies and procedures for the associations during the Conference reorganization following the 1970 Triennial Conference held in Winnipeg. "I am convinced that history will show that the North American Baptist Conference came of age in 1970," states Isador. "We became 21 Associations instead of nine regional conferences in which churches met together basically in Bible conferences for fellowship and to receive a mission offering. Because of the decentralization, the Associations became the workhorses of the Conference, with the area minister taking an active role in starting new churches."

During Isador's term as Alberta Area Minister, the Alberta Association came to first place in the Conference in membership and financial support. Its yearly budget increased from \$25,000 in 1973 to \$330,000. Seventeen new churches were started in 12 years.

Three Alberta Association Church Extension Committees, one each in the Southern, Northern and Central

areas of the province, look for places to start new churches and support these ministries. As area minister, Isador's responsibilities included meeting regularly with the project pastors and helping with the purchase of land.

The Rev. Bruce Merrifield, founding pastor of former church extension church Park Meadows Baptist, Lethbridge, AB, who worked with Isador Faszer on four church extension projects, remembers: "Isador was a visionary who had his feet on the ground. He was the kind of person who could see far ahead yet was always able to take the next step, and step by step, carry through his vision for church extension work."

From his experience of working with Isador in church extension councils and Association meetings, the Rev. Herbert Bachler, pastor, Hilda (AB) Baptist Church, reports: "Isador always reflected very thoroughly on the issues, and then from his background of experiences, gave input that considered everyone's needs, not only those of the church, but also the future of the Association as well. I've always appreciated his devotion to the Lord. He and his wife, Pearl, are very warm, very open, very loving people who really affirm ministers."

"Being an area minister has been a great and stimulating experience during this time of organizational advances," says the Rev. Faszer. "I have really enjoyed the care of churches and the ministry to pastors. I've had so much fulfillment, largely due to the support system in the areas in



which I was privileged to serve. I thank God for what he enabled us to do."

During the General Council Sessions in June 1985, Dr. Willis Potratz, area ministries director, commented on Isador Faszer's ministry: "As I review the ministry of Brother Isador Faszer, I see him as a caring man of God who, in faith, devised ambitious plans. He brought these plans to fruition, despite physical limitations, through motivating vision, clear counsel, and steadfast leadership." A Citation of Appreciation was presented to Isador along with a gift.

Prior to his service as area minister, Isador pastored five N.A.B. Churches: Golden Prairie Baptist Church, Rosenfeld, SK (1949-52); First Baptist Church, Minitonas, MB (1952-57); Bethany Baptist Church, Vancouver, BC (1957-62); Ashley Baptist Church, ND (1962-67); and Valley Stream Baptist Church, NY (1967-72).

The Faszers plan to continue to reside in Calgary, Alberta. □

**"Citation of Appreciation to Rev. Isador Faszer for thirty-six years of ministry with the North American Baptist Conference as pastor, 1949-1972; area minister, 1973-1985. His commitment as husband and father in Christian living and service; his dedication as pastor to the Word of God, spiritual leadership, and sincere concern for people; his leadership as Northern and Alberta area minister characterized by perceptive insights, mature discernment, and wise counsel; his personal strengths; ministerial competence; and devotion to Christ, the kingdom of God, and the North American Baptist Conference are hereby recognized. Presented by the General Council, North American Baptist Conference, June 7, 1985, Oakbrook Terrace, Illinois."**

## what's happening

### THE HILDA BAPTIST CHURCH of HILDA, ALBERTA

Invites all former pastors, members and friends to attend their 75th Anniversary Celebration on Saturday & Sunday October 12 & 13, 1985

Inquiries or greetings contact: Rev. Herb Bachler—(403) 838-3787 or Brian Kirschenman—(403) 838-2155

Hilda Baptist Church Box 40 Hilda, AB, T0J 1R0

The Rev. Richard Hohensee has accepted the call to Immanuel Baptist, Vancouver, BC, effective . . . He has been pastor of Trinity Baptist Church, Kelowna, BC since 1975.

The Rosswood Bible Chapel of Rosswood, BC, was recognized as a sister church and received into the fellowship of the North American Baptist Association of British Columbia Churches at the annual meeting of the British Columbia Association in May.

Many teens have accepted Christ in Rosswood; adults evidence spiritual growth and community awareness calls for the construction of a church building. Logs have been cut, and preparations have been made to begin construction of a log church. Mr. Paul Paquette is pastor of the Rosswood Bible Chapel.

Zion Baptist Church of Terrace, BC, has been involved over the past several years in an extended ministry of outreach into the Nass Camp and Rosswood regions north of Terrace. The Rev. Paul Mohninger is pastor of the Terrace Church.

Mr. Greg Myers is the pastor of the new church extension project begun in North Stockton, CA, on June 1, 1985. It is a project of the Northern California Association with Temple Baptist Church, Lodi, and Quail Lakes Baptist Church, Stockton, CA, the mother churches.

Ronald Carlson, instructor of Evangelism, Discipleship, and Church Growth at the North American Baptist Seminary received the degree of Doctor of Ministry with honors from Bethel Theological Seminary on June 11.

Miss Cindy Adolph resigned as Director of Christian Education and Youth at First Baptist Church, Ellinwood, KS, effective June 30, 1985, where she has served since 1983.

Mr. Terrence Midkiff was ordained by Central Baptist Church, Waco, TX, in May, 1985. He is pastor of this Church.

Dr. and Mrs. Ed Kern returned on July 9, 1985, from their year of sabbatical leave in Japan to Edmonton, AB, where he is a professor at the North American Baptist College/Divinity School. The Kerns served as missionaries in Japan during this past year, conducting church growth seminars as well as continuing education courses for ministers and missionaries.

Mr. Bryan Hochhalter was ordained into the Gospel Ministry by Bismarck Baptist Church, Bismarck, ND, on May 26, 1985. He has joined the church staff of Harbor Trinity Baptist Church, Costa Mesa, CA.

The Rev. Scott Weisser is the new pastor of Immanuel Baptist Church, Brookfield, WI. He formerly served a Baptist church in Viborg, SD.

The Rev. Charles Littman becomes Alberta Area Minister on Nov. 1, 1985. He completes his ministry as North Central Area Minister, a position he has held since 1980, on Aug. 31, 1985. He and his wife, Audrey, plan to move from Bismarck, ND, to Wetaskiwin, or South Edmonton, AB, area.



Dr. Kenneth Fischer, pastor of Temple Baptist Church, Lodi, CA, since 1972, becomes California Area Minister effective Sept. 1, 1985. The Northern and Southern California Associations, which will comprise the California Area, were a part of the Western Area served by the Rev. LeRoy Schauer. The Fischers will continue to reside in Lodi, CA.



Rev. Leroy Schauer has accepted appointment to the Northwest Area effective Sept. 1, 1985. This new area is composed of the Central Pacific and the Pacific Northwest Associations.

The Schauers will continue to live in Vancouver, WA.

The Rev. Henry Schumacher resigned as pastor of Faith Baptist Church, Vernon, BC, effective Aug. 31, 1985, to retire. He has served the



following N.A.B. churches since his ordination in 1947: Fenwood Baptist, SK; Calvary Baptist, Wetaskiwin, AB; Temple Baptist, Medicine Hat, AB; Lakeshore Baptist, St. Catharines, ON; Missionary Baptist, Cleveland, OH; Fellowship Baptist, Camrose, AB; and Faith Baptist, Vernon.

The Rev. Alan Johnson resigned as pastor of Community Baptist Church, Beiseker, AB, effective Aug. 19, 1985. He has served this Church since its founding in 1981.

The Rev. David Wick has accepted the pastorate of Grosse Pointe Woods Baptist Church, Grosse Pointe, MI, effective September 1985. He has served as pastor of Forest Park Baptist Church, Illinois, since 1980.

The name choser for the church extension project in Gaithersburg, Maryland, is Shady Grove Baptist Church. The Rev. Jim Arends is pastor.

Canyon Baptist Church of San Ramon, CA, disbanded effective May 31, 1985.

Mr. Dale Patterson is the pastor of Youth and Christian Education at Central Baptist Church, Edmonton, AB, effective April 1, 1985.

Charles Rowe was ordained May 19 by Calvary Baptist Church, Tacoma, WA. He is Associate Pastor at that church.

The Rev. James Harris accepted the pastorate of Emmanuel Baptist Church in Marion, KS, effective July 14. He has been pastor of Central Valley Baptist Church for nine years.

The Rev. Kirk Johnston resigned as pastor of North Highlands Baptist Church, Dallas, TX, effective July 7 to assume the pastorate of a Bible church in Danville, IA.

Mr. Daniel D. O'Clair was ordained by Mowata Baptist Church, Eunice, LA, in June. He is pastor of this Church.

The Rev. Terry Tareila resigned as pastor of Victor Baptist Church, Victor, IA, effective July 14, 1985. He has accepted a call to an American Baptist Church in Kansas.

Charles Feeney is the new minister of youth at Riviera Baptist Church, Salem, OR.

The Rev. Robert Vogt resigned as pastor of Redeemer Baptist Church, Warren, MI, effective July 31 to accept a non-N.A.B. church.

The Rev. Louis McLouth is the new pastor of First Baptist Church, Jamesburg, NJ, effective June 2, 1985. He formerly served in Alton, NY.



## Enjoy the Conference at Home!

### CASSETTE ORDER FORM 41st Triennial Conference of North American Baptist Churches July 16-21, 1985, Anaheim, California

QUANTITY	SPEAKER	TITLE	DAY/TIME	NO.
<b>CONFERENCE MESSAGES</b>				
_____	Colson	A People of Hope for a World in Despair	TU/730P	1
_____	Baumann	Stand Firm—The Hope We Have	WE/930A	2
_____	Claas	Baptists Working Together	WE/130P	3
_____	George	The Role of New Churches	WE/230P	4
_____	Binder	Hope...A Vision for North America	WE/730P	5
_____	Baumann	Feel Deeply—The Despair We Face	TH/930A	6
_____	Baumann	Grow Up: The Opportunity We Claim	FR/930A	7
_____	Ortlund	Women's Fellowship Luncheon	FR/NOON	8
_____	Schuh	Men's Fellowship Luncheon	FR/NOON	9
_____	DeBrand	Minister's Luncheon	FR/NOON	10
_____	Hill	How My Church is Caring	FR/730P	12
_____	Baumann	Reach Out—The Ministry We Share	SA/930A	13
_____	Effa	Our Unfinished Task	SA/730P	14
_____	Jantz	Mickey Mouse/Living Despair/Biblical Hope	SU/10A	15
<b>WORKSHOP SESSIONS</b>				
_____	Ball	Growing By Discipling	SA/AFT	16
_____	Orr	Conference Growth Strategy	SA/AFT	17
_____	Repke	Colossians 2:7 Series	SA/AFT	18
_____	Grenz	Church Structure	SA/AFT	19
_____	Norman	Ideas That Work in a Small Church	SA/AFT	20
_____	Noland	A Healthy Sunday School	SA/AFT	21
_____	Kjesbo	Pastor's Role in Christian Education	SA/AFT	22
_____	Kern	Women's Outreach	SA/AFT	23
_____	Pasiciel	Role of Women in the Church	SA/AFT	24
_____	Walth	Being a Woman of God	SA/AFT	25
_____	Hiatt	Growing as a Pastor's Wife	SA/AFT	26
_____	Leininger	Building Family Strengths	SA/AFT	27
_____	Johnson	Christian & Political Involvement	SA/AFT	28
_____	Faust	Understanding Depression	SA/AFT	29
_____	Fehr	Abortion	SA/AFT	30
_____	Zimbelman	Pornography and a Free Press	SA/AFT	31
<b>YOUTH SESSIONS</b>				
_____	Moore	Beyond the Magic Kingdom	WE/9A	32
_____	Moore	Youth Meeting	WE/8P	33
_____	Moore	Beyond the Magic Kingdom	TH/9A	34
_____	Moore	Beyond the Magic Kingdom	FR/830A	35
_____	Moore	Beyond the Magic Kingdom	SA/9A	36
_____		Youth Presentation—Evening Session	SA/730P	37
<b>SINGLES SESSIONS</b>				
_____	Swindoll	Don't Wait to Celebrate	WE/930P	38
_____	Swindoll	Lunch With Luci	SA/1130A	39

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## baptist world aid

### Bangladesh Agricultural Assistance Program

Thirty-five percent of the rural population of Bangladesh survives by marginal farming on land for which some of the farmers have no title. It is very rare that crops are really adequate. Insect infestation and natural disasters take their toll.

Sometimes poor farmers in Bangladesh are forced to borrow money at exorbitant interest rates to buy necessary seeds, implements, fertilizers, and other supplies. This has forced many to go further and further

into debt and often results in the loss of livestock. Eventually, many farmers lose their lands to the money lenders and rich landowners.

Aid is requested to give assistance to poor farmers by providing:

- training in improved agricultural methods.
- better varieties of seeds.
- fertilizers.
- insecticides.
- crop inspection and consultations with a view to solving problems and improving crop yields.

Farmers will be given this assistance in the form of interest-free loans for a period of three years. Project funds will continue to be used as a revolving loan fund.

Your contributions to this project will be channeled through the Baptist World Alliance to the local Baptist conventions in Bangladesh who will oversee the distribution of the funds.

Please send your contributions to:  
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Designated for Bangladesh

## capital funds

### Help Train Leaders

Training Christian leaders to serve North American Baptist Conference churches in North America and missionaries to serve overseas is a vital concern for us as a Conference. The reason: To advance the work of the Gospel.

Through your support of the Capital Funds Campaign, you help train leaders. How? Your gift helps liquidate the indebtedness on the library of the North American Baptist College and Divinity School Library in Edmonton, Alberta. It also, along with others'

gifts, makes funds available to concentrate on the schools' ministry of educating leaders. Your support for the North American Baptist Seminary in Sioux Falls, South Dakota, has helped to build an extremely functional addition for its library to be in use this month. Dedication of this addition is scheduled for October 1985.

Thank you for your Capital Funds contributions. Through June 30, 1985, a total of \$275,229 in cash has been received.

Your continued faithfulness in fulfilling your commitments will make

additional ministry throughout the world possible. God bless you for all that you are doing.

### CAPITAL FUNDS REPORT



## congratulations

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

*Brook Park Baptist, Brooklyn Center, MN; Rev. Robert Coombe, pastor; Mrs. Colleen Huber, agent.*

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

*Bloomfield Hills Baptist, Bloomfield Hills, MI; Rev. Norman Vernon, pastor; Mrs. Lois Merseles, agent.*

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*Calvary Baptist, Billings, MT; Rev. Mark Iblings, pastor; Mrs. Manuel Lang, agent.*

*Faith Community Baptist, Lenexa, KS; Rev. Eric Coulon, pastor.*

*First Baptist, Watertown, WI; Rev.*

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*Zion Baptist, Terrace, BC; Rev. Paul Mohninger, pastor; Mrs. Susanne Hugi, agent.*

*Emmanuel Baptist, Valleyview, AB; Rev. Robert Hoffman, pastor; Mrs. Joanne Meyers, agent.*



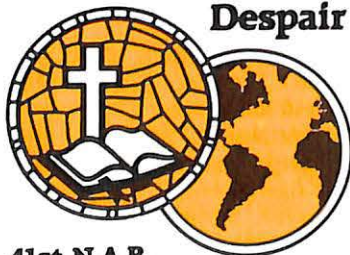
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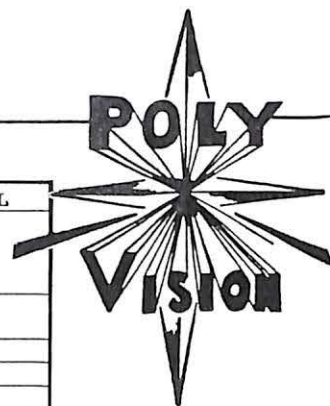
**A People of Hope  
for a World in  
Despair**



**41st N.A.B.  
Triennial Conference  
July 16-21, 1985  
Anaheim, California**

### CONFERENCE VIDEO CASSETTE ORDER FORM AND CASSETTE DESCRIPTION:

- #101 Conference Opening includes> "Session - Tues. July 16  
\* Mass Choir of Southern California  
\* Keynote Message: Mr. Charles Colson  
"A People of Hope for a World in Despair"
- #102 Morning and Evening Sessions> Wednesday, July 17  
\* Joyful Sound Band  
\* Bible Study with Dr. Dan Baumann  
"Stand Firm the Hope We Have," Romans 15:4-6,13  
\* Rev. Eugene Kern  
"Reflections of the Moderator"  
\* Mr. Milton Hildebrandt  
"Building Blocks for the Future"  
\* Mini-Drama - New Day Team  
\* "Jesus Loves the Little Children"  
By the P.O.W.E.R. Company Puppet Team  
\* Message: "Hope: A Vision for North America"  
By Dr. John Binder
- #103 Afternoon and Evening Session> Friday, July 19  
\* Conference Executive Committee Interview  
\* Women's Missionary Fellowship Luncheon  
Speaker: Mrs. Anne Ortlund  
\* Mass Choir of Southern California  
\* Message: "How My Church is Caring"  
By Dr. E. V. Hill
- #104 Evening Session> Saturday, July 20  
\* Youth Presentation  
By Rev. Warren Hoffman  
\* Pageant of Missionaries  
\* Message: "Our Unfinished Task"  
By Rev. Herman Effa



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