

Baptist Herald

NORTH AMERICAN BAPTIST
HERITAGE COMMISSION

April 1986

Called to Worship

Commissioned to Witness

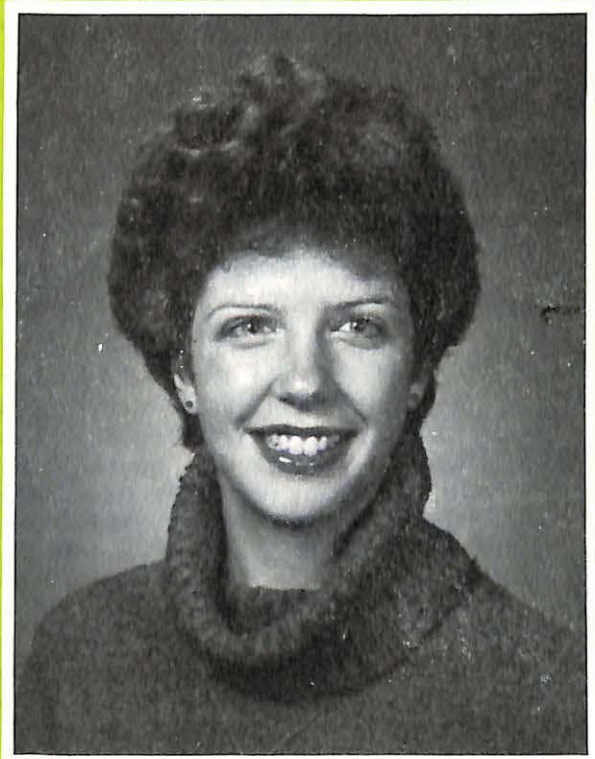
Committed to Give

Commanded to Care



Monica Jandong & Missionary Ruth Strauss—pg. 15

Compelled to Serve



Short-term Missionary, Julie Cowie—pg. 20

As I See It

by Willis Potratz

Dr. Willis Potratz is Area Ministries Director for the North American Baptist Conference.



Jesus' second year of public ministry, spent mostly in Galilee, was a year of public favor. His fame extended throughout the length and breadth of the land.

During the third year, however, public favor ebbed away. Opposition multiplied! The Galileans turned out to be stony ground. Jesus continued to love and labor there for another six months, but the voices of opposition became louder. Finally rejected, he left Galilee forever.

The religious leaders in the community were instrumental in rejecting him, dogging his ministry steps, and demanding his crucifixion. They thought they were obeying and serving God by treating him as they did. They could not see that God was fulfilling his promises in Jesus. It is encouraging to note, however, that when some of these leaders and many people evaluated the events of the crucifixion, the resurrection, the coming of the Holy Spirit, and the witness of believers, they accepted Jesus as Lord and began to serve through him.

Many congregations today are going through experiences similar to those which took place in Galilee during Jesus' third year ministry. There is a confrontive atmosphere; leaders oppose and are

opposed; and families ebb away. This is happening in independent congregations and in all denominational groups. Pastors are being fired in record numbers. Sometimes pastors are at fault. Very often the disharmony which led to the opposition was in the congregation before the pastor was called to the church. The problems continue to exist after the pastor leaves.

On January 28, 1986, the Challenger space shuttle and crew were lost in a tremendous explosion. Nearly all of us were united in sorrow. Immediately, and in the days following this tragedy, many worked sacrificially to determine the cause of the explosion. Future shuttle flights were cancelled; even though it seemed so important to go into space in time to learn more about Halley's Comet. The important thing was to evaluate all the available data to prevent future tragedies.

Honest evaluation should be given a high priority when a congregation experiences disharmony and disruption. The pastor has a primary responsibility in modeling openness and leading in evaluation. This is not easy. It may require sacrifice and the assistance of the Area Minister. Too often, the pastor who leaves in an explosion

goes to another congregation and experiences similar problems. Rather than sacrificially piecing together all the data and getting at root causes, we choose to see the entire situation through sin-blinded eyes.

Congregations, too, which avoid a soul-searching, honest evaluation, tend to repeat their heartaches and frustrations. They try again with a new leader but often continue the pattern of explosions, losing a whole generation of youth and young families who long for united, loving congregational relationships. Note too, that it is not unusual to see the same congregational leader at the center of one explosion after another. But, rarely do we see them lead in a humble, open, complete evaluation seeking to determine the cause of the tragedies.

Our Area Ministers have been selected and trained to assist pastors and congregations in building united, fruitful ministries. Your Area Minister is prepared to serve as a caring, objective resource person to help you work through conflicts and difficulties. Let him help you in gathering the tangled data and determining the way to resolve the problems and carry out your mission. □

Articles

- 4 **Crazy Giving**
Tom Johnson
- 5 **I Sit Here as Hope**
Donna McFall
- 9 **Together . . . Reaching Rochester High School Campuses for Christ**
Jim Walton
- 10 **A Post-Conference Look at Ordination**
Perry Friesen
- 12 **Responding to Biblical Imperatives**
Harvey R. Wilkie
- 13 **We Affirm Religious Liberty**
Stanley Grenz
- 15 **One Woman's Struggle and Victory**
Ruth Strauss
- 18 **Witness through a Mutton Feast**
Earl and Lois Ahrens



11



15



19

Departments

- | | |
|--|--|
| 2 From the Area Ministries Director
<i>As I See It</i>
<i>Willis Potratz</i> | 24 Biblical Imperatives in Action |
| 20 New Day
<i>Smoke and Fire</i>
<i>Murray Decker</i> | 28 In Memoriam |
| 20 Cowie Appointed Third Short-Term Missionary in '86 | 29 What's Happening |
| 21 Mission News | 30 Who Should Administer Your Estate? |
| 22 Women of Hope
<i>Women in Ministry,</i>
<i>Lois R. McLatchie</i>
<i>Women of Hope Reaching Out,</i>
<i>Sara Pasiciel</i> | 31 Congratulations |
| | 31 Capital Funds Help Start Vietnamese Ministry |

Barbara J. Binder, editor
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"Women of Hope"

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"Crazy" Giving

by Tom Johnson

I don't remember when I became excited, enthusiastic even, about giving money. It happened about fifteen years ago, I think. It was a challenge at first. Our expenses were pretty tight. We had one child already and would soon have two more.

There were many reasons to hold back our giving, but we decided not to. Maybe we did it to challenge the church we were serving, to lead the way in giving. Maybe we had finally looked at whether we were really tithing, even after taxes, and found that we weren't. I can't recall all the circumstances, but we decided to give money to the church, to needy people and to causes we believed in, more money than we had ever given before.

So, we made a plan. We figured that we wouldn't really give much more without one, being naturally selfish. We discovered what percentage of our after-taxes, spendable income we were presently giving and "upped it" one or two percent a year until we reached the goal we had set. We determined how much of that amount would go to our local church, to the larger work of the denomination, to other missions, to the schools which had educated us, to causes we cared about (like world hunger and relief), and to individuals whom we knew had special needs.

Then, every month we took the paycheck and gave the money off the top, first, before our other expenses. We trusted that God would provide for our needs out of what was left. As it turned out, we always had enough to get through the month. It's true that we never put into savings the minimum which the experts say a family should, but we never lacked

the necessities and often, as now, we had a lot more stuff than we really needed. We prove it every year with a big garage sale!

Besides the planned giving, and that accounts for 90 percent of it, it is fun just to give on the spur of the mo-

When I read missionaries' reports, I say, "Yes, that's what I am doing. Isn't it great?" That work for Christ would not be going on apart from my gifts and the gifts of others.

ment, spontaneously, even more than you feel your spouse will appreciate! Maybe that is why we only have one checkbook, and I am not the one who usually carries it!

It is exciting to help make a difference in spreading the Gospel, feeding the hungry, or meeting an emergency need. Sometimes the thought occurs, "Who needs this bill in my wallet more, me or them? They do, and besides God will give us what we need."

Another reason why I like giving money is that I can be vicariously involved in so many worthwhile projects. Through my dollars, I am in Cameroon training leaders to spread the Good News of Jesus to their people. I am in Japan helping Alan and Judy Steier learn Japanese to win people for Christ. I am in Brazil doing grass-roots evangelism. I am building churches in Florida and British Columbia.

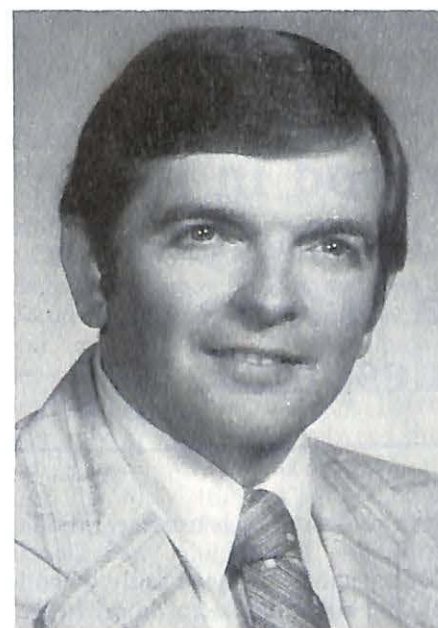
What great fun! I love to travel and see God's kingdom blooming, growing, and bearing fruit. Through giving money, that is what is happening. When I read missionaries' reports, I say, "Yes, that's what I am doing. Isn't it great?" You see, it's quite true. That work for Christ would not be going on apart from my gifts and the gifts of others.

So in a real sense, if you are a giver, YOU ARE THERE, winning the lost, feeding the hungry, and advancing the reign of Christ in the world. I do not know anything that is as personally rewarding. By giving, I am directly involved in wonderful, life-changing projects led by dedicated Christian people in whom I have great confidence.

By the way, that is one of the reasons I do not give money, even spontaneously, to television evangelists: They are not accountable to me in any way, as our missionaries are. It seems to me that most television preachers spend their money on themselves, and this results in the building up of their own dynasties rather than Christ's kingdom. I feel that most of the money goes to meet the high costs of television, to pay staff salaries, and to cover the costs of their monumental building programs.

So far we have been looking at giving from the perspective of experience. Our reasons for giving as Christians, however, are motivated by more than that. We give because it is a part of God's plan for our lives. Giving is one expression of our testimony that Jesus Christ is our Lord. We are not our own "lords." Christ, our Savior and coming King, rules over us. We witness to that by freely, joyfully giving the money that comes through our hands for his pur-

There are exciting discoveries ahead for those of you who will become God's "crazy" givers.



I once told an adult Sunday school class that I did not think they were ready to study the Gospel of Luke. It was too radical for them. The implications for change of their life-style would be too much.

poses, trusting his provision for our needs.

I suppose this gets back to that old word "stewardship." I really don't now of a better one. We are the managers, the trustees, of the

resources which God puts into our hands to care for and use for his kingdom. Of course, this includes far more than money: each day's 24 hours, our minds and their development, our bodies and their wellness, our inborn aptitudes and our learned skills. All belong to God and, as we are filled with his Spirit, can be powerfully used for God's purposes. What a meaningful and exciting way to live! Being a Christian, our lives ultimately count for something!

God does want us to make wise use of the funds he makes available to us, but I am sure that our family only needs about 75 percent of them to live on, even less than that when you consider that both Michele and I are working. Yes, there are always good things to spend ALL of it on for ourselves and our children: better education, the latest gadgets, including VCRs, the computer I am typing this article on, travel, and recreation. You can think of many other things.

But what about the kingdom? Is Jesus Christ's purpose in the world today to make my life more comfortable? I cannot believe that God wants most of us to keep 90-95 percent of our money so that we get more enjoyment out of life, when people need to be fed, clothed, housed, healed, and to hear the Gospel of God's love.

There are so many Scripture passages, especially in Jesus' teaching, that speak directly about wealth and property. I once told an adult Sunday school class that I did not think they were ready to study the Gospel of Luke. It was too radical for them. The implications for change of their life-style would be too much. I did not think they could handle that level of discipleship—where, if they were to take what Jesus was saying about

I cannot believe that God wants most of us to keep 90-95 percent of our money so that we get more enjoyment out of life, when people need to be fed, clothed, housed, healed, and to hear the Gospel of God's love.

money and possessions seriously, they would have to do something.

But Jesus knew something about money and material things that many of us urgently need to discover. There is great joy in just giving it away. Such actions not only advance God's rule and reign in the world but also advance it in us, as we become less and less attached to this world and more and more attached to him. There are exciting spiritual discoveries ahead for those of you who will become God's crazy givers.

Maybe our model should be that poor widow in Mark 12:41-44. She gave to God her last two coins, "All she had to live on," the NIV says. I suspect that she had learned something about God over the years. You just cannot outgive him. Jim Elliot, the missionary to Ecuador, I think was right when he said, "He is no fool who gives what he cannot keep to gain what he cannot lose." □

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I Sit Here as Hope

by Donna McFall

"Hi, Mary, my name is Donna . . . I'm the one you called this morning. May I come in for a minute?"

The young woman who stood in the doorway was a picture of despair. I could see by her appearance that she had lost all interest in the normal things of life. Mary had a chemical dependence which had taken over and was destroying her life. Attention to food, clothing, and cleanliness was gone because of the screaming need her system and emotions had for amphetamine. She looked empty.

"Oh, Lord, what can I do for her? She is sick and so far gone. I know You want me to be involved because somehow she found my telephone number and reached out to me. It must have taken a lot of courage for her to call. Well, I guess I know what You want me to do . . . just like the other people and the other times . . . You want me to share my life and Your love."

Mary slowly opened the door and stepped aside to let me in. Usually there would be some sort of awkwardness or preliminary small talk between two strangers, but not that day . . . our eyes met and so did our souls. The difference in our age did not seem to matter at all.

There was no pretense in either of us as we sat down on her couch, and I took both of her hands in mine.

"I want you to know that I am not a trained drug abuse counselor so I don't know the right things to say or have professional suggestions, but I do sit here as hope for you. I, too, was addicted to drugs, and now I am free. I have felt the pain and been in the long black tunnel of anguish, but I also know how it feels to emerge back into the sunlight at the other end. It

can happen!"

"Oh, Father, look at her eyes, I see myself . . . the guilt . . . the torment . . . the unanswered questions. I'll never forget those years of agony and Your faithfulness to me. You never gave up on me."

That day Mary and I began a pilgrimage. For several weeks, we merely visited when I went to her home each Tuesday and Friday. She told me about her life, the injury that introduced her to codeine, the addiction to other prescription drugs and finally her dependence on street drugs. It led to a break in a faltering first marriage and was threatening her present one.

Her hands shook, and she couldn't stop talking, "I feel so weak and helpless. I am out of control."

I nodded my head because I remembered.

"Father, my days, too, were long and muted. My family lived real lives around me, and I just existed. The drugs were turning me into a phantom, an illusion of a person, but even when I couldn't read the Bible, long-ago memorized verses and chapters filled my consciousness."

It didn't take long to develop a trusting relationship which allowed us to be open and honest. I recounted my story to her. I had started getting headaches when I was twenty-three years old and managed them for a few years with aspirin and a dark room, but the pain kept growing in severity and regularity until I was a semi-invalid.

My family decided that they would follow any lead or recommendation that held out hope. We traveled all over the state of California, and many doctors felt they were on the

"The young woman who stood in the doorway was a picture of despair."

right track until their treatment didn't work.

Mary shook her head sadly when I told her about the doctor in my home town who told me he would help me with the pain while he found the answer. I was introduced to sleeping pills, pain pills, anti-depressant pills, Valium, and finally the one thing that made life bearable for me, Demeral. We cried together as I shared deep things with her that I had never been able to verbalize before.

"Lord, thank You for keeping hurt memories so vivid . . . not to drive me to despair, but to keep me from stamping anyone with a 'no worth' sign because of a weakness in their lives. I, too, was weak, but You keep telling me in Your Word that Your strength is made perfect in my weakness (2 Corinthians 12:9), and I choose to believe it."

From the first visit, I felt free to pray before leaving to commit her and her handsome, new husband, Jack, to the Lord. I hadn't seen much

of him, but I knew that he had been an alcoholic at eighteen and a drug addict at twenty-two.

Many times I could hear him pacing the bedroom floor as Mary and I looked into the Bible together. He seemed to know that it meant a lot to Mary to have the time with me so he remained out of the picture.

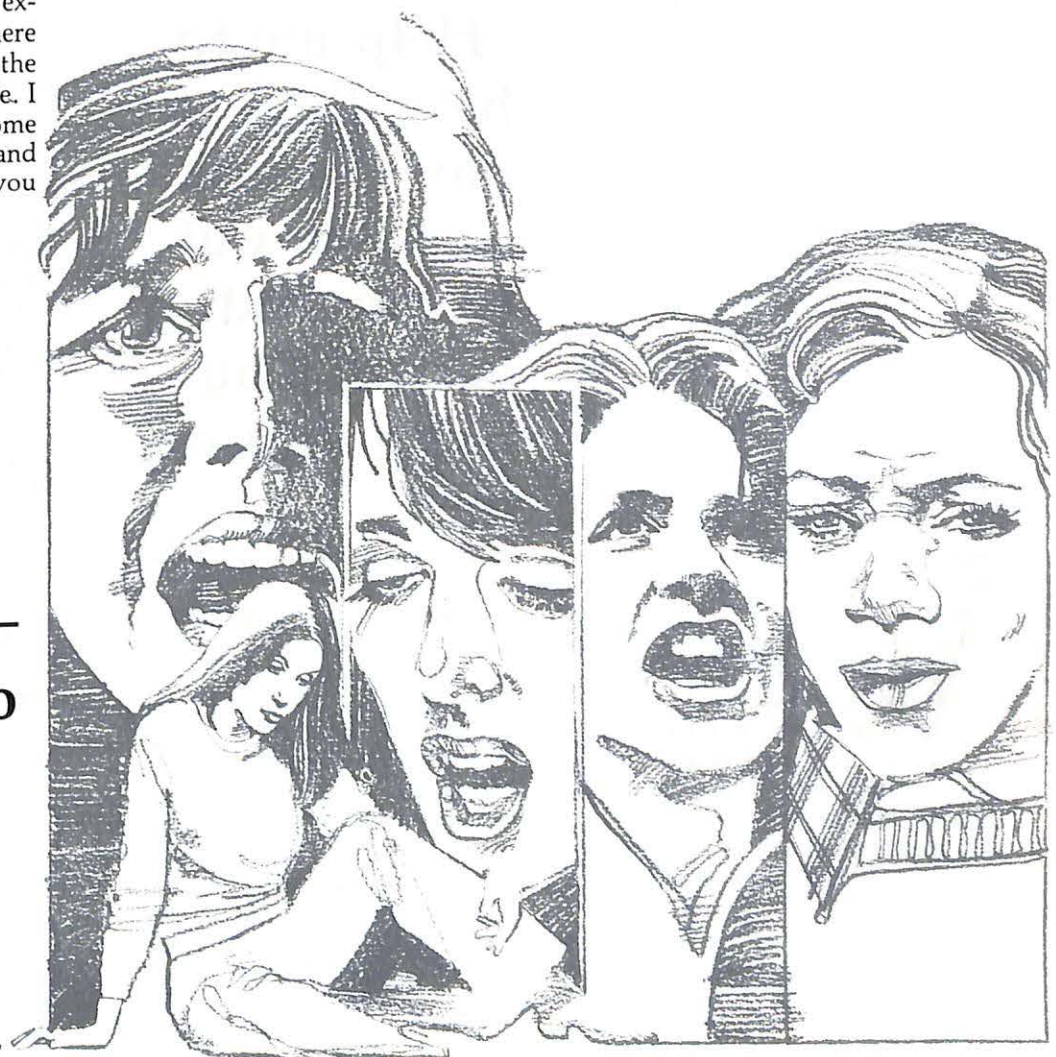
One day, I told her about Jesus and his love . . . that I was convinced I would either still be in that state of blur or dead without his touch. Because he is a faithful God, I experienced his grace and mercy. There was only one difference between the two of us . . . Christ was in my life. I took her to Matthew 11:28, "Come unto Me all who are weary and heavy-laden, and I will give you rest."

"Lord, You know I was a Christian when all this started in my life. I taught Sunday school and women's Bible studies. Remember how it grieved me when I had to give up my service for You? I could no longer 'do' anything for You, only 'be' and trust You to see me through. How I prayed . . . but for so long there was no relief."

"She began to see Jesus as a loving God and not an angry deity."

As Mary and I continued meeting, she began to see that Jesus was a loving God and not the angry deity she had thought him to be. The day finally came . . . as we sat holding hands . . . that she prayed to receive him as her own personal Savior. We wept and laughed. On the same day, we started a Bible study and her withdrawal process. Even though she knew it would take time, she hoped there would be a short-cut now that she was a Christian.

"Father, the days following the surgery are still clear in my mind. The night I returned from the hospital when my husband helped me break the syringes and flush the pills, one bottle after another, until the cardboard box was empty . . . oh, how I remember! The pain in my head was gone, but the severe cramps in my stomach and legs . . . the sleepless nights . . . the craving



... they were there. The first months were the hardest . . . nights huddled in the bathroom with a washcloth in my mouth so I wouldn't cry out. It was a journey I had to take by myself . . . family, friends or pastor could not soothe the tortured needs of my body and soul. But You were there every step of the way.

"You gave me the stamina and power I had to have to get through it. You opened up new truths in Your Word to me and spoke peace to my heart. I remember with joy the sleepless nights . . . I pretended I was in a classroomful of small children and taught them stories right through the Bible . . . from Adam to Paul and Peter. You gave me the idea to take a walk through the church in my mind . . . look into each room and pray for the teacher and the children that I knew and loved. Oh, how I thank You for the good memories and Your attention to my needs."

One day when Mary and I were studying together, Jack came into the kitchen. His eyes were wild and frantic as he stomped back and forth across the floor. My heart melted . . . that fine young man, chained and inflamed by drugs, would soon be brain-damaged or in jail. I looked up at his pained face, "Oh, Lord, help him!"

I drew him into a chair beside me and put my hand on his shoulder, "Jack, can I pray for you?"

"Please do, Donna, please do!" I asked the Lord to release his tense muscles, to calm his frenzy, and help him get to sleep.

The Lord answered that prayer, and soon Jack, too, became a Christian.

After nine months, I wish I could say that wonderful young couple

have become normal, drug-free Christians. Someday I believe I will be able to write that glowing story of God's grace, but not yet.

They have been off amphetamine for several months but have abused the drugs given to them in a county drug program. They have both experienced seizures and drawn away from me only to reappear on my front porch with hugs and tears. They still have no concept of money or obligations to pay bills and carry out promises. Their speech and thought processes are soggy at times, and they tell me what they know I want to hear. However, there have been changes and growth. God is at work in their lives and what he has begun he will complete . . . I'm confident of that fact.

"Help me to be willing to pay the price to reach out to the next person You bring into my life."

"Lord, right now I don't know where they are. Their telephone has been disconnected, and they are not living at their apartment; even though the furniture is still there. You have their position pin-pointed on Your map, and that is enough for me. There are wonderful things in Your heart for their future. Please bring them back to me or to other Christians who will be Your people for the next important part of their journey."

"Help me to be willing to pay the price to reach out to the next person You bring into my life. Even if I don't see the results I would choose. I can continue to hold out hope to others because You are my hope. I love You." □

Donna McFall is a housewife, freelance writer and part-time secretary. She is completing her Bachelor of Science degree on Organizational Behavior from the University of San Francisco. She is a member of Quail Lakes Baptist Church, Stockton, CA, and served six years on the Executive Committee of the Women's Missionary Fellowship, North American Baptist Conference.

From the Author

I believe one of the main enemies of mankind today is lack of hope. I find hope missing in the lives of Christians as well as the rest of the masses. The magnitude of this problem hit me after visiting a friend with an eating disorder who had put herself in a crisis center. She has been a vibrant Christian for ten years . . . but now . . . no hope. I shared my story with her husband and explained that Mac and I came out the other side of our hard battle with a strong and wonderful marriage. As tears filled his eyes, I detected a small glimmer of hope begin to take root.

I've written this article because I believe we need to hold high the strength and power of our God to see us through the failures and the pain in our lives and bring us back to wholeness and usefulness in His Kingdom. It was no accident that the emphasis for the Triennial Conference focused on this facet of our God. We, of all people, must be heralds of hope in this despairing world. —Donna McFall

Compelled to Serve

Together . . . Reaching Rochester High School Campuses for Christ!

by Jim Walton

If you ever dare to dream, consider what was done by Latta Road Baptist Church in conjunction with a coalition of other Rochester churches: 1,400 teenagers cheering and clapping at the mention of the name "Jesus," TV cameras slicing through the crowd to capture the action for the 11:00 news, and an invitation bringing 400-500 youths, boldly surging to the front to make Jesus number 1 in their lives.

The dream was born at one of the monthly meetings of the Rochester Youth Worker Roundtable, a coalition of church youth leaders and parachurch representatives. Each meeting is focused around a different topic of conversation; such as, apathy, vision, and summer camping. It was at our meetings on outreach and evangelism where the idea was conceived to get all the churches of Rochester together for a gigantic fall kick-off.

Branded as "Allies '85," the event began to coagulate around the purposes of (1) uniting Christian young people and youth ministries, (2) providing them with a forceful challenge for reaching their schools for Christ at the onset of the year, (3) offering an atmosphere conducive to fellowship and strategizing among youth for Christian evangelism, and (4) developing an effective and supportive network of Christian youth and youth workers.

Publicity for the event, in addition to poster and leaflet distribution and radio spots, came primarily from a sudden decision by the school board to rescind permission to use the local high school for the "Allies" meeting. For days leading up to the event,

"Allies" was a front page story as the "separation of church and state" debate raged. "Satan was trying to undo us," said one of the organizers, "but God was just getting the word around the city."

Over the course of the next six months the following "battle plan" developed:

6:40-7:00 Preshow of twenty minutes of WORD videos and ten minutes of "Hot-Rapper" Michael Peace.

7:00-7:30 Skits, introductions of participating churches, crowd breakers, singing the "Allies" theme song, and warming up the crowd for the concert that was to follow.

7:30-9:00 Concert by the Joe English Band

9:00-9:30 Speaker Rick Olson, director of youth ministries, North Central Bible College, Minneapolis, MN.

9:30-10:00 School Strategy Groups, to provide a platform from which to inform students of outreach opportunities in the area and in their schools. Then we broke them down into groups representing their respective schools to give an opportunity to brainstorm other ways they could work together to reach their campuses for Christ.

God answered every prayer we prayed, and then some. Dozens of counsellors sifted through the crowd to locate what turned out to be 52 who had made a first-time decision for Christ that night. They were ushered off for personal counselling.

The rest of the students were divided up, not by churches, but by high schools. In these small groups led by adult facilitators, the students brainstormed strategies for reaching their high schools for Christ, and then



Jim Walton is Assistant Pastor at Latta Road Baptist Church, Rochester, NY.

prayed together for their schools.

"I have seen this idea used in other cities around the country," said Rick Olson after the event, "but I have never seen it done like this. Christian youth are not just spectators but aggressive participants in God's plan for reaching this city." □

One Youth's Reaction to "Allies"

Jim Walton recently talked with Jason Wallace, a 12-year-old from Latta Road Baptist Church who accepted Christ at "Allies".

Jim: What influenced you to make a decision that night?

Jason: When the speaker told the story of how he accepted Christ, I saw how much it changed his life.

Jim: What difference has your decision made in your life?

Jason: It made me feel better about what was going to happen when I got older. I didn't want to be without Christ. I feel better about myself.

Jim: Do you find that the Church youth group helps your growing in Christ?

Jason: Yes, it helps. □

A Post-Conference Look at Ordination

by Perry Friesen

I recently heard a female Christian singer vent her frustration about scholarly theologians who are always trying to make simple biblical truths more confusing. Though she wasn't eloquent, I think her point was well taken. Often the theologians who are called upon to make God's Word clear, and have the best education to do so, simply muddy the clarity of truth by using their post-graduate vocabulary. The Apostle Paul once worried about false teachers in the Corinthian church, whose eloquence he thought might lead the Corinthians "astray from the simplicity and purity of devotion to Christ" (2 Corinthians 11:3).

However, I wonder if there is not an equal danger present among popular theologians, those who try to make complex biblical truths too simple? Sometimes dogmatic Bible teachers take an isolated biblical passage, and then argue, "since God says it so clearly in his Word, the issue is settled." The potential problem with such an approach is they may not have consulted the full counsel of God's Word.

Recently at our triennial conference, we, as North American Baptists, participated in an open forum discussing a very difficult and complex issue—ordination. One part of the discussion I found very disturbing: Some made the suggestion that only "liberals" would even think about discussing both sides of the issue of ordination of women and divorced persons. This created an atmosphere of anxiety to speak openly, instead of allowing freedom of expression. In defense of a "conservative" position against the ordination of women, the "principle of perspicuity of Scripture" was ex-

Perry Friesen is a senior student at North American Baptist Seminary, Sioux Falls, SD. He is from Temple Baptist Church, Medicine Hat, Alberta.



alted as of primary importance, the principle that teaches one should not attempt to make simple truths of Scripture unclear. Thankfully, Dr. E.V. Hill talked that very night about the inappropriate usage of labels like "liberal" and "conservative."

I wonder how many evangelical traditions which support women in ministry would have felt about being labeled "liberal"? I think it is unfortunate that during the discussion, the assumption was flippantly made by many that the ordination of women is one of those "simple" issues, and that the Word of God is so clearly against it.

One of the great values of the study paper brought to the conference was the recognition made by the task force that the ordination of women and divorced persons is *not* one of those "simple" biblical issues. It is complex. In essence, the committee recognized another important hermeneutical principle, the principle of diversity in Scripture, or as textbooks would describe it, the concept of intra-canonical dialogue. This principle affirms that Scripture teaches complimentary opposites on certain issues, and recognizes alternate points of view within the canon of Scripture.

Sometimes to understand the whole of a certain truth, one needs opposite perspectives. Capturing

God's truth is like trying to take a picture of what you really see from a mountaintop with a wide angle lens camera. First, you need to take one picture looking north and then take a picture looking south to get the whole perspective of what the view is like from the top of that mountain. Similarly, isolated Scripture texts often view a situation from opposite perspectives, and need to be held together in dialectical tension if we are to understand the fullness of God's truth.

An example is the seemingly contradictory teachings of Matthew 12:30 and Mark 9:40. Matthew 12:30 says, "he who is not with Me is against Me," while Mark 9:40 says, "he who is not against us is for us." Such a verbal contradiction reveals the need to look at context when interpreting the Bible. These passages also reflect a typical characteristic of prophetic speaking. Depending on the contemporary need of the people of God, the prophet would speak either a confrontative, or an encouraging word from God.

Without an understanding of the context in which the Word was brought to the people, an outside observer might come to the conclusion that God can't make up his mind. But to the one who has studied God's character and is open to God's Word, both the confrontation and the

Sometimes dogmatic Bible teachers take an isolated biblical passage, and then argue, "since God says it so clearly in his Word, the issue is settled." The potential problem with such an approach is they may not have consulted the full counsel of God's Word.

encouragement can be received and acted upon as from one consistent God.

There are a number of theological and ethical issues on which the Bible speaks with some ambivalence. One could easily list biblical evidence both for and against human determinism, the eternal security of the believer, or capital punishment. Willard M. Swartley has written a book which attempts to look at both sides of the biblical evidence for current issues of *Slavery, Sabbath, War and Women* (1984: Herald Press). The book is certainly provocative reading in an era of debates on apartheid, seventh day laws, nuclear arms limitations, and the women's rights movement. Interestingly enough, Swartley helps readers see how convinced biblical preachers were one of the reasons for slavery holding on so long in the South.

A good case against slavery can be made from the Bible, but so can a good case be made defending the practice of slavery. Realizing this should warn us against making up our mind on the complex issue of or-

ordination before we have studied the evidence for ourselves and heard the "other side" of Scripture as well.



Again, I think the N.A.B. Ordination Study paper is valuable because it has recognized, and represented well, both sides of the issue of women's and divorced persons' ordination. Godly, biblical-minded scholars are on both sides, and to say the issue is settled is to insult the intelligence of a large number of brothers and sisters.

One of the reasons why so many nineteenth century preachers were

convinced that slavery was right was because they were interpreting the Bible through a traditional lens. They were looking for the biblical argument to support what they were already doing, instead of trying to discern the new directions that were clearly in the spirit of Christ. The possibility that we, too, may be asked to change is always a danger in open-minded biblical interpretation.

I hope North American Baptists will allow the history of interpretation to shed light on the difficulties of the ordination issue. We will need to consider prayerfully the tension that exists between the pastoral concern of Paul in 1 Timothy 2:12, "But I do not

allow a woman to teach or exercise authority over a man, but to remain quiet," and the theological concern of Paul in Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." May God give us grace to discern what is cultural and what transcends culture, and the charity and courage to apply our beliefs within our Conference. □

Responding to Biblical Imperatives

by Harvey R. Wilkie

During the 41st Triennial Conference in July 1985, the delegates adopted the "Biblical Imperatives and Primary Goals of the North American Baptist Conference and Churches, 1986-1991." Reprints of these have been made available to our churches for their use in establishing their own priorities and objectives. Baptist Herald has asked the pastors who ordered copies of these how they have been using them in their churches and how the churches are responding to these Biblical Imperatives.

The first pastor to respond is the Rev. Harvey Wilkie, pastor of McKernan Baptist Church, Edmonton, Alberta. The following is his response.

We have used the copies of "Biblical Imperatives and Primary Goals of the North American Baptist Conference and Churches, 1986-1991" in several ways at McKernan Baptist Church.

First, I distributed copies of this brochure to each church leader. A number of people had already received it in the *Baptist Herald* July/August 1985 issue, and others had heard about these "Imperatives and Goals" at the Triennial Conference in Anaheim in July.

At the beginning of 1985, we had a tremendous turnover in the lay leadership of our congregation. Many of our leaders had already served the maximum number of consecutive terms allowed by our Church Constitution; consequently, there were quite a number of new church leaders on our various boards and ministries.

While I was initially somewhat concerned about his turnover, I can now say that it has been a very good year. With the average age of our newly-elected leaders being about 30, I found that they brought new ideas, new visions, and new ways of looking at our Church and its ministry.

We have had several meetings this year in which we have discussed the purposes and ministries of our congregation to a greater degree than ever before in my ministry here. Throughout the year, we have been refining what the particular ministry of McKernan Baptist Church ought to be.

That refinement began with our Church staff establishing a four-word motto that we placed on our new Church stationery: Worship—Nuture—Outreach—Fellowship.

Then at various times, our Church leadership evaluated the ministry and program of our Church through these four objectives. Since then we have once again expanded and delineated what we mean by each of these words.

At our Annual Church Business Meeting in November, we also made our congregation-at-large aware of the goals that we had been considering for the next decade and asked them to prioritize them as well. Early in 1986, we will respond to our Church's evaluations of what we are doing and what we should do. Then we will continue to streamline on paper and in practice those priorities that we believe are essential for our congregation.

Our Church's four primary goals, Worship, Nuture, Outreach, and Fellowship, are similar to the "Biblical Imperatives and Primary Goals" of our Conference. In the days to come, we will consider the brochures we have provided for study purposes and see if there is anything missing from the individual goals at which our congregation has arrived. We will implement our conclusions in the days to come as the Lord gives us wisdom and time to do so.

I am also using the "Biblical Imperatives and Primary Goals" brochures in my Pastor's Class when I come to the portions of the lessons in which I deal with our North American Baptist Conference affiliation. This is one of the handouts I give them so they may better understand who it is that we are a part of and what it is we are trying to accomplish together. □

We Affirm Religious Liberty

Statement of Beliefs Session 8

by Stanley Grenz

One major contribution which Baptists have made to contemporary society is an unyielding emphasis on religious liberty. Many of the leaders in the early struggle for religious liberty both in England and in North America were Baptists—Thomas Helwys, Roger Williams, Isaac Backus and John Leland, to name only a few. These people and others like them were willing to sacrifice personal gain in order to struggle against tyranny in the form of ecclesiastical and civil oppression of dissenters.

The roots of the call for religious liberty lie with the Reformation. From the fifth century to the sixteenth, a close tie existed throughout Europe between the Church and civil government. It was nearly universally accepted that all citizens of any land ought to be members of the established church. The Reformation, however, called into question much of the religious outlook that underlay this union of church and state. Yet, reformers such as Luther and Calvin retained the territorial system, in which each prince exercised the right to determine which church would receive official status in that province. Even the English Puritans envisioned a Christian state with the civil magistrate acting as the defender of the true faith.

Their first hand experience of persecution as religious dissenters and their understanding of Scripture caused the early Baptists to challenge the prevailing view. In this struggle, they advocated a new system, a proposal which was quite radical in the seventeenth century—religious liberty and separation of church and state.

Right to Determine Our Own Religious Convictions—or to Have None

Genuine religious liberty includes at least two aspects. On the one hand, it entails the right of each individual

to determine personal religious convictions, or even to be without religious convictions, apart from either coercion or hindrance from civil government. On the other hand, it includes the right to practice and to seek to propagate one's religious convictions within the protection of the law. Of course, legal protection ceases when one's actions cause ac-

Liberty of Conscience

Religious liberty is closely related to liberty of conscience. The fact that all are personally accountable to God for their own actions requires that all persons be free to act in accordance with the dictates of personal conscience. Paul admits that the conscience can be wrong or in need of education. Nevertheless, he stresses

We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God (Genesis 1:27; John 8:32; 2 Corinthians 3:17; Romans 8:21; Acts 5:29). Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other (Matthew 22:21). Christians should pray for civil leaders, and obey and support government in matters not contrary to Scripture (1 Timothy 2:1-4; Romans 13:1-7; 1 Peter 2:13-16). The state should guarantee religious liberty to all persons and groups regardless of their religious preferences, consistent with the common good.

tual injury to another.

This concept of religious liberty arises out of the Baptist understanding of the Christian faith. Although the corporate aspect of human responsibility is not to be denied, the Bible repeatedly places stress on the individual as standing directly before God. After the Fall, for example, Adam and Eve are individually called to account for each one's involvement in that tragic event (Genesis 3:11-19; see also Ezekiel 18). Likewise, in the New Testament, the Gospel is directed to individuals, and an individual response is required. Faith begins with the individual heart and heartfelt inner convictions (Romans 10:12-15).

This being the case, true religion cannot be produced by any form of external coercion. Faith comes only by hearing the Gospel (Romans 10:17). Therefore, all persons must be granted religious liberty, so that the gospel may be free to do its work of convincing individual hearts.

the importance of acting in accordance with conscience in all situations (i.e., 1 Corinthians 8:9-13).

Separation of Church and State—Limitations on Government

The type of political order in which religious liberty is practiced is known as separation of church and state. In this system, restrictions are placed on both spheres. Civil government is restricted in three ways.

First, it cannot use force or compulsion in matters of the religious beliefs of its citizens. In fact, it is not the duty of civil government to give direction in matters of religious convictions whatsoever. Rather it must approach religion with a "benign neutrality," creating a climate in which the "give and take" of religious discussions can occur. The various religious groups and even the irreligious must be free to present their claims in the marketplace of ideas. And the hearers must be free to weigh

the claims and to decide for themselves without civil coercion.

Secondly, government is not allowed to meddle in internal church affairs or to determine the nature of the message and task of the church. The civil sphere has neither the mandate nor the capabilities to make valid judgments in such matters. The affairs of the church must be placed under the judgment of the Lord of the church and discerned by the people of God. The message and task of the church is a spiritual matter and can be determined only by means of spiritual resources. For this reason, it is always dangerous for the government to attempt to define the parameters of bona fide religious activity.

Thirdly, no religious prerequisite for holding public office or voting may be devised. Although such tests were widespread during the colonial era, this issue is not widely contested in contemporary North American society. However, the trend among some Christians to vote only for "born again" candidates does raise this question again. While a candidate's faith commitment is not an insignificant consideration, non-Christian candidates ought never to be simply discounted by Christian voters.

Separation of Church and State—Limitations on Religious Groups

Separation of church and state also places certain limitations on religious groups. They ought not to meddle directly in governmental affairs. No attempt ought to be made to utilize the civil power in order to dictate to the wider society as a whole any policy which is purely sectarian. Of course, this does not mean that religion is to be eliminated from national life nor that the church must not speak to matters of civil concern. Religious groups, on the contrary, must always seek to function in a prophetic manner, offering counsel concerning the moral issues which confront humanity. What is disallowed is any attempt to harness the power of government in order to advance the goals of one or several religious groups at the expense of other bodies

or of those in society who express no religious preference.

Nature of the Church

Separation of church and state follows quite naturally from the Baptist emphasis on religious liberty and from the Baptist understanding of the nature of the church. Faith is the response of the individual to the Gospel message. The church, in turn, is the society of the redeemed, the covenant community entered by voluntary commitment. This being the case, the church can never be simply equated with any nation. Its membership cannot automatically be equated with any political boundary. Therefore, no government has the right to coerce its citizens to become part of any ecclesiastical body.

Likewise, no religious group ought to look to the civil government to champion its cause. Rather, the mission of the church is best served when it is left free to fulfill its task of Gospel proclamation by utilizing the resources which God supplies. Government sponsorship of any religion curtails the freedom of the Gospel to foster a true, heart felt response of inner conviction in the lives of its hearers. To this end, church and state must remain separate.

Religious people fulfill an important role in society. Jesus commands his followers to be salt and light in an evil world (Matthew 5:13-16). Christians are enjoined by Paul and Peter to pray for civil leaders and to support government in its divinely-given task of promoting peace among its citizens and in restraining evil (Romans 13:1-7, 1 Peter 2:13-17, 1 Timothy 2:1-3). Although religion and religious people are a great benefit to society, it is the task of the church and not the state to foster the presence of religion in the land. These two institutions, church and state, have been assigned different tasks by God and, therefore, must remain separate.

Losing Sight of Heritage

Religious liberty, freedom of conscience, and separation of church and state have not always been popular

causes. Baptists have moved away from their former status of a small dissenting minority in North America and have become part of the religious establishment. This movement has caused some to lose sight of their heritage. There is a growing tendency to succumb to the temptations brought by religious status. Because of this, Baptists today are divided over certain key church-state issues. It is crucial at this point in history that we as Baptists reclaim the great heritage which is ours. Only in so doing can we take our stand next to Williams, Backus, and Leland, as champions of the cause of genuine religious liberty for all, and this to the glory of God.

To Discuss:

- 1) Is religious persecution still present in the world today? If so, where? Is persecution present in the USA or Canada? Are we ever guilty of subtle persecution of, or prejudice against adherents of smaller, unconventional religious groups?
- 2) How might the attitudes toward religious liberty and separation of church and state of a Baptist living in the "Bible belt" differ from those of a Baptist living in Salt Lake City (under Mormon dominance) or Quebec City (under Catholic dominance)?
- 3) Should Baptists defend the rights of sectarian groups such as the Moonies or the Hare Krishna to practice and promote their religious beliefs? Why or why not?
- 4) Should churches be exempt from property taxes? Should contributions to churches be tax deductible? Should the military chaplaincy program be financed by the government?
- 5) How can the church be salt and light and speak to the moral issues of the day without overstepping the boundaries of church-state separation?

This article is the eighth in a series of ten studies focusing on the Statement of Beliefs adopted by the North American Baptist Conference.

One Woman's Struggle and Victory

by Ruth Strauss



From the beginning of my tour as a teacher at Mambilla Baptist Theological School at Mbu, Nigeria, Mrs. Monica Jandong impressed me with her quality as a person and as a Christian. Monica has an unusual sense of gratitude in being able to attend classes at the School. Her husband is a tutor. As I talked with her during sewing classes, I found that Monica had had this intense longing to learn. This desire was frustrated for a long time.

In her longing to learn, Monica enrolled as a student in the Women's Department of the Mambilla Baptist Theological School, where her husband is a tutor. She completed the course in July 1983. Still eager to learn, she continues attending classes "unofficially" and also gives help to others. This is her story.



As a small child, Monica grew up in a pagan family. "I did not know about God," she said. "Some people came to witness to my father, but he refused to listen. I thought about what I had heard."

One Woman's Struggle and Victory

Alexander Jandong, a Christian, asked Monica and her parents if he could marry Monica. "How could he marry me, a pagan," thought Monica. Her parents went ahead and arranged for the marriage.

Before Monica and Alexander were married, Monica decided to follow the Lord Jesus. "But I had not yet proved to others that I was a Christian by being baptized," she says. "About a month after we were married, I was baptized."

Later, her father became a Christian, and he said to Monica, "My daughter, this is a good road." He began to attend Inquirer classes, but before he could be baptized, he was struck by lightning and killed. After Monica's father died, her mother also became a Christian.

Monica's husband, Alexander, showed evidence of the gifts to be a pastor through the two churches he served. He decided to attend the Cameroon Baptist Theological School at Ndu for one year. This meant leaving Nigeria and his family.

The second year, "Alexander took me and our three children along to Ndu. My heart was full of happiness," remembers Monica. "I thought, some people can read books so they can share the Word of God. I will also learn to read and share."

After two weeks in Cameroon, the Jandongs went to the District Officer, who was 25 miles away, to register. He asked, "Where are you from?"

My husband answered, "From Nigeria. Last year I registered my name, and this year my wife and children want to register."

"You were lucky last year," said the officer. "This year I will not register your name in my book. Take your wife and children back to Nigeria and get passports; otherwise I will refuse to allow you to stay in this country."

"We came back to Mambilla," says Monica. "We registered our name here and there, but still no passport." The principal at the Cameroon Baptist Theological Seminary in Ndu advised the Jandongs to wait. "If you



have done all you can and still get no results, wait." He advised Alexander to return to Cameroon alone to finish his studies.

"My Massa went back to Ndu, Cameroon, and I stayed at Mbamnga in Nigeria. I cried and cried. I wanted to go to school with my husband, and I wanted to learn to read, so that I, too, could share the Word of God." Monica wondered how she could do this if she missed this opportunity.

After studying at the Seminary, Alexander became an evangelist and then a Field Supervisor for churches. He then applied to go to school in Kogoro, Nigeria. But the school said there was no housing for his wife and family.

"Once more I cried. I had lost again. I could not even learn a small amount of English. All I knew was farm work with a hoe."

After completing his studies at

Kogoro, Alexander received three calls—one from the Mambilla Baptist Convention to teach at Mambilla Baptist Theological School and two from churches. Three calls—how can one choose?

Alexander asked Monica. She prayed and the Holy Spirit directed her, "Choose the one for the Convention."

"If I go to Mbu, I can learn something. My husband agreed, and we moved to Mbu, where he would teach. I did not know even the first letter of the alphabet," recalls Monica.



Botschaft und Nachrichten

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Nach Ostern – was bleibt

von Wilhelm Wiescholke

Vor ueber 1900 Jahren hat der groesste Theologe unter den Aposteln des Neuen Testaments mit den Menschen des ersten Jahrhunderts das Hauptanliegen des Ostertages besprochen. Ich erinnere an die Worte des Apostels Paulus im 15. Kapitel des 1. Korintherbriefes. Dort heisst es: "Wenn nun Christus als der von den Toten Auferstandene verkuendigt wird, wie kommen dann die Leute unter euch dazu zu sagen, es gaebe keine Auferstehung der Toten? ... Nun aber ist Christus auferstanden von den Toten und der Erstling geworden unter denen, die da schlafen." Dieser Jubelruf des Apostels ist wie ein grosses Aufatmen nach der Beklemmung, die uns beschlichen haben mag, als wir all das hoerten, was von der Auferstehung Jesu Christi abhaengig ist.

Nun aber ist Christus auferstanden! Da bricht die Osterfreude durch — klingt Osterjubiläum auf. Da leuchtet die Ostersonne auf und vertreibt mit ihrem sieghaften Licht alle Finsternis. Und die Gemeinde des Neuen Testaments hat diesen Jubel aufgenommen. Die Siegeshymnen im Neuen Testament und die herrlichen Osterlieder in unseren Gesangbuechern zeugen davon. Ob es uns wohl gelingt, uns von der grossen Freude ueber die Auferstehung des Herrn anstecken zu lassen, sie aufzunehmen in unser Herz, in unsere Wohnungen und Familien, dass auch unsere Kinder und Nachbarn spueren: wir haben Ostern erlebt! Ob es uns wohl gelingt, diese Freude

im Auf und Ab des taeglichen Lebens festzuhalten und zur Grundlage unseres Daseins zu machen?

Damit wir uns aber nicht in eine kunstliche, selbstgemachte Froehlichkeit hineinsteigern, sondern echte Osterfreude finden, wollen wir ganz

Ostern ist die Bestaetigung der Befreiung von Schuld und Tod zum Glauben und Leben!

nuechtern bedenken, was Ostern fuer unsere Welt und uns selbst bedeutet. Von Karfreitag bis Ostern ist nur ein kleiner Schritt, im Ablauf der Zeit und erst recht angesichts der Ewigkeit kaum erfassbar. Sie hat eine ganz neue Wendung genommen.

Einen kleinen Eindruck davon gibt uns ja Goethes "Faust". Ich meine jetzt nicht jenen oft zitierten Oster-spaziergang, sondern jene Szene, in der Faust den Giftbecher schon an die Lippen gesetzt hat, um den selbstgewaehlten Tod als den grossen Befreier seiner Not zu begruessen und dann doch durch den Klang der Osterglocken daran gehindert wird, diesen letzten verzweifelten Schritt ins Nichts zu tun.

Freilich ist das alles nur ein matter Abglanz dessen, was Ostern bedeutet. Aber es zeigt uns recht deutlich: Ohne Ostern ist der verzweifelte Schritt ins Nichts tatsaechlich das einzige, was uns frueher oder spaeter, mit 18 oder 80 Jahren zu tun uebrig bleibt. Es aendert sich

nichts an diesem entweder — oder, auch wenn wir diesen Schritt nicht selbst vollziehen, sondern eben darauf warten, bis der Tod ihn an uns vollzieht. Entweder das Nichts, oder die Auferstehung Jesu. Alles, was es dazwischen drin noch zu geben scheint an Wegen und Auswegen ist Selbstbetrug. Mehr oder weniger fromm, mehr oder weniger deutlich, aber es bleibt Betrug.

Ob man dann nach gewissen christlichen-ethischen oder moralischen Prinzipien lebt, ob man dann nur noch seine Arbeit, sein Geschaef, sein Geldverdiener kennt, oder ob man seinen Trieben freien Lauf laesst und sich ordentlich austobt nach dem Motto: "Lasset uns essen und trinken, denn morgen sind wir tot!" all das spielt dann ohne die Auferstehung Jesu keine entscheidende Rolle mehr, sondern ist eine Sache der Veranlagung, des persoelichen Stils und Geschmacks. Denn ohne Ostern waere der Tod tatsaechlich das Letzte, was wir noch zu erwarten haetten, bevor wir ins Nichts stuerzen. Das Schlagwort: "Mit dem Tod ist alles aus" — es wuerde stimmen — ohne die Auferstehung Jesu von den Toten!

Nun aber ist Christus auferstanden!

Das ist das einhellige Zeugnis der Juenger und Apostel, das einhellige Zeugnis aller Osterberichte, so verschieden sie auch im einzelnen sein

[Fortsetzung auf Seite 4]

Aus Mission und Gemeinschaft

Einfluss der medizinischen Arbeit in Kamerun

Dr. Helen Marie Schmidt von unserem Bansa Baptist Hospital in Kamerun schreibt, dass das "Baptist Hospital als ein Krankenhaus bekannt ist, in dem man sich um die Patienten kuemert. Patienten werden uns von nah und fern, von privaten und Regierungsärzten ueberwiesen, von Krankenstationen und zufriedenen Patienten. Eine Landkarte mit Reisszwecken, die die Patienten darstellen, waere sehr interessant — die Karte muesste Nigerien und Zentral-Afrika einschliessen. Ein zufriedener Patient von Bangante hatte bald nach seiner Kataraktoperation drei weitere Patienten hier, die die gleiche Operation benoetigten. Das ist nur 150 Meilen entfernt, aber in Kamerun ist es eine grosse Strecke. Ein Augenpatient von Kribi, ein Patient fuer Chirurgie von Yaounde, ein Patient, der eine Unterleibsoperation in England hatte und nun von seinem Arzt in Tiko fuer eine weitere Operation zum Bansa Hospital ueberwiesen wurde. Ein Zuckerkranker kam von Yaounde zur Kontrolle und Nachbehandlung seines Leidens.

Menschen kommen hierher der guten Behandlung wegen, weil die Aerzte sich die Zeit nehmen, sie anzuhoeren, weil das Krankenhaus sauber und Medizin vorhanden ist. Welch eine grossartige Gelegenheit, die Frohe Botschaft von Jesus Christus weiterzusagen. Wenn sie mit der Behandlung zufrieden sind, hoeren sie auch auf das muedliche Zeugnis von Jesus Christus, das von unserem Kaplan vor jeder Sprechstunde gebracht wird (Babyuntersuchungen, Schwangerschaftsberatungen, Untersuchung der Kindergartenkinder und ambulante Behandlung), und auch am Morgen und Abend auf den Stationen. Auf den ambulanten Krankenstationen unserer Mission wechseln sich das Personal und die oertlichen Pastoren

in den Andachten ab.

"Schwestern und Hebammen, die im BBH ausgebildet wurden, stechen unter anderem Personal, mit dem sie spaeter arbeiten moegen, hervor. Vertreter des Gesundheitsministeriums in Yaounde, die unsere Schwestern- und Hebammenschule inspizieren, fragten Trudy Schatz, wieso die von unserer Schule abgegangenen Schwestern so pflichtbewusst sind. Trudy konnte ihnen sagen, dass unsere Studentinnen sich Christus uebergeben haben, und das aendert viel an ihrer Einstellung.

"Unterstuert bitte weiterhin Eure Missionsarbeit in Kamerun. Menschen werden fuer Christus durch die Programme unserer 'Cameroon Baptist Convention' beeinflusst; durch das Theologische Seminar, durch Grundschulen und hoehere Schulen, College und Lehrerausbildungsanstalt, Schwestern- und Hebammenausbildung, LAP (Village Health Program), Jugendleiter, Prediger- und Gemeindeleiter-Weiterbildung, Evangelisationsarbeit in neuen Gegenden, Blindenschule, Radiosendungen, und christliche Tonbaender.

"Wenn Ihr unserem N.A.B.-Bund helft, das Jahresbudget zu erreichen, tragt Ihr auch dazu bei, dass diese Arbeiten in Kamerun und die Missionsarbeit in anderen Laendern weitergefuehrt werden koennen."

Taufe von Spanisch-Amerikanern

"Wir erleben Wachstum in Mitgliedschaft wie auch in der Vertiefung in Christus", schreibt Pastor Juan N. Luna von unserer spanisch-amerikanischen Missionsgemeinde in Rio Grande City, Texas. "Der Herr hat sechs Brueder zu seiner Gemeinde hinzugetan, die vor kurzem getauft

wurden. Das bringt uns unserem Ziel von 80 aktiven Mitgliedern, das wir uns fuer 1985 gesetzt hatten, naeher, aber wir brauchen Gottes Hilfe, um die 26, die noch fehlen zu erreichen.

"Betet bitte fuer uns, dass wir ermutigt werden moechten, in Treue auf diesem Arbeitsfeld zu wirken und die Verlorenen zu Christus unserem Herrn und Erloeser zu bringen."

Aus dem Jahresbericht der "Cameroon Baptist Convention"

"Das Jahr 1985 kann ein Jahr des Wachstums und der Entwicklung genannt werden," schreibt Rev. Samson E. Khama, Exekutivdirektor des Baptistenbundes in Kamerun in seinem Jahresbericht. "Das Planen und Aufsetzen der Programme fuer die verschiedenen Organisationen und Komitees des Bundes nahm eine positive Richtung. Wir sehen auf des Jahr 1985 zurueck voller Dank fuer die Wunder Gottes..."

"Der Erziehungsausschuss des Bundes gruendete zwei neue Schulen, eine hoehere Schule fuer Jungen in Great Soppo, Buea, die sich aus der Mittelschule fuer Jungen entwickelte, und eine Lehrerbildungsanstalt in der Nordwestlichen Provinz, die sich Baptistische Lehrerbildungsanstalt, Bamunka, Ndop nennt. Der Gesundheitsausschuss des Bundes eroeffnete eine ambulante Klinik in der Landeshauptstadt Yaounde.

"Der Ausschuss fuer Gemeindeanliegen bemueht sich weiterhin um die bisher Unerreichten.... Wir sind immer noch auf der Suche nach einem Bauplatz in Douala (mit ca 500 - 600,000 Einwohnern die groesste Stadt in Kamerun). Gute Berichte ueber das Wachsen der Gemeinde dort machen dieses An-

liegen dringend..."

"Alle Arbeitszweige des Bundes sehen wunderbare Gelegenheiten und brauchen Ermutigung und Verstaerkung. Um die Arbeit erfolgreich durchfuehren zu koennen, werden vor allem mehr Mitarbeiter benoetigt. Bittet den Herrn der Ernte, dass er mehr Arbeiter schicken moege."

Herzliche Gemeinschaft beeindruckt Unglaeubige in Brasilien

"Vor einigen Monaten besuchte eine junge Frau unsere Campinas Baptistengemeinde", berichtet Missionar Richard Kaiser von Florianapolis, Brasilien. "Sie kam ausgerechnet waehrend einer Geschaefstssitzung. Trotzdem kam sie regelmaessig wieder, und nachdem sie einige Monate das Evangelium gehoert hatte, nahm sie Christus als ihren Erloeser an und wurde getauft. Im Gesprach mit ihr erfuhren wir, dass sie vor einiger Zeit in der Unterweisung als Nonne gestanden hatte, aber die Ausbildung und auch die 'Kirche' hatten sie unbefriedigt gelassen. Als sie gefragt wurde, warum sie eine Baptistengemeinde aufgesucht hatte, antwortete sie, dass sie in der Naehelohnung und einige der Mitglieder kannte. Was sie besonders angezogen hatte, war die herzliche Gemeinschaft unter den Mitgliedern. Wir beten darum, dass sie in ihrem Wandel mit Christus wachsen und reifen moege."

Es ist schwer "Ja" zu sagen zu Christus

"Mir kam neulich so recht die ganze Tragweite der Entscheidung fuer Christus zum Bewusstsein," schreibt Kenelee Proctor von Japan. Sie dient dort als "Short Term" Missionarin und Lehrerin in der christlichen

Fuer die Familie von Eva Helwing

Neues Leben — Neuer Anfang

Neues Leben regt sich im Maerz und bis April ist der Fruehling wirklich da. Die ersten Blueten sind der Beweis, dass das Neue erwacht ist. Es ist gut, dass es so ist in der Wunderwelt der Planzen. So ist es auch im Leben unserer Kinder. Eines der schoensten Erlebnisse, das man nur mit der Geburt eines gesunden Wunschkindes vergleichen kann, ist die Wiedergeburt. Auch hier regt sich neues Leben. Etwas Neues ist geschaffen.

Vergessen hatte ich die Freude, das Gefuehl der unglaublichen Dankbarkeit, die damit verbunden sind. Die Schrift sagt uns, dass die Engel im Himmel sich mitfreuen fuer eine jede Seele, die heimfindet zu Gott. Das ist die Freude, die wir als Eltern vor kurzem erleben durften. Unser juengster Sohn hat sich fuer die Glaubensstaufe entschlossen.

Als Fuenfzehnjaehriger ist er ein recht ernstes Kind. Ich ueberrasche ihn immer wieder beim Bibellesen. Ich glaube, er hat es sich zur Aufgabe gemacht, Gottes Wort einmal ganz durchzulesen. Ich muss zugeben, dass ich es nie geschafft habe.... Der Weg, der vor ihm liegt ist kein leichter. Die Nachfolge als Juenger Jesu ist nichts Leichtzunehmendes. Doch ist es bestimmt ein leichterer Weg, als der ohne Christus. Das Joch des Christen ist eine leichte Last, wenn man sie mit der eines

Schule in Kinsai. "Ich habe eng mit der Kiwa Familie zusammengearbeitet, und ich habe noch nie jemand gesehen, der so gern mehr von Jesus wissen moechte wie sie, dass sie darueber zu Traenen geruehrt sind. Aber Satan hat ihre Herzen verwirrt, so dass sie Jesus Christus nicht als ihren Erloeser annehmen koennen. "Ich bin jedoch sehr froh, dass sie den Wunsch geaussert haben, un-

Weltmenschen vergleicht.

Wichtig ist, dass wir als Eltern, als Brueder und Schwestern in Christo nicht nur die Freude des Taufsonntages teilen, sondern uns dessen bewusst sind, dass es sich hier um ein zartes, neues Leben handelt, und dass dies junge Christenleben in der Juengerschaft, genau wie ein Kind im Saeuglingsalter, sorgfaeltiger Pflege bedarf.

Dankbarkeit erfuellt mein Herz fuer die Sonntagschullehrer in der Gemeinde, fuer den Prediger, fuer die Arbeiter in unserem Bund, fuer "New Day", fuer Leiter der Freizeitlager — die zu diesem Entschluss im Leben unseres Sohnes beitrugen.

Mein innigster Wunsch ist, dass sich diese Liebe fuer die Sache des Herrn, der Enthusiasmus fuer die Bibelstunde, fuer den Chor, die Jugendarbeit und das Kirchenorchester, welcher jetzt so sichtbar ist, staendig bleibe, und dass sein Gebetsleben, sowie sein Verhaeltnis zum Herrn staendig wachse. Dass wir als Eltern und als Gemeinde ihm dabei in keiner Hinsicht ein Hindernis werden, ist mein staendiges Gebet.

Anmerkung der Schriftleitung: Eva Helwing wurde vom "Chicago School Board" zur Schulleiterin der Inter-American Magnet School in Chicago ernannt.

sere Heijo Kirche zu besuchen und eine Unterredung mit Pastor Take-moto Sensei zu haben, damit er weitere Fragen beantworten kann. Es ist wichtig fuer sie, mit einem japanischen Pastor zu reden, denn sie glauben, dass er ihre Fragen besser versteht und ihnen Antworten von ihrer Perspektive geben kann."

[Fortsetzung auf Seite 4]

Todesanzeigen

EMIL GERKE wurde am 7. April 1891 in Emiluwka, Russland geboren. Dort verbrachte er seine Kindheit und Jugend und musste im 1. Weltkrieg als russischer Soldat dienen. 1921 ging er die Ehe mit Lydia Neske ein. Der Herr schenkte ihnen 5 Kinder, Johann, Albert, Arnold, Robert und Oscar. Albert wurde im Kriege vermisst. Nach dem Tode seiner Frau, ging Br. Gerke im Jahre 1942 die zweite Ehe mit Adina Hoffmann ein. Aus dieser Ehe stammen gleichfalls 5 Kinder: Lili, Selda, Angelika, Lydia und Meta. Die Kriegswirren brachten unseren Bruder und seine Familie 1943 in den Warthegau und 1945 nach West-Deutschland. 1951 wanderten sie nach Kanada aus und liess sich in Edmonton, Alberta nieder. Hier arbeitete unser Bruder bis zu seiner Pensionierung bei der Stadt. Schon als junger Mann fand Emil Gerke den Weg zu Jesu und war seitdem ein treues Glied der Gemeinde (1951-54 — Central Gemeinde und seit 1954 — Zions Gemeinde, Edmonton). Er war ein Mensch, der gern und eifrig anderen das Heil in Jesus bezeugte. Selbst im Altenheim besuchte er die Gottesdienste regelmässig und ermunterte andere mitzukommen. Am 5. Januar 1986 rief der Herr ihn ploetzlich heim zu sich. Seinen Heimgang betrauern seine Frau Adina, seine neun lebenden Kinder und ihre Ehegatten, 17 Enkelkinder und 3 Urenkelkinder, sowie viele Anverwandte, Freunde und die Mitglieder der Zions Gemeinde. Die Trauerfeier leitete Pred. H. Goliath.

Nach Ostern . . .

[Fortsetzung von Seite 1]

moegen. Ohne diese Botschaft koennten wir unsere Kirchen besser zumachen. Jede Minute, die wir im Gottesdienst zubringen, waere vergeudete Zeit. Die Prediger waeren

der Luege schuldig. Das christliche Begraebnis waere nichts als ein einziges Theater, eine leere Zeremonie, die die Allgewalt des Todes krampfhaft zu vertuschen sucht.

“Nun aber ist Christus auferstanden!”

Seit Christus auferstanden ist, kommt die Welt von Ostern her und geht zugleich auf ein neues Ostern zu: auf die Auferstehung aller Menschen. Mag die Welt enden wie sie will, mag sie immer wieder neue Ideologien und Weltanschauungen hervorbringen, und dazu immer neue Waffen und neue Schrecken erfinden, das alles ist nicht das Letzte. Das Letzte ist auch nicht ihre Aufloesung in Atom-Nebel. Vielmehr hat Gott das letzte Wort und die letzte Tat. Und das ist eben die Auferstehung der Toten.

Ob uns das wahrscheinlich vorkommt oder nicht, ob wir das fuer wahr halten oder nicht — es ist und bleibt Tatsache, auf die wir alle zugehen, ja zugehen muessen. Realistisch ist darum nicht jener Mensch, der immer nur mit den Gegebenheiten dieser Welt rechnet. Realistisch ist vielmehr der, der die Auferstehung der Toten ernst nimmt. Das mag uns zunaechst erschrecken, denn es erinnert uns an unsere versaeumten Gelegenheiten, an unsere beiseite gelegte Verantwortung, an unsere Schuld. Jesu Sieg heisst auch fuer uns Vergebung, Triumph der Liebe Gottes ueber alle Schuld, Triumph seines Lebens auch ueber den Tod. So gilt auch uns heute dieses Wort des Herrn Christus: “Ich lebe und ihr sollt auch leben!”

Der Auferstandene ist jemand anders als der Gekreuzigte, der “um unserer Suenden willen verwundet und um unserer Missetat willen zerschlagen ist. Die Strafe liegt auf ihm, auf das wir Frieden haetten.” Osterfrieden! Ohne die Auferstehung

waeren diese Worte mehr als fraglich. Das Kreuz waere dann nichts weiter als die Tragoedie eines Gescheiterten.

“Nun aber ist Christus auferstanden!” Ostern ist die grosse Befreiung. “So euch der Sohn frei macht, so seid ihr recht frei!” Ostern ist die Bestaetigung der Befreiung von Schuld und Tod zum Glauben und Leben! Nehmen wir den von Gott fuer uns geschenkten Heiland und Erloeser in unser Leben, dann finden wir schon hier und jetzt zur echten Osterfreude, zum tiefen Osterfrieden. Dann wird unsere Umgebung auch nach Ostern etwas davon spueren und wir verkuenden mit der Tat: “Nun aber ist Christus auferstanden!”

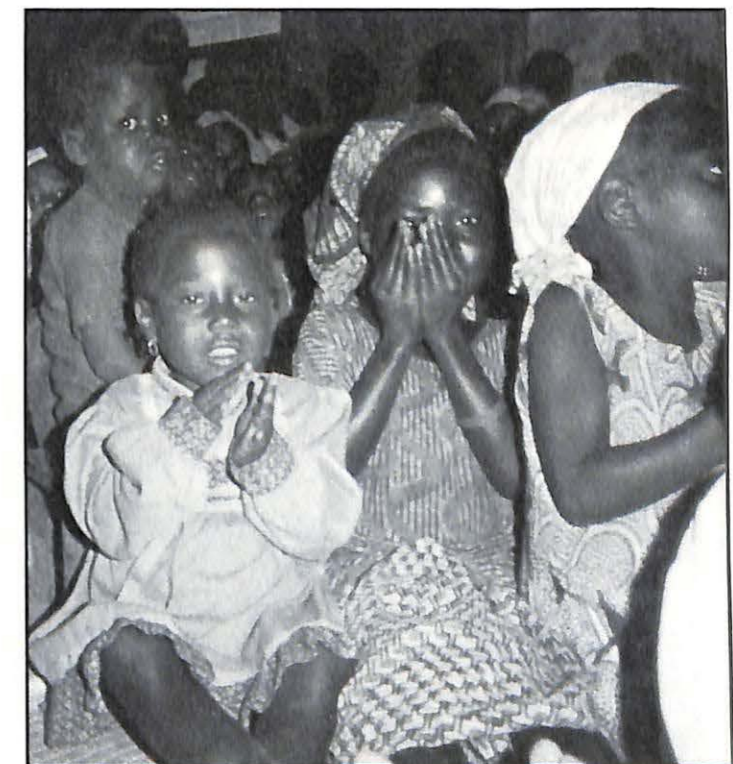
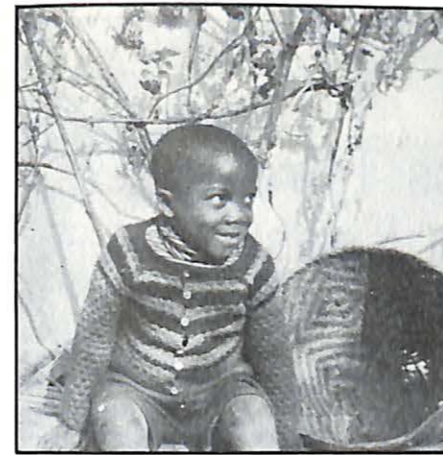
Prediger Wilhelm Wieschollek lebt im Ruhestand in Sarasota, Florida

Aus Mission . . .

[Fortsetzung von Seite 3]

Fruehere Schueler in Kamerun

“Ein Mann mittleren Alters begegnete mir auf der Krankenhausveranda und begruesste mich herzlich,” schreibt Eleanor Weisenburger, Lehrerin in der Schwesternausbildung. “Ich bat ihn schliesslich, sich vorzustellen. Es stellte sich heraus, dass er 1949 einer meiner Schueler in der Belo Schule war. Er ist jetzt ein Mann in einem hohen Regierungs-posten und sehr aktiv in der Baptistengemeinde an seinem Wohnort. Nach Beendigung unserer langen Unterhaltung, und nachdem er weitergegangen war, nahm ich mir einen Augenblick Zeit, um Gott fuer die vielen Kameruner zu danken, deren Leben ich beeinflussen durfte. Ich bat Gott um erneuten Eifer und um die Wiederbelebung der Liebe, die mich vor vielen Jahren nach Kamerun gebracht hatte.”



Maе Schroeder, missionary serving at that time at the School, started to teach the wives of the seminary students how to knit. Monica thought, “No way with me, I go so slow.”

One day, Monica realized she had learned to knit. She was overjoyed. “I can knit sweater for my son, Alpha, and for others.”

Missionary Ruth Strauss taught Monica to sew.

Soon Monica said, “I do not know all things, but I can know some small things, something about reading books, sewing and knitting. God did a wonderful thing for me. I am happy at Mbu with my family.”

While the wives of the Mambila Baptist Theological School students are in class, Monica has the preschool children in a class. She teaches them Bible stories, memory verses, and the ABCs. These children participate in the Family Night get-togethers at the Theological School every two weeks.



In appreciation for Monica's struggle to learn to read, to be able to share God's Word and now of her teaching to the children of the seminary students, the women paraded to Monica's home bringing gifts, singing as they came.

"Seek your happiness in the Lord, and He will give you your heart's desire. Give yourself to the Lord; trust in Him, and He will help you." (Psalm 37:4-5 TEV) □

(This is one example of how your missions dollars and prayers make a difference in the lives of the national Christians on the Mambilla Plateau in Nigeria.)

Mrs. Ruth Strauss and her husband Elmer are N.A.B. Conference missionaries who recently completed their furlough and have returned to serve in Jos, Nigeria.

Commissioned to Witness

Witness Through a Mutton Feast

by Lois and Earl Ahrens

In their last article, printed in the December 1985 Baptist Herald, Earl and Lois Ahrens wrote about the work project that their home mission church youth sponsored for a small church on the Navajo Indian Reservation in Sanoste, New Mexico.

There they laid a cement floor in the church and sided the pastor's house. During the time they were there, Lois happened to be playing with a Navajo Indian baby. While she was playing with the child, the child laughed out loud. Indian custom requires that the one who causes the baby's first laugh must provide a mutton dinner or feast for the baby's family. The Ahrens agreed to provide this feast.

Earl says, "We had known this family for 19 years, and they had never asked us for a thing before. October 26, 1985, is a day we will not easily forget."

Lois, being a good housewife and cook, began wondering, "How are we going to feed some 30 people 200 miles away from Monte Vista, Colorado?" Also, "what do we have to do to make the food taste good to these people? Would there be enough: Where would we cook?"

A plan was finally adopted. All the cooking would be done in Monte Vista and carried to our guests in New Mexico in cooler boxes.

Earl volunteered to be the butcher-meat cutter. "There certainly is lots of meat to cut up for stew on a whole lamb," he mused. This cutting took several hours.

Then Evangeline Madril, deaconess at the home missions church in Monte Vista, said, "Let me help! I can make tortillas and help Mrs. Ahrens make the stew. But take me along." Great, this we did.

Another couple said, "We have potatoes, and we will bake two cakes also. Take us along, too!" They were anxious to be involved, and it took the burden off of us.

Then the cooking began. Did you know mutton smells when you cook it? Very shortly our whole house smelled of it. You learn to live with this; eventually the smell goes away. "Think of all the fellowship and fun we would have missed by not making a feast," reflects Earl.

On Friday afternoon, five of us left Monte Vista and drove as far as Farmington. The next morning we went on to Shiprock. The Indian family, the Banallys, arranged for us to use a church kitchen there. Otherwise, the balance of preparations for the dinner would have been done out-of-door somewhere.



Lois and Earl Ahrens are N.A.B. Conference home missionaries serving in Monte Vista, Colorado.

While the ladies finished details for the dinner, some of us went on to Sanoste to view the progress on our summer work. We were pleased to find that Sheetrock had been put on the church building walls. Also the siding of the pastor's house, which we had not completed, was almost done. The local people had worked hard.

By 12:30, all was ready for the feast in Shiprock. People came and came. The final count was 42 guests.

After the prayer, people lined up buffet-style to be served. But wait. The honored guest, the baby, neatly tied in a traditional Indian cradle board, had to be held by Lois while she served.

Have you tried to hold a chubby baby in a heavy cradle-board in one hand for some 20 minutes while serving 42 people with the other hand?

Lois' comment after the experience was, "I would have done it if it had killed me." Not quite, I am sure.

The job was not easy. Afterward some of the ladies helped her, but she had to hold the baby throughout the serving time.

The food was delicious. I certainly ate plenty, and many of the Indians came back for "thirds."

After the meal, they all stayed quietly. I gave a Bible message and led in a child dedication with the mother and father who are both Christians. Pastor Benally translated. We sensed a quiet dignity and glory of the presence of the Lord.

At this dinner, there was another young couple. They were close

relatives to the young Benallys. Their baby was a few months old. At one point, the mother offered her baby to Lois and said, "Please make my baby laugh." Lois quietly passed this invitation by, as her hands were busy serving food. Mutton dinners are expensive and lots of work.

Late that afternoon we all drove back to Monte Vista. We were elated; yet quietly we said, "Thank you Lord, we believe you honored us in a special way to let us have this contact and witness to the Navajo Indians. May what we have done bring glory to your name."

Was it worth it all? Yes, because this is people-identification. This is the opening of doors of ministry for God. It is love going out in sacrificial sharing. The best kind of testimony is the kind one can give with joy and feasting. The whole system of Old Testament feasts was for the sharing of a godly life with others. Also, we believe in a sovereign God. Nothing done for God is for naught. It will bring forth the harvest for which he is looking.

Our continuing burden is, of course, for our Hispanic people

right here in Monte Vista, Colorado. God was preparing a feast of a different kind for us.

A week after our return from the Navajo experience, the Lord graciously touched the hearts of ten of our juniors moving them to accept Jesus as Savior. It was not a "mass invitation response"; they came quietly, one by one well after the Bible Club message. There was such clear evidence of the Holy Spirit working that we rejoiced indeed!

Most of these youngsters are from unsaved homes and get no spiritual support from their parents. A few have, even without that support, roused themselves on Sundays to come to church. We are concentrating on trying to build them up in their new faith.

On December 13, we had an awards program, at which time these parents came to participate in their children's achievements. Our carefully planned program included a simple presentation of the Gospel with an invitation.

Pray for these parents that they will receive Christ as Savior and for the youth who have taken that step that they will continue to grow in Christ. □



Cowie Appointed Third Short-term Missionary in '86



Julie Michele Cowie of Bloomfield Hills, Michigan, has been appointed by the Board of Missions as the third short-term missionary for 1986. She leaves in April for Cameroon to serve with the Cameroon Baptist Convention's radio communications ministry. Janet Schaffer and Lea Kramer were the first two appointees in 1986.

Julie's attraction to missions began when she was a child. She says, "I remember being deeply impacted by missionary stories. I have always been greatly moved by mission con-

ferences and challenges."

She felt God's call to full-time Christian work during her ninth grade year. "I am still aware of that call to service," Julie says.

Julie is the second of three daughters born to Ralph and Mariana Cowie who are members of Bloomfield Hills Baptist Church in Michigan. Since her graduation from the University of Michigan in Ann Arbor with a bachelor's degree in communications, Julie has been employed first as a programmer at Ann Arbor Community Access Television and most recently as an account executive at MARS Advertising. Her hobbies include reading, correspondence, photography, skiing, and boating.

When Julie was 16, she participated in Teen Missions International, which included street evangelism in Ireland. In 1984, she participated in a mission work project in Cancun, Mexico.

Prior to leaving to serve as a short-term missionary, Julie was a youth sponsor at Bloomfield Hills Baptist

Church, coordinating all youth activities for junior and senior high. She also taught the senior high Sunday School class. She served on the hospitality committee of the Women's Missionary Fellowship and sang in the choir.

Julie, who keeps a prayer journal and enjoys having prayer partners, says, "I believe we are called to share God's message and his spiritual blessings with those who are in spiritual darkness. I cannot keep to myself the life of God that he has so abundantly poured out in me." Following her short-term missionary service, Julie plans to enter seminary to enroll in the Master of Divinity degree program.

Julie was commissioned as a short-term missionary during the closing rally of the Detroit Area Mission Conference, February 23, 1986.

Pray for Julie as she adjusts to a new culture and as she assists in the programming of the Baptist radio programs on the national radio network in Cameroon.

new day

Smoke and Fire

Recently, I have been reflecting on these two words. I can no longer blindly accept the old adage, "Where there is smoke, there is fire." You see, smoke is not a sufficient source to burn something, and fire is a completely different entity. Smoke is something that blinds, obscures, and chokes. Fire refines, purifies, and gives off heat.

Several weeks ago, while ministering in a church in Florida, these two words, "smoke" and "fire," took on a different meaning. George and Kelly were two youths whom I had the chance to share with while we were in Boca Raton. Both were asking tough questions about who Jesus Christ

is. As I shared the difference that Jesus had made in my life, I saw the "fire" of the Gospel begin to spread into their lives.

With Kelly, there were lots of sparks. Then as the Gospel became personal to her, a flame began burning in her life. George heard the Good News, but he chose not to seriously commit himself to Jesus Christ. The "smoke" of unwillingness began to choke and blind him. Kelly let Jesus come into her life and burn freely therein. George hid behind his smoke screen and said, "Maybe some other day."

I once again saw that my task is an incendiary one: To set new fires and not merely to tend the ones already burning. Kelly experienced that fire and, as a result, the purifying grace of God through Jesus.

George chose to remain behind his smoke screen and wait before making a decision. Pray for Kelly as she starts her new walk with Christ. Pray for George; he is close to a decision and knows what he must do. Pray for "New Day" as we seek to "Stir It Up" (2 Timothy 1:6-7) in churches we continue to visit. —Murray Dekker

"New Day" ministered to the residents of Abbey Delray South Retirement Community (Florida). "They were well received, and many residents are still talking about how wonderful 'New Day' is and how they were touched by God. My thanks to the 'New Day' groups and Warren Hoffman" says Dan Digatono, chaplain at the retirement center.

mission news

Six Baptized at Garcia's Ranch Baptist Church

Six persons were baptized and added to Garcia's Ranch Baptist Church, a home mission church in Rio Grande City, TX, Nov. 3, 1985, reports Pastor Juan N. Luna.

In their concern for the larger mission work, the W.M.F. of the Church conducted a prayer week for the North American Baptist Conference missionary work at home and overseas. "They closed the week with a potluck supper and great time of rejoicing," says Pastor Luna.

The Sunday School teachers and officers meet weekly with Pastor Luna for instruction.

The Church plans to participate with the other Baptist congregations of the community in a county-wide revival scheduled for July 1986.

"With gratitude, we acknowledge the financial help given by our N.A.B. Conference for our support," states Pastor Luna.

Pastor Luna requests that we pray for a new roof for the Garcia's Ranch church building; pray for more space for Sunday school classes and for a pastor's office; pray for 500 Bibles and several thousand evangelistic tracts to be used to reach the community for Christ. Also, pray for youth from the North American Baptist Conference to come to help in summer projects, and pray for the van ministry for senior citizens and people with no means of transportation of their own.

Christmas Program Brings Parents to Church

The children of the Sunday School of the new church in Torres, Brazil, presented their Christmas program on December 22.

"Partly because of the children and partly because of the film, we had the new sanctuary fairly full. What caused parents and families to come? I would say a love for

their children, curiosity about the new church building and interest in the film," says Ken Bayer. "These people have a fear of the unknown, especially entering an evangelical church. I think these factors combined to bring them in.

"Pray with us that we can continue to reach out to these people and that they will respond to Jesus Christ and become part of the Church." —Ken and Jerilyn Bayer are missionaries serving in church planting in Torres Rio Grande do Sul, Brazil.

New Dimensions Experienced in Midweek Prayer in Tsu Church

Recently, the Tsu Christian Church has added a new dimension to its prayer meetings on Wednesday nights. The traditional study and prayer time is held at the church every first and third Wednesday of the month with one hour of sharing prayer requests. Following this, they divide into small groups to pray together. They then spend about 30 minutes studying the Word of God. A recent study was in Nehemiah.

The other two Wednesday nights, all church members are divided into about 21 groups with four to five adults in each group. These small groups meet at the most convenient time for them during the middle part of the week. A time of prayer and study from Philippians and Colossians is the prescribed pattern for each group.

"Because Bill and Luci Lengfeld are our neighbors and a young couple of our church who enjoy speaking English from time to time live in the apartment house next door, we form one prayer group," says Ron Stoller. "The 30-year-old man is a doctor in a local hospital and does not return home from work until 10 or later every night. Because of his schedule, the prayer meeting starts after 9:30 p.m. so he can join his wife and us for this time of prayer, study and fellowship.

"This couple are young Christians. We have a good time of study since they have various questions and a long session of prayer because of their strong desire to pray for the sick and 'lost' co-workers and family members. It is normally midnight before they excuse themselves to return home. He then has supper. The joy of seeing an excited Christian couple is very uplifting in this day and age." —Ron and Joan Stoller, missionaries in Tsu, Japan.

Japanese Family Struggles to Find Christ

"I have never seen people who want to know Jesus so badly that they are moved to tears," says Kenelee Proctor, short-term missionary in Japan. Kenelee has been closely working with the Kiwa family and says that through this she has seen a new dimension to making a decision for Christ. "Satan has so veiled their hearts that they cannot accept Jesus Christ as their Savior.

"I am encouraged, however, as they have expressed a desire to attend Heijo Church in Nara and to meet with the pastor, Takemoto Sensei, to have their questions answered. It is important for them to speak to a Japanese pastor, as they believe he more fully understands their questions and could perhaps provide answers from their perspective."

Pray that Jesus would reveal himself to the Kiwa family and unlock their bonds which prevent them from seeing their need of Christ.

Bertsches Scheduled to Leave for Philippines

The Rev. Leland and Jennell Bertsch are scheduled to fly to the Philippines on April 18. Pray for a safe trip for them, for permanent visas, for them as they make a new home in a new land, and for wisdom to make good decisions in regard to the specific place of service in the Bicol Region.



WOMEN of HOPE reaching our world

Women in Ministry

Lois R. McLatchie,
clinical psychologist

"A People of Hope for a World in Despair" is our Conference's theme for this triennium. As a clinical psychologist, I work with many despairing people. Among them are some evangelical Christians. Just because a person is a Christian does not make him or her immune to emotional breakdown any more than it makes him/her immune to physical illness. The Bible is full of heroes who became discouraged and emotionally distressed at one time or another.

Calling, Training, Service. My desire to become a psychologist and to help others grew out of my own fight with and recovery from severe depression. During my dark hour, Mrs. Lois Sibley (wife of late N.A.B. pastor, William Sibley) was a great encourager. She suggested that God might be using my depression as training for future service. After recovery, that suggestion stayed with me as I found I had good rapport with those suffering from emotional or mental illness. With the strong support of my husband and children, I pursued the education necessary for a career in clinical psychology.

In 1972, when my youngest child entered school, I enrolled (at age 41) at the University of Alberta with a major in psychology and a minor in sociology. In 1974, I received my B.A. with Distinction from the University of Alberta. In 1977, I received the M.S. degree from Pennsylvania State University. In 1981 I finally received a Ph.D. in psychology from Penn State.

From 1979-84, I worked as a psychologist at a state psychiatric hospital near Cleveland, where I worked with extremely mentally ill persons, most of whom were diagnosed as schizophrenic. At present, I am a psychologist at HMO Health Ohio (Health Maintenance Organization run by Blue Cross-Blue Shield of Northern Ohio). I have been engaged, also, in small part-time private practice, mostly with evangelical Christians who wish a Christian perspective in their therapy.

A Two-Career Family. People sometimes ask how my husband, who is a pastor, and I have been able to mesh our careers. Both Bill and I believe the Scriptures teach the leadership of the husband and father in a family, so I have sought to adjust my education and work to his as a follower rather than the leader. We are thankful to God that we were able to find placement in the same areas at about the same time.

We believe our relationship to one another and to our children are a high priority, next only to our relationship with the Lord. When I was suffering with depression, these relationships were strained. Since that time, we have all changed and grown closer to one another, and the time we have together is high quality time.

I do not believe that women who have elected to stay home until their children are grown are any less fulfilled than women, like myself, who have decided to work out of the home once their children were in school. Every family must prayerfully decide these things for itself. My family was in agreement with the path I chose and have been my very own booster club. Everyone living at home contributes to the necessary chores. We have four children ranging in age from 29 to 19 and one granddaughter aged two. We lost a dear son, aged seven,

to cancer in 1969.

Church Life. The people in the churches we have served never expected me to do any more than any other active woman and have been supportive of my professional calling. I have taught in Sunday school; currently, I am in the choir and am program chairman for our W.M.F. The biggest responsibility a pastor's wife has is to encourage her husband in his work, a responsibility I gladly accept.

A Typical Work Day.

8:00 a.m. Although most work days do not begin until 8:30, I always try to get to the HMO by 8:00 so that I can relax, have a cup of coffee, and look over the charts of patients I am to see that day.

8:30 a.m. My first patients arrive, a 65-year-old man and his wife who are having difficulty adjusting to retirement. We discover they are less depressed when situations force them to be active, so, together, we develop an activity schedule, among other things, that will cut down the amount of time available for worry and boredom.

9:30 a.m. My next patient is a little boy, aged four, who has severe behavior problems. At previous sessions, we developed a behavior modification program for him. At this time, the child's mother reviews with me how the week went, and we make necessary adjustments to the program. In the middle of the session, I get a phone call from a sobbing mother whose 11-year-old son has been having stomach cramps with no known physical reason. She tells me the child is flunking everything at school and the school authorities were harsh with her and with him. I reassure the mom that she is not a "bad mother" because her son has these problems and arrange to have her son come in for psychological testing to try to arrive

at a diagnosis which would give us an idea of how to treat him.

10:30 a.m. A woman comes in who is suffering from depression and whom I have been seeing for some time. She had been happy to find I was a minister's wife because she had previously seen a counselor who denied the importance of her spiritual life. She was pleased that I did not ignore that important aspect of her life. Between patients, I receive a call from one of our HMO physicians to discuss a case he would like me to see.

11:30 a.m. I counsel a couple with severe marital conflicts over the husband's drinking and the management of the violent behavior of their 12-year-old son. I try to explore with them small areas of agreement to build upon and encourage the man to go into the hospital for treatment of his alcoholism.

12:30 p.m. I take care of my mail and some phone messages. Then I have lunch in the staff lounge with other members of the staff.

1:30 p.m. My phone signals that my next client has arrived. She is a teenage girl who is being followed up after hospitalization for chemical dependency.

2:30 p.m. I have an hour to document in charts, return calls, score psychological tests, write reports and letters. Today this period is interrupted by a patient calling from a bar. He has been drinking steadily for two days and wants help. I arrange for his admission to a chemical dependency unit in a nearby hospital and then call his wife at work to arrange for his transportation.

3:30 p.m. I have a male patient who has been having anxiety attacks with palpitations of the heart, heaviness in the chest, difficulty breathing, etc. Thorough examination and testing found no physical cause for his symptoms. I have been teaching him stress management skills.

4:30 p.m. This patient is a teenage boy who has been in trouble with the law and has been into drugs and

satanism. His mother feels that he lacks positive values because they had given him no religious training. With mom's permission, I share the good news of Christian forgiveness and faith with him and with her.

5:30 p.m. I document in charts I couldn't get to before, and then I'm on my way home. If it is Thursday evening, I eat a quick supper and am off with my family to midweek service and choir rehearsal. Other nights I stay home, fellowship with my family, do some chores or read books to update my knowledge of my field.

It is a hectic schedule, but I am very happy in the work the Lord has prepared me to do. He has taken my sorrow and used it to give meaning and purpose in my life (Romans 8:28).

Note: Details of cases have been altered to protect confidentiality.

Women of Hope Reaching Out

by Sara Pasiciel, WMF
president, Steinbach, MB

When our daughter was four, we watched a special Christmas show on T.V. It was the animated story of Rudolph, the Red-nosed Reindeer, which ended with Rudolph proudly leading the reindeer on their Christmas Eve journey. But one segment of the story told of a time when the little deer was lost and alone in the forest, frightened and trembling at the sounds of blowing snow and howling wolves. It was this segment that touched our four-year-old. We looked over to see tears streaming down her cheeks, and for days afterward, more tears would start when she thought of "that little lost deer."

I remember exchanging knowing and fond smiles with my husband at such a tender heart—the heart of

a young and naive child. What causes us to lose this tenderness as we grow up so that when we are adults, we are no longer moved by such vulnerability? Do we, because of advanced technology in communication, see so much suffering that we become "immune"? Are we *too* safe and secure in our North American culture, so that even news "stories" seem remote and unreal to us? Have we drawn back in panic as we hear plea after plea to help starving children, war-ravaged people, unwed mothers, abused infants and on and on—"I can't help them *all*, so please leave me alone!"

In a special way, the Gospel of Luke portrays Jesus Christ as a Savior who is also a Healer, who feels and shows compassion at the sight of one who is crippled or leprous or bereaved. Luke describes the widow who was about to bury her only son: "When the Lord saw her, his heart went out to her, and he said, 'Don't cry'" (Luke 7:13, NIV). Compassion involved pity and love and heart-hurt for the needs of another, as well as a longing to see their condition healed, corrected, or made better.

In Luke 19:41, we see Jesus' compassion again as he weeps over Jerusalem, about whom he had earlier said, "... how often have I longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Luke 13:34, NIV).

If we are to love as Christ loved, perhaps we must first reach the point where we can *feel* love, where we can have a sense of compassion for those who are lost, who are outside of the sheltering wings.

There's more to love than the feeling, of course—but if we would imitate Christ, and as we are called to witness, we must have the mind and the heart of Christ, the seeking, loving heart of the Father who sent his Son to show us the way to reach his people.

Compelled to Serve

Hilda Church Marks 75 Years

HILDA, AB. Hilda Baptist Church celebrated its 75th anniversary on the Canadian Thanksgiving weekend, Oct. 12-13, 1985. "Many former members and friends joined the present congregation in marking this milestone," reports Linda Anderst.

Memories from each decade were presented at the Saturday night banquet, highlighted by a skit, "Business Meetings Then and Now."

Former pastor, the Rev. Ervin Strauss, Richmond, BC, gave the message at the Sunday afternoon service of thanksgiving with the theme, "Great Is Thy Faithfulness." Three other former pastors also participated. A buffet lunch followed.

The Rev. Herbert Bachler is pastor of the Church.

Beulah Church Observes 75 Years

BEULAH, ND. Immanuel Baptist Church celebrated its 75th anniversary, Oct. 12-13, 1985. Among the highlights of this celebration was a Saturday evening banquet and program, "This Is Your Life, Immanuel Baptist Church." Former pastors shared their experiences and church members also reminisced.

The Awana children presented a program during the Sunday school hour. The Rev. John Wood, former pastor, spoke during the morning worship service.

Following a potluck noon meal, the Rev. Arthur Fisher, oldest former pastor, gave the anniversary message. The service included special music and greetings from neighboring churches and former members.

Other former pastors participating in the anniversary celebration were the Reverends Enerst Lutt and Herman Kesterke. The Rev. Gordon Voegelé is the Church's present pastor. —Luella Forthun

Schaffer Commissioned for Missionary Service

CARRINGTON, ND. Calvary Baptist Church held a commissioning service on Dec. 29, 1985, for Janet Schaffer who left Jan. 4, 1986, for short-term missionary service in Kumba, Cameroon.

Janet shared her testimony, and family and friends shared affirmations and special music. Participants in the service also included the Rev. Ralph Cooke, area minister, commissioning message; and the Rev. Robert Lang, pastor, dedication and prayer.

A love offering was received toward Janet's support, which was over and above pledged support. —Lillian Fuhrman

Whitehaven Road Baptist Dedicated

GRAND ISLAND, NY. More than 460 persons attended the dedication service for Whitehaven Road Baptist Church's new building on Sept. 8, 1985. Guests from as far away as West Germany attended.

Dr. John Binder, executive director, N.A.B. Conference, spoke in the morning and afternoon services.

Members of the congregation built the major portion of

the church, which was formerly called Austin Street Baptist Church of Buffalo, NY.

"The congregation decided to build a new church in the community where most of the members lived," says Margo Stickl. "It was a dream of a former pastor, the late Rev. John Lehmann, to build on Grand Island." The Rev. James Reidling was pastor during the construction and dedication of the unit.

Meridian Woods Baptist Marks 100th Year

INDIANAPOLIS, IN. Meridian Woods Baptist Church, formerly Bethel Baptist Church, held its 100th anniversary celebration Nov. 2-3, 1985. Special speakers included Dr. Willis Potratz, area ministries director, and Dr. John Binder, executive director, N.A.B. Conference.

"Petals, Pickin's, and Poems" with Nan Hendrickson and "This Is Your Life, Meridian Woods Baptist Church," were also featured.

"We continue to grow in God's love" states Pastor David Detmer. —Sandra Gilkerson

Bloomfield Hills Recognizes Pastor Vernon

BLOOMFIELD HILLS, MI. Bloomfield Hills Baptist Church marked a special day of recognition for the ministry of its pastor, the Rev. Norman Vernon. The Church celebrated Pastor Norman's seventieth birthday, his fifty years in the Christian ministry, and the fourth anniversary of his ministry at the Bloomfield Hills Church with his wife Helen. The morning worship service included music by Mrs. Kathy Barr, his daughter, and a message, "The Marks of a Model Minister," by Dr. John Binder, executive director, N.A.B. Conference.

A special afternoon program and reception included speeches by Dr. Binder; Dr. William Cummins, Ebenezer Baptist, Detroit, MI; and the Rev. Charles P. Davis, Jr., Southside Baptist, Monclova, OH.

Called to Worship

Ebenezer College Youth Challenged at Retreat

VANCOUVER, BC. Ray Harris, director of church ministries, Ebenezer Baptist Church, spoke on "Spiritual Gifts" to 25 youth at a New Year's retreat held at Whistler by the Church's College and Career groups.

"In addition, many were able to enjoy a beautiful weekend of skiing during this much-needed break from work and studies," reports Irene Frers.

Redeemer, Parma, Shares Church With Korean Group

PARMA, OH. Redeemer Baptist Church now shares its building with the Korean Central Baptist Church.

"A combined New Year's Eve service presented a welcome opportunity to enjoy Christian fellowship with the Korean Church," reports Gerda Markowski.

The congregations began with separate programs and

met for refreshments. The following Midnight Worship Service included music by the Korean choir and orchestra; a message by the pastor of Redeemer Church, Rev. Darrell W. McKay, interpreted by Pastor Lee of the Korean Church; and the observance of the Lord's Supper.

A combined service presented a welcome opportunity to enjoy Christian fellowship with the Korean Baptist Church.

Evergreen Celebrates 40th Anniversary

CHILLIWACK, BC. Evergreen Baptist Church celebrated its 40th anniversary with a special service of worship and thanksgiving on Oct. 13, 1985. The Rev. Ed Hohn, area minister, was guest speaker.

Special events included a summary of the Church's history, Dale Cuthbertson; two songs sung in German by the choir led by former director Helmut Blessin; and the burning of the Church mortgage, Pastor Len Strelau, Henry Schiwy, Helmut Blessin and Dale Cuthbertson.

Booklets with the Church's history and a focus on the future were presented. —Norma Ostberg

Cooke Is Speaker for Deeper Life Meetings

CARRINGTON, ND. Revival, renewal, deeper life and commitment were the aims of the special meetings at Calvary Baptist Church each evening for a week in November. The Rev. Ralph Cooke, area minister, was guest evangelist. The Rev. Robert Lang is pastor.

Spiritual Uplift Experienced at Kansas Fellowship

MARION, KS. Fellowship, spiritual uplift, and a demonstration of God's gracious goodness was the experience of the Kansas Fellowship held at Strassburg Baptist Church, Nov. 1-2, 1985. Missionary Florence Miller, Japan, and the Rev. Milton Zeeb, area minister, spoke. —Jerrie Kruse

Youth Plan Special Service at Rowandale

WINNIPEG, MB. The young people of Rowandale Baptist Church planned the Church's New Year's Eve service.

Led by Bernie Wollenberg, part-time youth worker, the congregation praised God in prayer and songs and encouraged each other with testimonies.

Andy Owzarek, student at N.A.B. Seminary, challenged the congregation to serve with joy and suffering.

"He pointed out that many of God's servants, including Mary, experienced joy, but ultimately also chose suffering for Christ's sake. Jesus himself came as the suffering servant," reports Helga Kahler.

Springside Church Dedicates New Building

SPRINGSIDE, SK. Springside Baptist Church dedicated its new sanctuary Sept. 29, 1985. Over 650 people worshipped in the sanctuary which is designed to seat 400. Dr. Connie Salios, director, N.A.B. development department, spoke.



The Church held its last service in the old church, Sept. 22, 1985. A playlet, "The Old, the New and the Bridge of Memory," by Viola Pahl was presented. —Christel Derow

Commissioned to Witness

Ebenezer Youth Present Musical

VANCOUVER, BC. The combined youth groups of Ebenezer Baptist Church presented the musical, "All Day Singing with Dinner on the Ground," recently, under the direction of David Alger.

Written by Ray Harris, director of church ministries, the drama is based on Romans 1:16.

"The musical outlined the joy we can have in serving Christ, and the desire we should have to praise him and tell others the many reasons we have to live, sing, and share our faith," reports Irene Frers.

Eight Added to Ebenezer Church, Vancouver

VANCOUVER, BC. Ebenezer Baptist Church witnessed the baptism of seven young people by Dr. Arthur Boymook on Dec. 1, 1985. They and another young person joined the Church during the Communion Service which followed. —Irene Frers

Young Woman Baptized in River

HILDA, AB. Hilda Baptist Church witnessed the baptism of one young lady in the South Saskatchewan River recently. She then joined the Church. The Rev. Herbert Bachler is pastor. —Linda Anderst

Parma Heights Church Has Special Outreach Emphasis

PARMA HEIGHTS, OH. Parma Heights Baptist Church recently sponsored a special presentation by Andre Cole, world-famous magician. The congregation invited their non-Christian friends and neighbors; almost 2,000 people attended. 184 decisions for Christ were recorded.

Dr. John Thielenhaus is pastor of the Church.

biblical imperatives in action

Seven Join Weisenthal Church

MILLET, AB. Pastor Dave Henkelman baptized four persons at Wiesenthal Baptist Church during their New Year's Eve service. They and three others joined the Church.

"The celebration of the Lord's Supper was especially meaningful. We rejoice in new families becoming part of the Church and helping to minister to the needs of the community," says Annie Hoffmann.

St. Paul Church Welcomes Five New Members

ST. PAUL, MN. The Rev. Ruben Herrmann baptized three children on Dec. 22, 1985, at Redeemer Baptist Church. They and two adults joined the Church, Jan. 5, 1986.

The Church's Strategy Church Growth Task Force continues to meet to plan for church growth. —Doris L. Patet

Pedersen Conducts Baptism at Hartland

PRINCE GEORGE, BC. Pastor Cliff Pedersen baptized one family and one other person at Hartland Baptist Church, six months after he became pastor of the Church. A communion service followed with Pastor Pedersen speaking on the "Pictures of Commitment," thinking of Christ's commitment to us and ours to him. —Ingrid Pankonin

Calvary, Regina, Increases by 19 in Six Months

REGINA, SK. Since May 1985, the membership of Calvary Baptist Church has increased by 19. Average attendance at the Church is now 100, and the youth and club work are growing and maturing.

"How good God is! The prayers of many Christians and the leadership of Interim Pastor Darold Sauer have made it possible to maintain strength and unity in a new and growing church," states Hazel Hoffman.

Twenty-four Join Mission Church in Winnipeg

WINNIPEG, MB. Nine young ladies were baptized at Mission Baptist Church during the Church's New Year's Eve service.

"We praised the Lord for the 24 people who have been baptized and added to our fellowship in 1985, and we look for continued growth as we seek to expand our evangelism and outreach ministries," states Pastor Jim Leverette.

Pastors Leverette and Siegfried Hoppe share the pastoral responsibilities at Mission Baptist Church.

Five Youth Baptized at Redeemer, Parma

PARMA, OH. Pastor Darrell McKay baptized five youth at Redeemer Baptist Church recently. This brings the number of members added to the Church in 1985 to 15. —Gerda Markowski

Club Draws Children from Community

PARMA, OH. The Pioneer Clubs are a part of the outreach program of Redeemer Baptist Church. Neighborhood boys and girls who attend the meetings outnumber the children from the Church.

"The growth of the groups is encouraging. Faithful workers with a warm heart for children have made this program a success," reports Gerda Markowski.

"Faithful workers with a warm heart for children have made this program a success."

Six Baptized at Ridgewood

BROOKFIELD, WI. Pastor David L. Masterson baptized six persons at Ridgewood Baptist Church, recently. —Louise L. Erbach

13 Join Temple Baptist, Leduc

LEDUC, AB. Pastor Frank Schmidt baptized six young people at Temple Baptist Church, Dec. 8, 1985.

In addition, seven persons joined the Church by testimony and transfer of membership. —Vi Fleck

Osoyoos Church Has Evangelistic Meetings

OSOYOOS, BC. Osoyoos Baptist Church held a series of evangelistic meetings recently with the Rev. and Mrs. Ron Dalzell as guests. They ministered through music and song. —Abgela Rosin

Seven Join Osoyoos Church

OSOYOOS, BC. Two couples were baptized by the Rev. John Wollenberg at Osoyoos Baptist Church in November 1985. Another young couple and a widow also joined the Church. —Abgela Rosin

Committed to Give

Northern Albertans Joyfully Surpass Goal

EDMONTON, AB. Northern Alberta churches surpassed their goal of \$25,000 by more than \$10,000 at their recent annual missions conference. "People gave joyfully," reports Karen Buchsdrucker.

Youth strongly supported missions with their bike-a-thon. Heidi Janz (pictured) from Zion Baptist Church, Drumheller, alone raised \$860.

During the conference's closing service, twenty persons came forward in dedication for missionary service following Missionary Alan Effa's challenging message.

Missionaries Leland and Jennell Bertsch, Keith Eitel, David and Dorothy Lake, Florence Miller, Ralph and Martha Nelson and Steve Pace, associate director, N.A.B. Development Department, also participated in the conference.

Youth strongly supported missions with their bike-a-thon.



Heidi Janz, Zion Baptist Church, Drumheller, AB, was the highest money raiser (\$860) in youth bike-a-thon for missions.

Martin Church Increases Giving

MARTIN, ND. Members of Martin Baptist Church increased their giving for 1985 by 29 percent. One-third of this was designated for missions in various forms.

"God's blessing upon a church is in proportion to its mission giving," stated Pastor Bill Keple at the Church's annual business meeting. —Delma Kost

Commanded to Care

Caring Groups Give for Needy Families

VANCOUVER, BC. The combined Caring Groups of Ebenezer Baptist Church gave \$1,000 for several needy Church families at a potluck dinner recently.

Dr. Greg Tobert presented slides of his short-term medical missionary work in Jamaica during the Fall of 1985.

Dr. Arthur Boymook is pastor of the Church. —Irene Frers

church growth

North American Baptist Conference Church Growth Strategy

The following is a list of churches which have enrolled in Phase III of the Conference's Church Growth Strategy. Phase III, which is the opportunity checkup/diagnostic analysis of the church and the community. It helps the church determine what ministries they would be involved in that will result in growth. All of these churches have been involved in Phase I and II of the N.A.B. Church Growth Strategy. The first two phases involved attending regional seminars. Phase III in the strategy now focuses on each individual church that enrolls.

Eastern Association: Bethel Baptist, Getzville, NY, Elwin Colson; Temple Baptist, Cheektowaga, NY, Bernard Thole; Winston Road Baptist, Rochester, NY, Dennis Hoffman.

Central Pacific Association: Glencullen Baptist, Portland, OR, Wayne Williams.

Illinois Association: Cornerstone Baptist, Carol Stream, IL, Stephen Patrick; Foster Avenue Baptist, Chicago, IL, Michael Campbell.

Minnesota-LaCrosse Association: Apple Valley Baptist, Apple Valley, MN, John Hisel; Brook Park Baptist, Brooklyn Center, MN, Robert Coombe; Bethany Baptist, Hutchinson, MN, Harold Kelm; Faith Baptist, Minneapolis, MN, Harvey Mehlhaff; Redeemer, St. Paul, MN, Ruben Herrmann; and Riverside Baptist, St. Paul, MN, Harold Lang.

Northern California Association: Sierra College Boulevard Baptist, (Rocklin) Loomis, CA.

Southwestern Association: Sherwood Park Baptist, Greeley, CO, Mike Hodgin.

Pacific Northwest Association: Calvary Baptist, Tacoma, WA, Ervin Gerlitz; Sierra Heights Baptist, Renton, WA, Gary Vossler.

Great Lakes Association: Grosse Pointe Baptist, Grosse Pointe Woods, MI, David Wick; Colonial Village Baptist, Lansing, MI, Elmo Tahrn; Ripley Boulevard Baptist, Alpena, MI.

Iowa Association: First Baptist Church, Steamboat Rock, IA, Dennis Dewey.

in memoriam

SELMA ELIZABETH ABEL (91), Norridge, IL; born Oct. 22, 1894 to Albert and Kate Krueger in Watertown, WI; died Nov. 23, 1985; married Rev. John J. Abel, June 8, 1922, who predeceased her; she served with her late husband who pastored the following N.A.B. Conference churches: Ebenezer, Shattuck, OK, 1922-24; Baileyville, IL, 1924-27; Canton, OH, 1927-31; Ebenezer, Lehr, ND, 1931-37; Holmes St. Baptist, Lansing, MI, 1937-43; Gackle, ND, 1943-45; and Marion, KS, 1945-48; survived by one son, the Rev. Earl A., Downers Grove, IL; and one daughter, Dorothy (Mrs. Martin J. Kurka), Appleton, WI; the Reverends Raymond Dickau, Jothan Benke, and Allan Kranz, pastors, funeral service.

GOTTFRIED SCHILLING (83), Ashley, ND; born Sept. 3, 1902, in Berisina, South Russia; died Dec. 23, 1985; immigrated to the U.S. in 1911; married Elizabeth Helfenstein, March 17, 1959; survived by his wife Elizabeth; one brother, Reinhold, Aberdeen, SD; and three sisters: Christina (Mrs. Gust Woehl), Kulm, ND; Katie (Mrs. Edwin Blumhardt), Wishek, ND; and Emelia (Mrs. Fred Helfenstein), Ashley, ND; Rev. Allan Gerber, pastor, funeral service.

CARL DREESMAN (73), George, IA; born March 14, 1912, to Lew and Seibena (Speiker) Dreesman in George, IA; died Nov. 13, 1985; married Etta Luterman, May 8, 1934; member, deacon, Bible teacher, usher, Central Baptist Church, George, IA; survived by his wife, Etta; one daughter, Sandra (Mrs. Carroll Gray) of Severna Park, MD; one son, David and wife Karen Dreesman of Rock Rapids, IA; 4 grandchildren; 1 brother, John Dreesman; Rev. Harold Drenth, pastor, funeral service.

DANIEL EUGENE LEVERETTE (27), Burlington, ON; born Jan. 10, 1958, to Jake and Peggy Leverette in Wetaskiwin, AB; died Jan. 1, 1986, as a result of a tobogganing accident while on an outing with the youth of Pineland Baptist Church; lived in Alberta, Texas, California, Minnesota, and Ontario, where his father pastored; married Julie Moran of Missoula, MT, in 1979; attended North American Baptist College, Edmonton, AB, and graduated from North American Baptist Divinity School in 1984; served on "New Day" 1978-79; served as an assistant in youth and Christian education at Wiesenthal Baptist Church, Millet, AB; served as Associate Pastor-Minister of Youth and Christian Education, Pineland Baptist Church, Burlington, ON 1984-86; ordained to the Gospel Ministry, June 22, 1985; known as kind, considerate, warm and loving, and had a great rapport with young people; survived by his parents, Rev. and Mrs. Jake Leverette, now of Orlando, FL; his wife, Julie of Burlington; 1 son Ryan; 3 sisters: Rebekah (Mrs. Don LaGrone), Susan (Mrs. Gary Sage), and

Sarah; one brother: Rev. James Leverette; grandparents: Fred and Iva Leverette and Rubye Teague; predeceased by a brother Fred. Memorials may be directed to Daniel Leverette Memorial Scholarship fund, North American Baptist College/Divinity School, Edmonton, AB; Dr. Walter Goltz, memorial service message.

MARIE L. LUFU (74), Northfield, MN; born April 1, 1911, to Oswald and Lydia Lufu in Mound Prairie, MN; died July 31, 1985; member, Randolph (MN) Baptist Church; predeceased by her parents; survived by four brothers: Nathan and his wife Edna, Northfield MN; Harvey and his wife Bea, Mill Valley, CA; Dave of Burlingame, CA; and Arnold of Cannon Falls, MN; also a number of nephews and nieces; Pastor Danny Van Gerpen, pastor, funeral service.

ELMER MILLER (90), Williamsburg, KY; born April 19, 1896, to John and Martha Miller in Randolph, MN; died April 11, 1985; married Amanda Vetter, June 18, 1918, who predeceased him in 1979; married Florida White; member of Randolph (MN) Baptist Church; survived by his wife Florida, Williamsburg, KY; 2 daughters: Lois Martin of California and Myrl Scott of Farmington, MN; 1 son: John of Hutchinson, MN; 13 grandchildren; and 11 great-grandchildren; Pastor Danny Van Gerpen, pastor, funeral service.

RICHARD HOLLACE NEWELL (54), Stafford, KS; born Nov. 29, 1930, to Dollie Elizabeth and Hollace Arthur Newell in Stafford, KS; died Nov. 3, 1985; married Norma Jean Giedinghagen, Nov. 24, 1950; member, deacon, treasurer, usher, Sunday school secretary, choir, men's quartet, Calvary Baptist Church, Stafford, KS; predeceased by his father and a brother, Lawrence; survived by his wife, Jean; one daughter and son-in-law, Lori and Michael Wood, Trousdale, KS; one son and daughter-in-law, Lawrence and Jill, Stafford, KS; mother, Dollie Paulsen, Stafford, KS; sister, Lucille Eaton; and one granddaughter, Leah Michelle Wood, Trousdale, KS; Reverends Elton Kirstein and James Derman, pastors, funeral service.

JAMES MALCOLM NICOLSON (71), Raymore, SK; born May 25, 1914, at Semans, SK; died Oct. 4, 1985; married Rose Orthner, July 20, 1949; baptized 1948; Sunday school teacher, church treasurer, deacon, and youth sponsor at Raymore (SK) Baptist Church; survived by wife Rose; one son Neil (Kim); two daughters: Donna (Brian) Jordan and Darleen (Randy) Jordan; one brother; five sisters; seven grandchildren; Rev. Rudy Lemke, former pastor, funeral service.

IDA RUMPEL (95), Regina, SK; born May 25, 1890, to Carl and Karolina

Schlievert near Edenwold, SK; died Oct. 19, 1985; married Christian Rumpel, Jan. 13, 1909, who predeceased her; member of the former Edenwold Baptist Church; predeceased by one daughter Ella and one daughter-in-law Alma; survived by one daughter: Martha (Carl) Hollerbaum, Regina, SK; three sons: Edwin (Edna), Balgonie, SK; Herbert (Hilda), Regina, SK; Rubin (Marge), Saskatoon, SK; seven grandchildren; seven great-grandchildren; and one great-great-grandchild; Rev. R.L. Quiring, pastor, funeral service.

OTTO FREDERICK UNGER (90), Olds, AB; born March 6, 1895, Neustadt, Germany; died April 11, 1985; married Bertha Stegman, March 4, 1926; lived at Govan, SK, until 1929; then moved to Olds, AB; 36 years church clerk for East Olds Baptist Church; predeceased by 3 sisters, 2 brothers and one son, Wilfred; survived by his wife Bertha, Linden, AB; one daughter Gladys, Calgary, AB; two sons, Kenneth and Walter, Olds, AB; 9 grandchildren; 6 great grandchildren; Rev. Ritchie White, pastor funeral service.

JOHN G. SCHILBERG (84), Clinton, OK; born to Ludwig and Anna Marie Belter Schilberg on Jan. 13, 1901, near Bessie, OK; died November 1985; married Viola Balzer in 1930; member, deacon, and Sunday school teacher, First Baptist Church; survived by his wife Viola of Clinton; a son Paul of Clinton; two brothers: Reuben and Vernon; three sisters: Katherine Schilberg, Esther Schilberg, and Lydia Brooks; and two granddaughters; preceded in death by a brother Bill and a sister Lillian Von Wicklen.

ESTHER HEUPEL (75), Aberdeen, SD; born Dec. 4, 1909, to Jacob and Marie Humann Saylor in McIntosh County, ND; died Oct. 18, 1985; married Edward Heupel, Oct. 15, 1931; member, Calvary Baptist Church, Aberdeen, SD; predeceased by two brothers, one sister and one grandchild; survived by her husband, Edward; one son, Stanley, Aberdeen, SD; one daughter, Florella Koepp, Sioux Falls, SD; one great-grandchild; one brother, Ruben Saylor; and five sisters: Anna Stickelmyer, Ida Stickelmyer, Frieda Heupel, Alice Delzer, and Mrs. Leonard (Florence) Prezler; Rev. Robert Klein, pastor, funeral service.

what's happening

The Rev. Walter Dingfeld was recognized at a farewell reception for his faithful ministry of five and one half years at First Baptist Church, Lodi, CA, on Dec. 29, 1985. He has moved to Portland, OR, where he is considering new areas of service.

Mr. Reid Galbraith became pastor of Moosehorn Baptist Church, Moosehorn, MB, in January 1986. He had served as Minister of Youth and Christian Education at McDermot Ave. Baptist Church, Winnipeg, MB, since 1983.

The Rev. Otto Fiesel of Fessenden, ND, died Jan. 29, 1986. Prior to his retirement, he and his wife Helen served churches in Lambert and Sidney, MT; Hilda and Trochu, AB; and Fessenden, Washburn, Selfridge, and Mercer, ND.

James D. Walton was ordained to the Gospel Ministry by Latta Road Baptist Church Oct. 6, 1985. Pastor Walton is currently Assistant Pastor at the Church and serves in the ministry of Christian education, youth and music. The Rev. Al Graffan of Buffalo, NY, gave the ordination message.

Immanuel Baptist Church, Edmonton, AB, voted to disband effective Dec. 31, 1985.

Daniel Digatono completed a one-year Advanced Clinical Pastoral Education Residency at Baptist Medical Center in Jacksonville, FL, six months of which were at a children's hospital ministering to terminally ill children and their families. He is chaplain at Abbey Delray South Retirement Community, which has 400 residents. He is also a part-time counselor in "Family Counseling Concern."

Chaplain Major Helmut A. Michelson completed his assignment on Johnston Island where his ministry centered on one-on-one encounters with the soldiers. He is now Chaplain for Plans, Programs, and Training at Fort Carson, Colorado.

Mr. Lee Hambey is Associate Pastor of Christian Education at Sunrise Baptist Church, Fair Oaks, CA.

First Baptist Church, West New York, New Jersey, voted to have their last service on Dec. 29, 1985. The pastor, the Rev. Larry Prast, continues

Mr. Clifford Spence is the new pastor of First Baptist Church, Warburg, AB, as of April 1, 1985.

to meet with the group each Sunday morning as the group awaits response to a call to a Spanish worker to minister to the people in the surrounding community.

Mr. Steve Trampe began his ministry with the youth of Ridgewood Baptist Church, Brookfield, WI, Sept. 1, 1985.

Dr. Jack R. Smith becomes pastor of South Canyon Baptist Church, Rapid City, SD, effective June 1, 1986. Smith is Professor of Homiletics, St. Paul Bible College.

Mr. David Masterson was ordained to the Gospel Ministry by Ridgewood Baptist Church, Brookfield, WI, on Nov. 3, 1985. Dr. David L. Larsen of Trinity College delivered the Ordination Message. Rev. Masterson and Rev. E. Babel are pastors of the Ridgewood Church.

Mr. Jerry Winkley became youth pastor at First Baptist Church, Lorraine, KS, on Dec. 1, 1985.

Gordon Stork, youth leader at First Baptist Church, George, IA, and a 1986 North American Baptist Seminary graduate, served as interim pastor at that Church for nine months in 1985.

Mr. Darold Sauer concluded his interim ministry at Calvary Baptist Church, Regina, SK, on Dec. 31, 1985. The congregation expressed its appreciation of his and his wife Anne's ministry on December 12.

The Rev. Edward Carter resigned from the pastorate of First Baptist Church, Bellwood, IL, effective Feb. 12, 1986, to accept the pastorate of Hope Community Church, Chicago, IL. The Church recognized his and his wife Ruth's ministry on February 2 at a potluck dinner. He has served this Church since 1982.

Mr. David Robinson resigned as program director of Camp Carolyn, Alberta, to accept another position with Red Deer Valley Camp near Red Deer, AB, in January 1986.

The Rev. Daniel Nguyen became Associate Pastor for Vietnamese Ministry at Quail Lakes Baptist Church, Stockton, CA, on Oct. 14, 1985. This ministry has received support from the N.A.B. Conference Capital Funds giving as well as the Northern California Associations.

Diamond Jubilee Celebration of the Ebenezer Baptist Church Ebenezer, Saskatchewan August 1, 2, and 3, 1986

We invite all former members and friends to our 75th anniversary celebrations.

Inquiries or greetings contact
75th Anniversary Committee
Box 27
Ebenezer, Saskatchewan
SOA OTO

Pastor Gordon Freiter

Centennial Celebration of the First Baptist Church of Wishek, North Dakota July 5, and 6, 1986

All former members, pastors, and friends are invited.

Inquiries or greetings contact
Mrs. Vernon Herr
721 Beaver Ave.
Wishek, ND 58495

A special anniversary booklet is being printed.

The Rev. Gordon Huisinga, pastor

Centennial Celebration of the First Baptist Church Emery, South Dakota August 8, 9, and 10, 1986

We invite all former members and friends to our 100th anniversary celebration.

Inquiries or greetings contact
Mrs. Otto V. Bleeker
Box 292
Emery, South Dakota 57332

The Rev. Elmo Herman, pastor

Who Should Administer Your Estate?

One of the most difficult decisions you will ever make is the selection of a personal representative for your estate.

The administration of an estate is a highly technical job which is governed by strict laws. Dealing with relationships among family members can make it a controversial task as well.

It is also a position of trust. If that trust is breached, with or without intent to cause harm, penalties can be severe. Here is a case in point.

A Case in Point

Mr. Jones was appointed personal representative of his friend's estate. His chief qualification for the job was his familiarity with his friend's business. He employed an attorney to represent the estate in tax matters, and in due course, the estate tax return was filed, and the taxes were paid.

However, an amended return was necessary, and \$27,000 in additional tax was due, for after-discovered assets.

Mr. Jones was asked to sign the amended return, which he did, but he was not told to pay the additional tax. Thus, he distributed the estate to the heirs.

The Internal Revenue Service determined that Mr. Jones was personally liable for the unpaid taxes, in his fiduciary capacity, and the tax court agreed. They ruled that Mr. Jones had a duty under the law to determine that additional taxes were due. By signing the amended tax return, he had "notice sufficient to put a reasonably prudent person on inquiry" as to the tax, and thus is chargeable with the knowledge.

A second example . . .

Ken was appointed personal representative of his father's estate. He was the oldest son and his father felt that he was the logical person for that position. He had considered hir-

ing a bank or a trust company, but believed it would be better to "keep it in the family."

The estate instrument was a properly drafted will making a sizeable charitable gift and equal distribution to family members.

The problems began when a brother asked Ken to transfer the property with the family home on it to him, a request which he felt was justified because he had lived there for several years, caring for their

"The problems began when a brother asked Ken to transfer the property with the family home on it to him . . ."

parents. In addition, when it came to distributing items of personal interest, the family division grew deeper, causing ill feelings toward Ken.

The purpose of estate planning is not only to avoid taxes and minimize probate expenses but also to distribute property according to your desires and what you understand to be God's plan of your stewardship ministry.

Therefore, the proper choice of a personal representative is one of the most important decisions you will ever make. Choose him or her with care. A bank or trust company might be a wise choice. They are qualified, bonded, and can serve as a buffer in interpersonal family problems. □

"The proper choice of a personal representative is one of the most important decisions you will ever make."



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congratulations

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

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Cornerstone Baptist, Carol Stream, IL; Rev. Stephen Patrick, pastor.

Cathay Baptist, Cathay, ND; Rev. John Dikkers, pastor; Mrs. Albert Seibold, agent.

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Venturia Baptist, Venturia, ND; Rev. Randall Tschetter, pastor; Mrs. La Villa Dollinger, agent.

Immanuel Baptist, Vancouver, BC; Rev. Richard Hohensee, pastor; Mr. Horst Radant, agent.

McDermot Avenue Baptist, Winnipeg, MB; Mrs. Alice Parr, agent.

Rowandale Baptist, Winnipeg, MB; Rev. Kenneth Schmuland, pastor; Miss Rose Fuellbrandt, agent.

Central Baptist, Yorkton, SK; Rev. Delvin Bertsch, pastor; Mrs. Hertha Rowden, agent.

capital funds

Capital Funds Gifts Help Start Vietnamese Ministry

A ministry to Vietnamese people in the community of Quail Lakes Baptist Church, Stockton, CA, has grown so that a Vietnamese pastor, the Rev. Daniel Nguyen, was called for this specific ministry. The Church Growth Department has sent \$6,500 from its Capital Funds portion for this ministry. The Northern California Association has allotted \$6,000 for this, and Quail Lakes Baptist Church is funding the major portion of the ministry.

The Rev. Fred Jantz, pastor of the Quail Lakes church, points out that the Stockton Community now has 23,000 southeast Asians living there with 11,000 being Vietnamese.

About 40 meet for worship each Sunday with daily English classes and weekly volleyball nights provided as well as Vietnamese fellowship dinners every other month. They hold regular Sunday children's and adult classes and have door-to-door visitation to share the Gospel and extend invitations to the Church. Ten families are visited on the average per week.

Pastor Nguyen praises God that through Quail Lakes Baptist Church and the North American Baptist Conference "My people now have an opportunity to hear the Gospel in their own language."

Pray for the children who become Christians and face real persecution at home. Pray that these people's hearts will be open to the Gospel.



Baptist Herald

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Pray With Us

"DEVOTE YOURSELVES TO PRAYER... and pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ."

(Col. 4:2-3) Pray that we may continue to learn and to experience the joy of giving.

Pray for Rev. Ray Harsch and the area churches involved as he leads Church Growth Seminars in Phase II in April and May in Gladwin/Auburn, MI; Lodi, CA; Prince George, BC; Bismarck, ND; Ottawa, ON; Hamilton, ON; Winnipeg, MB; and Detroit, MI.

Pray for the 24 churches in Phase III of Church Growth as they make diagnostic analyses of their own ministry and community to determine how they can be more effective in their outreach to people of their areas.

Pray for the Church Growth Board as it meets April 10-11 and the implementation of their decisions.

Pray for "New Day" as they minister in April in

Pray for the graduating seniors at North American Baptist Seminary (April 20) and North American Baptist Divinity School (May 25) that they may know God's leading in their lives as to the place of service.

Pray for Leland and Jennell Bertsch as they plan to leave as our first missionaries to the Philippines on April 18: for a safe trip, for permanent visas after they arrive, for leading in regard to the specific place of work, for housing, and for their entry into language study.

Pray for the Board of Missions meeting April 8-10 and for leadership as they implement the decisions. One concern is that of making proper decisions in regard to the work in the various countries that are affected by the rapidly changing currency fluctuations, because this greatly affects the Conference mission work overseas.

Pray that those who make commitments to give toward the Capital Funds Campaign will continue to fulfill their commitments.

Turtle Lake, ND, 1-3; Martin, ND, 4-6; Morris, MB, 5; Grand Forks, ND, 2-13; Jamestown, ND, 15; Venturia, ND, 16-20; Ashley, ND, 22; Apple Valley, MN, 16-27; Faith, Minneapolis, MN, 29; Hutchinson, MN, 30 - May 4; in May: Buffalo Center, IA, 6; Parkersburg, IA, 7-11; Redeemer, St. Paul, MN, April 30 - May 6; Sheffield, IA, 13; Sumner, IA, 14-18; Norridge, IL, 14-25.

Pray for qualified and committed people to respond to the need for short-term missionary service in Cameroon and Japan.

Pray for Mrs. Lindberg Ake's eyesight — that medical treatment may be found to restore her sight. (She is the wife of a home mission pastor in Texas.)

Pray for the new urban/ethnic work to be started in West New York, New Jersey, and for God's leading in the selection of and preparation of the new pastor.

Pray for the area ministers as they work with and advise pastors and churches.

Pray for God's leading in the choice of a new Church Growth Director and a new Development Director.

Pray for declining or plateauing churches that are seeking direction and help to be more effective in their witness.

Pray for renewal in the lives of individuals and churches.

Pray that young people and adults who are called and gifted of God will respond to God's call to prepare for ministry at one of our schools: North American Baptist Divinity School or Seminary.

Pray for the staff serving our churches at the N.A.B. International Office.