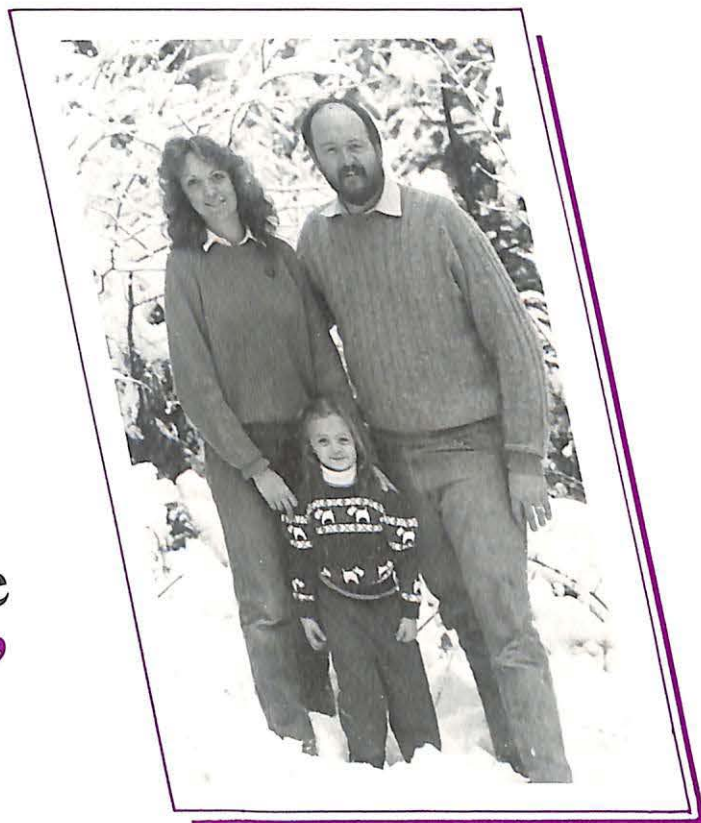
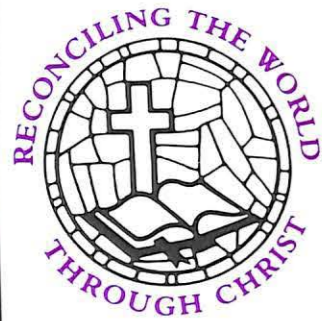


Baptist Herald

April 1988

“**B**ased on everything I know, that fire should have roared through this camp. The only thing I can figure out is that it was the *Grace of God.*”





Executive Committee Sets Basic Commitment Goal at \$4,490,000 for 1988

At its February meeting, the Executive Committee of the North American Baptist Conference set the Basic Mission and Ministry Commitment Goal at \$4,490,000. This was a reduction of the goal previously set by the General Council at \$4,900,000. "This action was taken after a thorough review of various details regarding the shortfall of income for Conference Basic Mission and Ministry Commitments in 1987," reports Dr. John Binder, executive director. "This is still a very optimistic view for 1988, since it is a 5.4 percent anticipated increase in giving over 1987."

The excellent income through bequests from estates of \$437,239, through Capital Funds of \$609,376, and the \$60,000 increase in giving to the growth budget gave reason for this optimism. Many projects and ministries received support from these extra funds. Repeatedly, Executive Committee members expressed deep appreciation and gratitude for the generous giving of churches and individuals.

"The heads of several departments were commended for holding expenditures below the approved budget," says Dr. Binder, "so that we ended 1987 with only about a \$20,000 deficit in spite of the shortfall in basic mission and ministry commitment income."

Reduction Cuts Ministries

Reducing the Basic Mission and Ministry Commitment Goal for 1988 means

- 1) A delay in starting several new churches until later in 1988.
- 2) A deletion of funds for the Florida Area Supervisor for new churches.
- 3) A reduction of funds for Hispanic ministries.
- 4) A reduction of the number of overseas missionaries by four.
- 5) A reduction in cost-of-living increments for all overseas missionaries.
- 6) Using some reserve funds for current ministries.
- 7) Postponement of the appointment of an estate planning counselor for Canada until 1989.
- 8) A delay of several months in the appointment of an assistant staff person for the Executive Director.
- 9) A reduction of funds for promotion, publications, and consulting services.
- 10) A slight reduction in the subsidy for the North American Baptist College/Divinity School and North American Baptist Seminary.

Other Committee Actions

The Executive Committee recommends that the General Council appoint a task force to study theological education for the 1990s for the Conference. They also appointed a task

force to study and resolve the fragmentation of the current practice of Basic Mission and Ministry Commitment funding and Growth Budget funding.

A sixth Biblical Imperative was added to the five adopted by Triennial Conference delegates in 1985; this imperative is "Challenged to Grow."

New plans of highlighting the results of North American Baptist Conference ministries at home and overseas were approved. These will be communicated to the churches and to the delegates at the 42nd Triennial Conference in July in Calgary, Alberta.

The Executive Committee reviewed the performance of the Executive Director and the five Department Directors: Area Ministries, Development, Church Growth, Missions, and Financial Services.

The Committee also nominated a person for election at the Triennial Conference for the position of Conference treasurer and another for the position of executive director. These, as well as nominees for membership on the various Conference boards, will be presented by the Chairman of the Nominating Committee, the Rev. Dennis Kee, to the General Council on June 2 and 3 for approval.

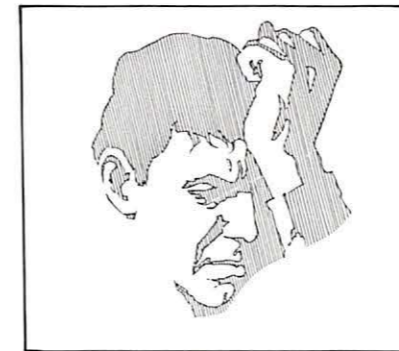
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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (312) 495-2000. Second class postage paid at Villa Park, IL 60181 and at additional mailing offices, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.

SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00. (Canada)—\$8.00; Single copy (US\$)—\$1.00; foreign subscription (US\$)—\$16.00 one year.

ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches) black and white. OBITUARIES: \$8.00 US Funds, to accompany obituary; (100 word limit).

CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to *Baptist Herald* Subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Member of Evangelical Press Association.

News reported and views expressed are not necessarily the position of the North American Baptist Conference (Printed in the U.S.A.)



Deacons Dave Kelly, Dave Buskness, and Mike Morlino (right) discuss the growth of North Carrollton Baptist Church.

God Grows Church in Texas

by Mike Morlino

Recently, North Carrollton (Texas) Baptist Church went off financial support, thus passing a major milestone in a journey that began eight years ago in 1979. The child, a former church extension project, has grown up and is ready to make it on its own. Our story is evidence of what our Lord can do through willing servants of His.

The City of Carrollton, Texas, located northwest of Dallas, has grown from 40,000 in 1975 to 85,000 today. For many of these years, Denton County, where our church is located, ranked as one of the top three fastest growing counties in our nation. These factors led the Southern Association Church Extension Committee, under the inspired leadership of the late Mr. Adolph Hill, to plan for a new church in this area. By February 1980, Pastor Bob and Marilyn Walther were on the field to begin North Carrollton Baptist Church.

We began with a vision, but dreaming is not enough. It takes commitment and initial financial support to make a new church extension project go. Brothers and sisters in Christ who recognized that people need the Lord provided both.

We received financial support from North Highlands Baptist Church in north Dallas. Even though their own numbers were rapidly dwindling, this congregation

caught our vision and made a commitment to be our mother church and to support us financially. This is a beautiful testimony of faithful believers asking the question how can we participate in doing God's work and then doing it. As a result, God has blessed North Highlands. (Their story will be told in a subsequent article.)

Financial support was also received from other Southern Association churches and from our North American Baptist Conference. Every leader with whom I came in contact at the Association and Conference level was unified in the commitment to make our project successful, but these leaders were not able to come to Carrollton and do the work for us. To be successful, we needed a core of committed people.

Five families formed the core of lay leadership of NCBC: the Buskness, Gerber, Hale, Saucedo, and Walther families. These faithful workers were the glue that held this fledgling congregation together through the early years. They held on to their vision of what God wanted them to do in Carrollton: To lay claim to this community for Christ and to help people understand their own need for the Lord; I estimate that today between 3,000 and 4,000 people attend any church

on some irregular basis in this area that has a population of 85,000. Why this great disparity, especially in an area that claims to be in the Bible Belt?

Most of these people relocated to North Carrollton from some other part of the country. They work in the financial, electronic, and other technical and technical support fields. Their family income averages \$40,000 or more per year. They live in 2,500 square foot homes with two or more cars in their driveway. They travel, participate in many leisure activities, and pursue their own interests for personal gratification. They remain unconvinced that they need anything more in their lives; especially if it involves "going to church on Sunday which is when I cut the lawn or watch the Cowboys play."

Our neighbors Ken and Anita Hale became good friends with my wife Jeanne and me. They knew that we were not going to church and didn't really care to go. But through their persistence, we attended church one Sunday. And I want to emphasize "their persistence"! Their "church" was located in the cafeteria of an elementary school.

The relationship between the church and the school was a little strained, so the nursery was set up

in a corridor by the main entrance. Noticing that the doors were locked with chains, I thought to myself that if Jeanne and I had children we would never go back.

At the end of the service, during about 20 minutes of frantic activity, the men and women put away all the chairs and equipment needed for the worship service and replaced all the cafeteria tables. All the while, the school janitor looked on to make sure this was done right. I had serious reservations about this church after this experience. But the Hales persisted, so Jeanne and I decided to visit one last time just to appease them.

The second visit was the clincher. I discovered something at NCBC: The people genuinely cared about each other and about my family. There were no games, no pretenses, just a real warmth and projection of concern for my family. Shortly thereafter, I accepted Christ as Savior. This was a victory. If it were not for the vision, commitment, and faithfulness to God's Word by a few believers, chances are that I would not be saved today.

What does my personal testimony have to do with NCBC going off financial support? Before a church extension project can go off support, it must build a strong base of financial support from within its own membership. Our experience was not unusual.

Some in our congregation were mature Christians. However, most were not. We were a diverse group. I remember one meeting where we had an "N.A.B.er," a Methodist, a Presbyterian, a Southern Baptist, a Catholic, and a few who wouldn't admit what they had been!

Our congregation came together as we studied the Bible as a group. We learned about God's plan for our lives, about our responsibility to share His Word, and about stewardship. We stuck to the basics, because we were new Christians, and no one among us had ever started a

new church before. We faced our struggles together. We kept our faith in one another and overlooked a lot of the mistakes we made. Each person who joined NCBC took a step of faith that God would provide for us, because we wanted to be His faithful servants.

Through the love within our congregation, through our study of God's Word, and through our ministry to the individuals with whom we came in contact, we grew in members and in financial strength. By June of 1985, we had built and occupied our new building, which houses our sanctuary, fellowship hall, classrooms, and administrative offices. We have made our presence in our community permanent. We are here to stay so long as it is the will of God.

On January 1, 1987, NCBC went off financial support from the Southern Association and the North American Baptist Conference. Our financial troubles have not ended. Since we represent a threat to Satan because of our ministry, he continues to make life as difficult for us as possible.

In 1987, 12 of our committed, hardworking families left our fellowship due to job transfers. In June, Pastor Walther resigned. He was our first and only pastor. The Holy Spirit led him to another congregation; this was difficult for our congregation to accept because of our love for the Walthers and their love for us. Through this, we trusted God to remain faithful because we are trying to do His will.

As a congregation, we recommitted ourselves to grow Christ's Body at NCBC. We renewed our efforts to reach out into our community. During the two months that we were without a pastor, six new members joined our fellowship. The Holy Spirit led Roy and Gladys Seibel to accept our call to serve as interim pastor and wife. As a result of these events, our vision of claim-

ing this community for Christ grows clearer every day.

Our members and leaders are learning to follow the example of Paul, Timothy, and Barnabas in that it takes perspiration as well as inspiration to grow a church. They are becoming more involved in outreach to friends and neighbors as well as in visiting those who have visited us and those who need our help. One example of this is the more than 75 meals prepared this year by our women for families in need. Another is our support of our members, Elmer and Ruth Strauss, serving in Nigeria, and our financial support of the new church extension projects in Flower Mound and Coppell, Texas.

Our AWANA program not only brings the message of Christ to 90 or more children every Wednesday night but also helps us to reach the unchurched parents of these children. We are currently ministering to five families that I expect will soon join our fellowship.

Going off support was a test of our financial stewardship, but this is only one aspect of our witness as Christians. The other aspects are how we, as disciples of Jesus Christ, use the time and talents God has given us for His service. Each of us must decide to make ourselves available to the service of our Lord to fulfill His command found in Acts 1:8. "You shall be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." If we accept this call, God will grow His church here at North Carrollton Baptist.

In 1980, Mike Morlino accepted Jesus Christ as his Lord and Savior as a result of the church extension work at NCBC. Since then, he has served as moderator of the church for seven years. Currently, he is moderator of the Southern Association and is a member of the N.A.B. Conference Finance Committee.

Depression is abnormal and dangerous, if unrecognized.

How to Recognize Depression

by Marvin Faust

Janet was an attractive nineteen-year-old daughter who had loving Christian parents and who appeared to have everything going for her. She was talented and bright, attended a Christian college, and had committed her life to the Lord. Her engaging personality drew friends to her, and she enjoyed a special relationship with a Christian young man. However, during the next four to six months, Janet began to withdraw and become increasingly sad. Her parents reassured her of their love, but one week before her twentieth birthday, Janet died in her home of a self-inflicted gunshot wound.

Ron was an energetic middle-aged Christian layman, who began to experience restless nights and a slight decrease in his ability to concentrate at work. His wife noticed that his interest in hobbies had lessened as well as his patience with her and their children. Ron turned to Scripture memorization, but found his thoughts increasingly filled with guilt and his self-confidence weakened. Fortunately, Ron and his wife sought professional help which eventually resulted in Ron's improvement and return to his former energetic self.

Janet and Ron both struggled with depression, but Janet's life tragically ended in suicide, because her family was unaware of Janet's condition and treatment options. All too often, family members, friends, and pastors are well-intentioned, but their lack of knowledge concerning depression only harms the individual whom they wish to help.

Sadness is a normal emotion which was seen in the lives of biblical characters such as David, Elijah, Peter, Job, and even our Lord Jesus, but depression is abnormal and dangerous, if unrecognized.

Depression is frequently confused with grief and the normal ups and downs of life. All of us experience disappointments from time to time, but we bounce back quickly and do not suffer a sustained change in our mood or personality. If my local college or professional sports team loses, I'm temporarily disappointed, but my spirits are quickly lifted with the next victory.

Depression is frequently confused with grief and the normal ups and downs of life.

Grief, on the other hand, is a normal and healthy response which we, as human beings, must experience when we suffer significant loss. Anything that we cherish becomes a potential source of loss. The death of a loved one or loss of health and employment are obvious examples of loss. Unfulfilled hopes and dreams for yourself or your children can be sources of loss, too.

The normal grieving response is a painful time in which an individual may experience any number of emotions including sadness, tearfulness, anger, loneliness, guilt, denial, despair, bewilderment, and anxiety. Physical symptoms are common and may include pain, weakness,

fatigue, and changes in sleep and appetite.

The length and intensity of the grieving process will depend upon the severity of loss, circumstances, and the coping skills and resources of the individual. For example, a young mother of several children whose husband suddenly dies will likely have a difficult and prolonged grieving process; whereas an elderly woman who has been praying for her cancer stricken husband's homegoing will certainly feel loss but tend to more easily rejoice in the knowledge that her husband is relieved of pain and with the Lord.

Grieving individuals will generally respond to support, sympathy, and a willingness to listen. Within weeks to months, the individual develops ways to cope with the loss and is able to meet the ordinary demands of life even though painful feelings persist.

In contrast to grief, depressed individuals experience marked changes in mood, personality, and health that are sustained and interfere with one's capacity to meet the ordinary demands of life. The depressed state may last for many months and may be characterized by changes in the following four areas:

1) **Mood** - The individual will experience constant sadness and consequently be tearful and withdraw from people. Activities and hobbies which previously were pleasurable will lose their attractiveness, and irritability and pessimism will predominate.

2) **Painful Thinking** - This will take various forms and may include decreased concentration, lowered self-esteem, preoccupation with true and false guilt, thoughts of suicide, and a deep sense of hopelessness. Christians who were solid in their faith may now feel they committed unpardonable sins and will dwell on sins or unfavorable decisions which occurred many years ago. Thoughts of harming themselves will creep into their minds as an alternative to their mental anguish, and they will sincerely believe their own suicide will be a relief for friends and family.

3) **Physical** - Generally a slowing down of physical functions is seen. The normal level of activity decreases while a chronic sense of fatigue develops.

Treatment for depression should include a complete physical exam and counseling with a well-trained Christian therapist.

A competent homemaker may now feel overwhelmed by routine house chores, or individuals may not have the desire or energy to even comb their hair. Constipation, heart rate, blood pressure, and menstrual irregularities occur, and various hormone functions, such as blood sugar, adrenalin, and thyroid levels, are affected.

Sleep will not be restful, and the individual may have difficulty falling asleep, experience frequent awakenings throughout the night, or awaken at three or four in the morning and not be able to fall asleep again. Sexual desire and appetite will lessen, and individuals will report favorite foods do not taste good any more. Consequently, weight loss may be significant. Occasionally, depressed individuals will be agitated and demonstrate excessive activity such as pacing, hand-wringing, and overeating.



4) **Illogical thinking** - This characteristic is not seen in most cases of depression, but if present, signifies a severe condition and requires immediate hospitalization. These individuals experience hallucinations in which they hear imaginary voices or see objects which are not real. Their thinking may be excessively religious and grandiose while claiming to be a biblical character with superhuman power, or they may demonstrate paranoid ideas as they become fearful of individuals who love them and are attempting to help them. The paranoid individual will believe his food is poisoned, or his telephone conversations are monitored.

Depression is not rare, as it is estimated five to ten percent of people in the United States and Canada are affected at any point in time. Some experts suggest almost half of us will experience at least one episode of depression in our lifetime. The onset is gradual as the painful thinking, mood, and physical changes eventually interfere with the individual's ability to function effectively.

There are many causes for depression. Various medical conditions such as untreated diabetes, low thyroid function, vitamin deficiencies, brain tumors, chronic viruses,

prescription medications, substance abuse, and premenstrual syndrome can be present with depression. Unresolved grief will deteriorate into a depressed condition, and people who are perfectionistic high achievers are especially vulnerable. It is significant that depression can occur in families as an inherited illness, also.

Depression is a serious and potentially fatal condition which requires active treatment.

Many cases of depression occur because individuals have not dealt with painful childhood experiences or continue to harbor much anger toward individuals. Attacks by Satan, unconfessed sin, continuing disobedience to God, and overwhelming stress may be contributing factors.

Treatment for depression should include a complete physical exam and counseling with a well-trained Christian therapist to assess suicide potential and provide guidance concerning spiritual and psychological issues. Antidepressant medication is frequently necessary to reverse the chemical imbalances in a depressed person's brain as these imbalances contribute to the mood, physical, and thinking changes seen in depression. Some individuals only need a three or four month course of antidepressant medication; whereas others may require medication on a full-time basis much like a diabetic requires insulin.

Depression is a serious and potentially fatal condition which requires active treatment. Developing an awareness and recognizing its symptoms will help prevent needless pain and even tragedy. □

Marvin Faust, M.D., P.C., a psychiatrist, is a member of Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan.

Coping with Illness

by Helga Kahler and Maria Rogalski

The diagnosis was final. "A very aggressive cancer," the doctor had said.

How does one handle the initial shock? How does one cope as the illness progresses with the resulting physical deterioration? Is God real in times of acute crisis?

Henry Loewen of Oakbank Baptist Church, Oakbank, Manitoba, construction and maintenance supervisor with H. W. Redekopp Holdings, and Egon Ulrich of Rowandale Baptist Church, Winnipeg, Manitoba, high school math teacher at Springfield Collegiate, Oakbank, Manitoba, both lost their spouses to cancer recently and had to come face to face with the reality of these questions.

Henry's wife Helen passed away in August 1984 at the age of 51, and Egon's wife Lina succumbed after a courageous battle in September 1987 at age 44.

Both men agree that it took God's grace and the support and encouragement of brothers and sisters in Christ to sustain them through those tough times of struggle and pain. "We felt buoyed up by God's people," Egon says.

Yet God used distinctly different ways to help them cope with and accept their individual situation.

Egon and Lina's initial reaction to her breast cancer was shock and disbelief. Lina had just undergone her seventh major medical procedure. Surely God would not heap this on her as well? She had two teenage sons at home, was a teacher of special needs children, a very loving and caring person, and highly regarded by everyone.

When told after Lina's mastectomy that her prognosis was a fifty-fifty chance of survival, Egon prostrated himself before the Lord and cried out to Him to spare Lina's life.

Their implicit faith led them to adopt an attitude of hope, and they saw it as a definite opportunity to show God's power in effecting a complete physical healing. "I felt God wanted us to go all out," declares Egon, "and that there was only one answer to our prayer—and that was physical healing." They were grateful for prayers and visits by friends who shared their hope up to the week of Lina's death.

"Right from the beginning," says Egon, "when I assured Lina that I would be in this with her as much as is humanly possible, I knew that we could not handle it by ourselves and would need the prayers and support of our friends and Christian brothers and sisters. We asked for help, and we received lots of it." Some of their friends were willing to be called on for prayer at any hour of the day or night.

And the Lord did answer prayer. The cancer went into remission. Lina believed she was healed and praised God. In obedience to the word of God in James 5, they called for prayer and the laying on of hands by their pastor and deacons.

During the period of reasonably good physical health, Lina was able to minister in her church and to cancer patients at the hospital. In retrospect, Egon recognizes this productivity as a special gift from the Lord to Lina.

Even when the cancer reappeared as bone cancer, Egon and Lina did not give up hope and continued praying for a complete physical healing, claiming the promises of God again and again.

This hope was not without its challenges and struggles, even affecting Egon's health at times. His journal entries bear witness to this fact:

"Lina had an enormous faith struggle today."

"Lina praised God with feeble breath."

"I have a feeling my prayers don't go anywhere."

"The Lord was exceptionally good to us today. We are all in good spirits, praise God."

Hope grew out of despair. Hebrews 11:1 characterized their approach to the situation: "Now faith is the assurance of things hoped for, the conviction of things not seen."

During times of excruciating pain for Lina, they would call the church for a prayer chain, and after about an hour or so, the pain would subside. The hardest to take, Egon found, were times when Lina would cry out with pain and the disappointments again and again when there was a setback in her condition, and the expected healing would not come.

Facing Lina's last days on earth, Egon experienced the truth of Psalm 23 and an indescribable peace filled his heart.

The Lord had graciously given Lina a two and a half year extension. Egon and the boys needed that time to enable them to accept the loss. Much growth in faith had occurred and much emotional healing, aspects of healing that Egon never even knew existed. His eyes were opened in a new way to sufferings of all kinds in the lives of others.

"Because I trusted the Lord so strongly, He sustained me and still does now, and my faith was not shipwrecked," says Egon. "Though God's answer for healing was a gigantic NO, if I were called on to go to pray for healing for someone who is sick, I would go at once."

At times, Egon thinks what a waste it is that Lina was not allowed to stay and serve the Lord with her kingdom consciousness. "But the Lord does not make mistakes," he adds, "and I'm not bitter. I don't



"I assured Lina I would be with her as much as humanly possible," says Egon Ulrich, her husband, top left.

regret our journey of faith. It was perfect. God met our needs. If that hour had to come, I would not have wanted it any other way."

Whereas the Lord had given Egon and his boys two and a half years to prepare them for their loss, Henry and Helen and their family had to come to terms with it within a short time span of three months.

Helen, mother of four children, two of them still at home at the time, was a Licensed Practical Nurse in the Donwood Manor Nursing Home. A very committed Christian, she was friendly and outgoing, an active leader in the Christian Women's Club ministry.

When her internal cancer (kidney and liver) was first diagnosed in May, both Henry and Helen insisted the doctor tell them the truth of the prognosis. An operation was out of the question, they learned, because the cancer had spread too far.

"All I can say is, have a good summer," the doctor said. Henry and Helen accepted the inevitable by making a conscious decision to let go. "As believers, we don't have the right to fight God," says Henry.

The Loewens were advised to try a new kind of treatment, but after two seemingly unsuccessful at-

tempts, Helen did not want to go through with it, and they put their trust solely in the prayer and laying on of hands by their pastor and deacons. They determined to view whatever the outcome as a spiritual healing.

Helen's strength was amazing. She was an encouragement to those who came to encourage her. Nurses could not understand what made the whole family cope the way they did nor that there would always be someone there with Helen. Observing others in the hospital who were going through similar circumstances and who were completely "undone" by their loss, Henry was grateful for the strength his trust in God was giving to him and his family.

One of the most difficult things to deal with, he found, was Helen's wanting to arrange every detail of her funeral, even selecting her own coffin and having her daughters accompany her shopping for a suitable dress. She also insisted on speaking to each person who was to have a part in the funeral service.

This openness and freedom to talk helped them to deal constructively with the myriad range of emotions involved and strengthened them in their faith. Henry sees this as being very important in the coping process and strongly recommends being open and allowing the ill person to discuss whatever is on his or her heart.

In their talks, they spoke about their relationship lasting "until death do us part," and Helen encouraged Henry not to rule out the possibility of choosing another mate after she was gone. Since then, the Lord has led Vera Rapke into Henry's life to be his new helpmate. "God is allowing me to influence another life," observes Henry.

The loss experience was a time of growth and emotional healing for



Henry and Vera Loewen of Oakbank, Manitoba

Henry and his family. It has proved to be a healing of relationships for Helen's family members. Some of her brothers and sisters had been at enmity for 15 years. It has enabled Henry to counsel and minister to people going through similar circumstances. (He had helped Egon and Lina in their coping process and continues to minister to Egon.) An avenue of service to theology students began when he was asked to sit on a panel on death and dying sponsored by Klassen Funeral Chapels in Winnipeg, owned by Walter Klassen, a Christian funeral director.

As God's Word says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God" (2 Corinthians 1:3). □

Maria Rogalski is a member of McDermot Avenue Baptist Church and Helga Kahler of Rowandale Baptist Church, Winnipeg, Manitoba.



Kirby, Emily, and Ken Stoller, camp administrators, were told to evacuate as the fire approached Camp Tapawingo.

Fire Threatens Oregon Camp

by Perry Kallis

As the small airplane climbed into the sky above the Oregon hills, it became apparent to us as passengers that the forest fire raging below was more than just a few acres of burning timber. From our vantage point, the ever expanding area of smoking forest looked almost impossible to contain.

This fire especially concerned the people of Salt Creek Baptist Church and other nearby North American Baptist Conference churches, because it threatened our Central Pacific Association Camp near Falls City, Oregon. Camp Tapawingo is tucked away in the heavily wooded, picturesque hills about 20 miles west of Dallas, Oregon. Ken and Kirby Stoller, the new camp administrators, reside on the property.

Beginning in the dense forest late Sunday evening (October 19), the fire charred 450 acres by morning. (Eventually, it destroyed nearly 5,000 acres of forest.)

The ordinarily peaceful autumn schedule of Camp Tapawingo became a hum of activities as fire fighters chose this site as a primary staging area from which to fight the fire. About 11:00 Monday morning, the fire "jumped the line" and started coming over the ridge only two miles away from the camp. Fire fighters estimated that the blaze would run through the camp in only two hours if conditions remained the same. The word came to Ken and Kirby—**EVACUATE!**



Tanker trucks pumped water from the creek just outside the camp dining hall, while helicopters scooped water from nearby Mill Pond to dump on the blaze.

Ken took Kirby and Emily (their four-year-old daughter) to stay with friends in nearby Falls City. Several men from Salt Creek Baptist Church returned to camp with Ken to help make a final defense against the coming inferno. Farm trucks were loaded with camp records, valuables, and some of the Stollers' personal items. One family brought a caterpillar tractor to push brush and trees away from the camp buildings to create fire walls. Tanker trucks pumped water from the creek just outside the camp dining hall,

while helicopters scooped water from nearby Mill Pond to dump on the blaze. Amid all this activity, the wind blew ash over the camp like falling snow, reminding everyone that the fire was moving closer.

The same wind and firestorm driving the blaze closer to the camp also threatened Falls City where Kirby and Emily waited. Shortly after noon, they moved again, this time to the home of another church member several miles from the fire.

But battling the fire was not the only activity going on in earnest on

that Monday morning. Several area N.A.B. Conference churches put their "Prayer Trees" into action. Hundreds of believers prayed to God for the safety of the camp and those battling the fire. Many commented, "I wish there was something more I could do." Isn't it strange that even though we believers are involved in the most important activity of communicating with our God, we have trouble feeling confident. This crisis reminded us again that we must see through eyes of faith to feel secure.

In the early afternoon, the fire fighters noticed a change. Although the fire had moved another half mile closer, the wind shifted to a more westerly direction favoring the safety of Camp Tapawingo.

As the late afternoon brought diminishing winds, the immediate danger to the camp lessened. All through the night, the ordinarily black horizon over the camp reflected the orange glow of flames, still taking their toll on area timber.

As Tuesday morning arrived, most of us felt more confident about the camp's safety and the fact that soon this blaze would be under control. But we were not so fortunate!

When my phone rang at about 10:30 Tuesday morning, I again heard the stress in Ken's voice as he asked, "Please have the prayers begin again. A 'hot spot' has broken through the line at a point close to the camp. It looks bad."

A women's home Bible study meeting in the parsonage took this concern again in honest supplication to our Lord. Within the next two hours, God's grace was once again revealed as the camp was spared. The Tuesday morning alert was the last threat to the Camp.

Fire fighters who came through the camp kitchen proved highly informative about the flames that threatened the camp. After the major crisis ended, a veteran fire



The Stollers fled to Falls City, Oregon, which also became threatened by the forest fire.

fighter told Ken and Kirby, "Based on everything I know in fighting fires for 30 years, that fire should have roared through this camp on both of those occasions. The only thing I can figure out is that it was the GRACE OF GOD."

We sometimes need the witness of those outside our immediate circle to hear the unmistakable truth verbalized so clearly. God certainly does know and care about our lives and concerns. Jesus reminded His disciples, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father....Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29, 31, KJV).

The fact is, we experienced God's care, and it goes far beyond having our prayers answered to our specifications. Four days after the fire, as I talked with the Stollers, Kirby commented how great God was. She then added, "But would God have been any less great if He had seen fit to allow the camp to be destroyed? Certainly not!"

Our task in prayer must be to ask for God's will to be done, and then pray for the courage to accept and use the answer He delivers. We in the Central Pacific Association experienced the grace of God's blessings in answered prayer. Clearly, God's plan is to continue to use Camp Tapawingo to promote His will and work in people's lives. Now we must move forward with this answer to prayer and continue the camp ministry with renewed zeal.

To those of you who joined us in prayer and concern, we thank you. We unite with our North American Baptist Conference family in striving for faithful service...BY THE GRACE OF GOD. □

The Rev. Perry Kallis is senior pastor of Salt Creek Baptist Church, Dallas, Oregon.



Art Helwig photo

The Pilgrimage of a Musician/Inner-City Pastor

At times intense, other times humorous, Correnti captivates his audience as he explains his music.

Serving as the pastor of an inner-city church for close to 14 years, Jim Correnti ministers to a vital congregation of Anglos, Puerto Ricans, Blacks, and Filipinos - a congregation located in the area known as the cocaine capital of Philadelphia, Pennsylvania.

But there's another fascinating side of Correnti: that of concert pianist. How did one trained as a concert pianist become an inner-city pastor?

Born in Manhattan, New York City, Jim Correnti moved with his parents to New Jersey when he was about three. When asked how he got started in music, he says, "I picked out tunes on the piano. My mother played a lot of good music in the home, but she didn't push me." After pestering his mother for quite awhile, she found a piano teacher who began to teach Correnti at the age of seven.

"In high school," Correnti recalls, "most of my music-making took place outside the school in the recitals my teacher gave and in state competitions." After high school, Jim struggled with the decision to go on to music conservatory or into some other field. "A number of musical people in our town had concluded that if you want to have a family and feed them, don't be a musician. So I thought I'd better find something else, but there was really nothing else that I enjoyed." (Correnti received good grades in subjects like physics and was

valedictorian of his graduating class.) His French Horn teacher pointed out that music teachers and college professors have some job security. So he entered Juilliard School of Music to major in piano performance.

When Correnti was 13, he began teaching a seven-year-old who had pestered Correnti's mother to have Correnti give him piano lessons. "I began picking up students all over. By the time I graduated from high school, I had a full-blown teaching career going. That's how I earned my way through Juilliard."

Brought up in a moral, religious home, Correnti says, "My parents were churchgoing people; we didn't really understand the gospel until I heard it from others during my teenage years, and I didn't really come to Christ until I was about 21."

Correnti says he grew up in a church where all the Christ words and religious words were spoken. People witnessed to him while he was in junior high, but he says, "I distinctly remember wondering what was so different about what they were talking about, because the terms they used, I knew. I couldn't understand what they were so excited about. They gave me evangelistic literature, which I read, because I was very religious. I was an altar boy and knew the mass in Latin and in English."

Correnti says the Lord sent various people into his life to help

him in his spiritual growth. During his schooling at Juilliard, he says, "I began stumbling around looking for a church. I went to Riverside in New York City to hear the great organists. Then a friend invited me to Calvary Baptist to hear Rev. Dr. Stephen Olford preach. I'll never forget the sheer power of the Spirit's using his message. I felt bolted to the seat. I never missed a Sunday service after that. I began to be part of a fellowship of believers, and they really loved me into the truth."

One of the people most helpful to Correnti was another student at Juilliard, Dave Taylor, now assistant concertmaster, Chicago Symphony Orchestra. "He was my first mentor in the things of the Lord; to me, he was like a walking Bible dictionary."

By the time Correnti graduated from Juilliard, he felt he had a sound profession of faith. A couple of his friends were planning to enroll in Reformed Episcopal Seminary. "When I discovered that was a place where I could learn more about the Bible, I decided to go," says Correnti. "I think it was there that I was saved. When I went to Seminary, I intellectually understood the Gospel quite well, but I think the Lord put it together for me while I was there. My faith deepened, and I sat under great preaching at the church I attended. I began to wonder if I could be called into ministry, which was not my original intent."

During this time of becoming

serious about Christ, Correnti says he could not figure out how to fit the idolatry of living to be a musician - having his career be the most important thing in the world - in with this new commitment to Christ. "I purged and threw the music out of my life," reflects Correnti. "I did very little piano playing or thinking about music for well over a year. When people found out I had studied at Juilliard, they asked me to give some concerts, and that was the beginning of my way back."

Another very important development occurred for Correnti while he was a full-time student. "I was contemplating marriage, and my wife-to-be was also a full-time student. The only way we could be full-time students and be married was if we had some kind of work where we could live-in. The North American Baptist Retirement Home in Philadelphia was looking for a live-in couple. I had never heard of the North American Baptist Conference, but I went to interview for the position anyway, and they accepted us." Through all of this, Correnti continued to commute back and forth to New York City every weekend to teach piano.

The next year and a quarter were one of the most significant times for the development of Correnti's thoughts about ministry. "At the Retirement Home, we lived in the same building with the people to whom we ministered; this was an eye-opening experience." During the time Correnti worked at the Home, both the Pilgrim and Fleischmann Memorial Baptist Churches, N.A.B. Conference churches in Philadelphia, asked him to fill the pulpit. In July 1974, George Steinbronn, chairman of the deacons at Fleischmann, asked Correnti if he would serve as interim pastor.

One of the men of the congrega-

tion said, "We have a person who is talking about reaching the neighborhood for Christ. Isn't that what we've been looking for and what we have said we need to do?" In November 1974, Fleischmann called Correnti to pastor the Church. So this graduate of Juilliard School of Music in piano performance became the pastor of his first church - an inner-city church founded in 1843 - the oldest church in the North American Baptist Conference.

When Correnti came to Fleischmann, there were so few people involved that he was the preacher, the prayer meeting leader, the evangelism committee, and the visitation committee. "The church already had good musicians and a choir, so I decided not to be the music committee, also," says Correnti. "That would not have been healthy. The full extent of my piano playing was one or two solos."

When things began to change, and the Church began to make an impact on the community, Correnti became concerned about his music. "How was I going to talk about someone like Bach with a Puerto Rican who's dropped out of high school?" says Correnti. "Our church ministers in a largely Puerto Rican area, but we also have many Blacks and Filipinos. The area around our church tends to be a poor area with people who have had poor education." Because of this, Correnti became increasingly interested in strong congregational singing.

"I became aware that many new people coming into our Church did not understand some of the great hymns of the faith. One eye-opener for me came when we started a hymn of the week program." Correnti chooses a hymn on Monday night, and families who want to participate get that hymn from him to teach to their children during the week. Some have young children

who are nonreaders. "How does a five and a half-year-old participate in the worship service?" asks Correnti. "One way is to know the opening hymn, which they have been taught during the week. By the time the child comes to the Sunday service, he's memorized that hymn and can sing it."

Correnti found that his own children who had memorized the songs didn't understand what they were singing. "I began using the hymns as the basis for a Bible lesson as well as for my young believers and new believers classes."

Discovering that other people did not understand the hymns either led Correnti to go through a hymn stanza by stanza during Sunday morning worship. "I explain the theological terms in language that people can understand. Sometimes, even college-educated people come to me after the services saying that they had never noticed certain implications in a hymn before. My approach grew out of concern for the congregation as a way to educate people. This has developed into a whole ministry in itself. We rarely look at what we are singing; for example, is the theology exact?"

Answering the question, "What impact is your music background having on your present pastoral ministry?" Correnti replies, "It's fascinating to me as I look back. I see those nearly 20 years of teaching (from age 13 to my early 30s) as breaking down theoretical concepts for young minds who didn't have a lot of education. Now I can see a direct correlation between what the Lord had me doing as an unsaved person and the spiritual career or ministry that He has for me now. It's like David who at the time he was learning to use a slingshot did not think about Goliath but of wolves and bears. I

think faithfulness in little things prepares us for a larger, public ministry later. When we are doing the little thing, we have no way of seeing that connection."

When Correnti studied at Juilliard, he had classmates from Israel, Japan, Korea, South Africa, Iran, Hong Kong, and Latin America as well as the United States. "For me to be with people of different races and nationalities was part of my everyday life. This enabled me to develop color blindness; this is extremely strategic for ministering to the people that the Lord has given to Fleischmann Church today."

The third impact Correnti feels that his music background has on his ministry today is that "It gave me a theoretical handle on listening to music, on being able to analyze music; we had to do this in music school. It helps me to be more objective with music I have never heard before. In our worship services, we have some people who are used to singing the psalms; some think church music began in 1850 and ended in 1920 with the gospel tent meeting era; some like scripture songs, and others like Edwin Hawkin's music."

When Fleischmann was basically an Anglo congregation beginning to minister to people of other cultures and races, Correnti began to introduce scripture songs and then different styles of music slowly and then more aggressively. "We have a philosophy of music that all the people in the church must learn to appreciate any music that is a genuinely devotional, scripturally solid, piece of music and culturally relevant to the situation. It means those with less education or from different racial backgrounds will learn to like hymns because that is part of the liturgical heritage that comes down to us. We are not going to cheat ourselves of deep theology found in the older hymns. Our Blacks appreciate something that moves a lot more and something that is played in a Black gospel style. If you are in our Church and you are Anglo, you will learn to like this, also."



Art Helwig photo

"Being faithful in little things prepares us for a more public, larger ministry," believes Correnti.

Opportunities for Correnti to use his musical gifts present themselves also outside of his ministry at Fleischmann. Through the years, Correnti began to develop not only a repertoire of shorter pieces for piano concerts but also to explain the music he was playing. "This grew out of trying to grapple with what am I going to do with the kind of music most of these people are not used to hearing." People would say, "I never knew I could like classical music." This has led to giving concerts in nursing homes, Christian and public schools, colleges, seminaries, and churches in Philadelphia and around the country.

Home dinner concerts also give Correnti opportunities for evangelistic outreach. A Christian invites people from his or her network of acquaintances to their home; usually one third of the group is Christian and the rest non-Christian. "This gives people an opportunity to hear a concert, but more importantly, it is an opportunity to show that people who believe in Christ can also excel," Correnti points out.

"After I've done the concert, the

host lets the people know that I'm going to share my faith. If they'd like to stay to listen, they may. Invariably, the whole group stays. Afterward the host usually tells me, 'I've been trying to get them to a church service for five or six years; I can't believe we told them you were going to give your testimony, and they stayed.' This has been an exciting ministry. We've been able to reach a lot of unreachable people."

Another important avenue of ministry, Correnti says, is giving a concert as part of a school's young audiences program. "I view this as a service of excellence that Christians can give in or to the public schools."

Correnti has made about six cassette tapes on his own. In addition to classical music, he plays hymn arrangements, some especially written for him.

Correnti also presents seminars and lectures. Many Christians find these helpful. "I've found a real ministry to church musicians as well. Some have been boxed in, fearful, and many have said to me following a concert or seminar, 'You really made me think more seriously about striving for excellence,' or 'You made me realize I need to be more serious about the way I serve and the way I prepare the music in my church.'"

Another important avenue of ministry, Correnti says, is giving a concert as part of a school's young audiences program. "I view this as a service of excellence that Christians can give in or to the public schools."

Jim Correnti is a man who finds fulfillment in using his gifts in ministry. He is a man whose musical gifts strengthen his pastoral ministry as he teaches theological concepts, brings unity to the body of believers, and reaches non-Christians for Christ. Correnti is a man you will not only want to meet but to hear!

(The ministry of Jim Correnti and that of Fleischmann Memorial Baptist Church has been featured in the June and October 1988 issues of the BAPTIST HERALD.)



"See You in Calgary!"

by Cindy Radke

On Thursday morning, singles will meet for breakfast at the Calgary Tower. The Brentview Baptist Singles' "Solo Flight Group" checks out the food and the view.

"See you in Calgary!" That's the phrase being voiced throughout our North American Baptist Conference community this year. Exciting programs are being planned for all who attend the 42nd Triennial Conference, not the least of which is the program for singles and young adults. This is an invitation to all single young adults to "Come Together" and participate in a schedule that capitalizes on the best this Triennial Conference has to offer.

Socials Provide Opportunities to Meet New Friends

Singles will have plenty of opportunity to meet new friends at the activities that have been planned with just that purpose in mind. Starting with the "Uno" party and ice cream social on Wednesday, through to the farewell party on Saturday, the emphasis will be on developing new "forever" friends. (Sorry, the N.A.B. dating service didn't quite make it off the drawing board!) A scavenger hunt in downtown Calgary, a bowling tournament, and an afternoon at the wave pool/recreation center will help to burn off some of the extra calories consumed at the singles banquet, chuck wagon breakfast,

and special breakfast at the top of Calgary Tower.

A Day Trip to Banff

One of the highlights will be the day trip to Banff. Tour buses will leave Calgary bright and early on Friday to "head for the hills"—the beautiful, breathtaking, majestic Canadian Rockies. Whether soaking in the hot springs, climbing up the side of Tunnel Mountain, hiking alongside the spray of Bow Falls, or souvenir shopping on Main Street, no one should miss this day of basking in the grandeur of God's creation.

Workshops Offer Timely Advice

Singles will be challenged by a variety of speakers who will conduct workshops each morning. The workshop leaders are college and seminary professors, pastors, Christian psychologists, and lay workers who are aware of the changing world we live in and who will offer timely advice for the needs of young adults living in this time of change. Included will be such topics as "Sex and the Single Person," and "Accumulating Toys with the Almighty Dollar," among many others.

Best of the Rest

Singles will have the opportunity to join with the youth for a musical extravaganza with Randy Stonehill on Friday night. If music is not your "thing," you will want to be sure to hear Luis Palau who will be giving the missions emphasis address at the Saddledome. Other evenings will feature Ron Susek, Dick Semaan, Gordon Moyes, and Tony Campolo as speakers. In addition, all singles will have the opportunity to join with Conference delegates and visitors each morning for a dynamic time of Bible study. And one must not forget the Conference Rodeo and Barbeque—a special welcome to Stampede Country!

So there you have it—the highlights of what will prove to be the best singles program offered yet. Make sure that you send your pre-registration in early. All singles, whether young adult, single parents, or not-so-young adult, are encouraged to participate . . . "Come Together—Share the Vision."

See you in Calgary! □

Cindy Radke of Edmonton, Alberta, is a member of the Singles Program Committee for the Triennial Conference.

Broken Faith: Child Sexual Abuse

by Harry Lehotsky

"My dad would get drunk and I knew what would happen next..."

"I told once, but it was like they didn't care; there was no reaction."

"I figured they wouldn't believe me, or they would look at me like 'You probably wanted it.'"

"I still see him sometimes and wish I could tear him apart, hurt him like he hurt me!"

"I learned to be tough. I figured that it wouldn't help to talk about it anyway."

"I wondered if I could ever be normal again..."

What do you say to someone who tells you that they were sexually abused as a child? Such an admission is no longer rare. One out of every four girls and one out of every ten boys will be sexually molested in some way by the time they are 14 years old. Even more shocking is the fact that 80 percent of these abuse victims are mistreated by someone they know and trust. Child sexual abuse is any activity that exposes children to sexual stimulation ranging from fondling or exhibition to more serious sexual activity.

Hope, Peter, and Zenobia (not their real names) are three survivors of years of sexual abuse. Most sections begin with a quote from our conversations. I am grateful for their help and openness. It is our prayer that this article will help some who have suffered in silence for a long time.

Emotional and Social Issues Facing the Victim

"Have you really dealt with it?" asks Hope. "If you have dealt with it, what do you feel about yourself?"

Many deal with past abuse by trying to block it out of their minds; others say it wasn't as bad as some of the other cases they've heard about. Others blame the abuse on circumstances such as the drinking of the abuser. None of these responses to the abuse is sufficient; as a result, many suffer from occasional flashbacks which haunt them for years.

Many of the abused feel intense anger about their victimization. Self-inflicted injuries, like bruised hands from punching walls, are not unusual. They fear that they will never be normal again or able to satisfy others or feel satisfied themselves in an intimate relationship. They often feel a sense of shame. Many believe that somehow they are to blame or that they should have done more to stop the abuse.

Hope was told that she was bad, stupid, and ugly. Often, victims believe that if they keep to themselves, no one will bother them or abuse them again. Many become overweight, sloppy, or cover themselves up with extra clothing or dark glasses. Usually, however, this "different" behavior and appearance encourages others to pick on them, giving them real problems with fitting in. This reinforces the idea that they really are weird and that "there is something wrong with me."

Some victims of abuse become very competitive because of their belief that they are not as good as everyone else. Others give up and try to content themselves with just "getting by." Many avoid pain and disappointment by not taking risks. They try not to want or expect anything. This, however, also empties them from the joys and growth of accomplishment.

Some victims are extremely hesitant in their social contacts. In the past, this helped to protect them. Now, however, potential friends may feel that they are making the victim uncomfortable and will shy away from them. Other victims cling desperately to anyone halfway interested in them, overwhelming them with unspoken demands that are impossible to fulfill. Either response perpetuates the victim's loneliness.

If the victim has married, the spouse often experiences difficulties. Overprotecting and feeling undue pressure to "make them forget" the past are two common responses. If the unabused partner has not fully resolved his/her own anger about the abuse, they may vent some of this frustration on the abused partner. Unabused partners can also be confused by the mixture of rejection, acceptance, and challenges to their love. They would do well to share their thoughts and unresolved questions with a pastor or counselor with an understanding of the effects of abuse.

Spiritual Issues: Trust, Guilt, Compassion

The person whose trust has been

betrayed often finds it difficult to trust again. This is further complicated by the fact that our images of our Heavenly Father are often affected by our memories of our earthly father or "father figures."

There is often difficulty in overcoming even irrational guilt feelings. Acceptance of love from others and God may seem almost impossible.

Sometimes, there is a lack of understanding and compassion in churches, leading to misinterpretation of the victim's special and emotional problems. Too often, simplistic counsel and quick cures are expected to work with those who have committed or suffered abuse.

We are all influenced by our beliefs about ourselves, problems, others, and God. Mental tapes of these beliefs play automatically: "It's my fault;" "They all think I'm weird;" "God could never heal this wound." These become Satan's tools in causing despair and chaos in our personal lives.

A clear picture of Jesus can powerfully affect a victim's life.

For Abusers Only

"If you have stopped, what you did may be over," says Hope, "but don't you think you should admit it was a problem? It would help you, too, to ask for forgiveness. I've forgiven my dad, but I won't tell him till he asks."

"If you are still abusing, think of what you are doing," continues Hope. "Do you really want to hurt them that bad? You are! This is not just your problem. It becomes ours for years! Stop lying to yourself and go get help!"

If you want to know God's feelings about sins like abuse, read Matthew 18:6, 7. Verses like 1 Corinthians 6:9-11 can be a source of hope, but your response must involve true repentance, not just a tearful confession and a promise to "stop."

Hope commented, "Jesus helped to make me care about myself; even though I had thought of killing myself. Knowing that someone who was perfect would care about me made me care about myself."

If You've Been Abused, What Are Steps Toward Healing?

More and more pastors and Christian counselors have insight into the struggles of a victim of sexual abuse. When seeking a counsellor, it is often helpful to ask what experience or training the person has had in this area. Ask them to recommend a book on the subject of abuse; this gives a good idea of the type of help they can give you. The results of finding a good listener will be well worth any discomfort you feel in asking these questions.

If you are not yet able to talk to a pastor or counselor, find a friend who will agree to work with you through the book, *Child Sexual Abuse: A Hope for Healing* by Maxine Hancock and Karen Burton Mains (Shaw Publishers, 1987).

Deep down, the excuses you have given yourself and others are not good enough. You are responsible for your own actions. You are physically and emotionally destroying someone's life! **WAKE UP!**

You, as an abuser, may feel guilty that you "cannot" control your actions. With this guilt, comes fear of legal consequences, the loss of income, reputation, and hope for the future. You may be afraid that you will lose control of the victim and that the victim will someday expose you or seek revenge in other ways. You may be afraid that even those who might be able to help you will hate you too much to help if you tell them what you have done.

You may have feelings of hope, though usually false hope, that the victim will change in a way

Your situation, guilt, fears, and hopes must be slowly exposed to the healing power of God's love. It is important to look at what makes you angry and then develop tools for problem solving, resolving conflict, setting limits, and communicating effectively.

Begin to take small risks and chances. Lean heavily on the fact that God will accept you even if you stumble. Try to talk to someone new. Call an old friend. Ask other people about themselves.

Read something on an interesting subject. Develop a hobby or interest. Many adults as children missed important parts of their childhood. Some of that can be recaptured by doing some of the "fun" things you wished you could have done then.

It is helpful to be aware of your weaknesses; avoid people who support those weaknesses and discourage your strengths. Hope said that our church was one of the main places she learned to feel good about herself. With us, she learned again what it meant to trust people. (continued on page 18.)

that will stop your abuse. There is the false hope that someday, somehow, you will be able to change yourself and stop the abuse. The best way you can overcome your behavior is to seek counseling from qualified people. *You can't do it on your own!*

Ask for God's help and courage to do what needs to be done to stop you from falling into your old habits. Find someone who won't accept your excuses, or quick confessions and "spiritual" talk. Only then will you find real practical help to really change. The longer you delay, the harder it will be to change, and the greater hurt and damage you will inflict.

"You will never succeed in life if you try to hide your sins. Confess them and give them up, then God will show mercy to you" (Proverbs 28:13, TEV). □

Sexual Abuse

(continued from page 17.)

Come out of hiding. Begin to reverse some of the old habits. Practice good hygiene habits. Be clean and dress better. Ask questions and share your opinions and positive thoughts with others verbally.

If you mumble and avoid eye contact as an attempt to hide, practice talking clearly in front of a mirror. On the other hand, you may talk nonstop so people will not be able to say something that may hurt you, or to keep them from leaving or forgetting about you. If this is your problem, it may be helpful to limit your time with people, whether on the phone or in personal contacts.

Do not try to solicit your abuser's confession. This is often beyond the ability of abusers who have struggled for years to deny or cover up the abuse. Some abusers do eventually accept their responsibility for the abuse and ask for forgiveness, but remember that your healing does not depend on the abuser's confession.

These suggestions have proven helpful to others. Do not expect to put them all into effect immediately. Much of this will happen over a long period of time, as you share your struggles, hopes, and victories with someone who cares about your healing.

God really loves us! He hates the abuse which destroys so many lives. He feels the pain of those caught in abusive relationships. He wants each of us to have a healthy, safe, home life. Give Him a chance to help you find freedom from the past. I have no doubt that He can help; I have seen Him do it! □

The Rev. Harry Lehotsky is pastor of New Life Ministries, an inner-city North American Baptist Conference church extension project in Winnipeg, MB. You may write to him at 646 Ellice Ave., Winnipeg, MB, R3G 0A7. Mr. Lehotsky distributed this article in the community as one form of outreach ministry.

To Those Being Abused

"Try to get away and get some help," says Hope. "It's possible; even though it may be scary! There are some people out there who care."

If you are being abused, please seek help! Don't make excuses, and don't keep the secret any longer! Find someone you can tell. Tell them about the guilt or fears you feel.

Memorize phone numbers and addresses of safe places to which you can escape when you are in danger at home. Ask for help to know what to do to protect your life. Think about what it would take to cause you to leave and plan ahead so that you will be ready when that day comes. Go to a doctor; there are many types of injuries and physical problems which may result from abuse. Above all, find someone to talk to, and don't keep the secret any longer.

To Concerned Friends and Church Members

"Stick around and listen!" says Hope. "Even if you don't know what to say, and even if I've said it all before—just stick around."

We need to recognize how deeply our friends have been wounded by the crimes against them. Most victims are really helped by a support group, which faces the abuse and related issues head on.

Recognize that almost all abusers will not seek real change until the abuse is brought out into the open, and the victim is out of their reach. Lasting change usually does not occur unless the abuser has been involved in an ongoing program of counseling with a qualified professional. Pastors would benefit greatly from the book, *Counselling for Family Violence and Abuse* by Grant Martin (Word, 1987). Too many concerned people and family members accept temporary, tearful apologies and excuses. This only intensifies the destructive influence of the abuse on the victim.

All victims also need a place

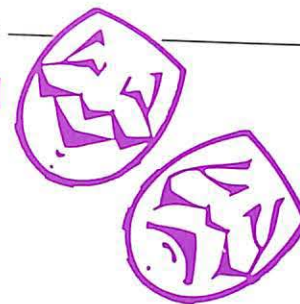
and a group where they will not always be treated as "victims." Few of us recognize the strengths, talents, and joys that coexist with the pain in these individuals. As Hope commented, "I know that, as a Christian, it's possible to live through and with something I thought I never could survive."

If we truly believe in God's transforming power, we will expect healing! We will not treat the victims as permanent objects for ministry or pity. We will allow them to be used to help us and others. We will not lower the standards God set for those He created in His image.

"Encourage us to do things that will help us grow, but remember," says Hope, "you can share your problems with us, too."

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows" (1 Corinthians 1:3-5, NIV).

new day



Churches Differ but Work Toward Same Goal

Where are the mountains? Everything is so big here, even the sky!" These are some observations New Day members have made as we have travelled the country. We've seen many different characteristics and qualities of the land. We've seen the lush beauty of Iowa, the rolling hills of Ohio and Missouri, and the majesty of the Great Lakes. We've seen the open and honest plains of Kansas and the vastness of red-soiled Texas. We've seen God's splendor and creativity in His creation.

Just as each different part of the land is beautiful in its own way, so is each member and church in the body of Christ. We have experienced differences such as size, personality, and activities in each church and have come to appreciate each one.

The older, larger churches have the organization and strength of

numbers to be effective in their large communities. Good examples of this were in Winnipeg and Detroit. The small but established churches of Ohio and Kansas have a strength of family and hospitality that allows them to be effective in their mission fields. The new and growing churches have the excitement and commitment to reach out to the communities around them, as we saw in Ontario, Missouri, and Texas.

It has been a privilege for us, as a team, to join with each church and to work with them in the capacity God has placed them.

New Day's ministry includes concerts in churches, schools, nursing homes, and hospitals. Scott Fossell talks to students at St. Theresa's School in Kansas City.

These experiences have really brought to life verse 18 of 1 Corinthians 12: "God has arranged the parts in the body, every one of them, just as He wanted them to be" (NIV).

God is using each of these churches with their colorful differences. That, to me, is the exciting part of the body of Christ. We can all be different and unique as long as we are all working toward the same goal. That goal is to further God's work and to bring glory to our wonderful Savior and God.—Sandy Strobel for New Day □

Growing Experiences Are Part of New Day

As I look back over the past few months, I can't help but evaluate all the experiences I've encountered as a New Day member. It's hard for me to believe that I've been so many places, sung so many songs, and met so many people since I left home at the end of August.

These past weeks of church crusades have been interesting and varied. Our schedule never lacks variety and flexibility. Our ministry includes evening concerts in churches, schools, nursing homes, hospitals, shut-in ministries, Bible study groups, church breakfasts, ladies' teas, and

neighborhood canvassing. It seems like I never have a dull moment.

Each week I have opportunities to travel to different cities, to work in different churches, and to become a family member in a different household. It's fantastic!

As I move from large churches to small churches, some presently without pastors, I see dedicated people. Our N.A.B. Conference family is so varied; yet I feel at home wherever I go.

The ministry has been exciting as I've seen different people come to know the Lord. My own cousin committed her life to Christ after one of our concerts in Winnipeg.

Four prisoners came forward after an afternoon concert in a penitentiary in Dayton, Ohio. A little girl quietly sought out a team member after an evening performance in Burlington, Ontario. I am seeing exciting results.

The less obvious reactions are equally exciting, such as those shared with us on an individual basis from members of the congregation. Many share their excitement and renewed commitments as Christians.

All in all, our tour is going great! As we continue, I look forward to many more exciting and growing experiences. —Deborah Hollands

Heritage Spurs One to Missions Service

by Eric Spletzer



"Ever since I can remember, missions has been part of my family," says Eric Spletzer.

Ever since I can remember, missions has been a part of my family, whether in support or actual field involvement. That is probably one of the reasons why I am a missionary today, serving as the Assistant to the Evangelism Secretary in Cameroon. Reflecting on my family history, I realize that my family has been involved in missions for a long time. My sister Trudy was a missionary teacher in Jos, Nigeria; my father, a Layman-in-Action, and my cousins, Dr. and Mrs.

Ron Hiller, were medical missionaries in WarWar, Nigeria. But it seems that my family's history in missions reaches even farther back to the early German missionary Johannes Sieber, one of the last German missionaries to Cameroon from 1928 to 1940. Sieber worked for approximately nine years specifically with the Wimbun people of the Ndu area, where he experienced great success in the area of evangelism. He died in 1940 shortly after being put into an Internment Camp

located in Bamenda during World War II. He is still remembered warmly by many of the older Cameroonian Christians. One of the Cameroon pastors/leaders today, recalls that he was baptized by Sieber in 1935 and that Sieber loved the Wimbun people of Ndu.

Rev. Nteff states, "Now Eric is working in the area of evangelism like his great uncle, perhaps due to the prayers of Johannes Sieber that his family would continue in the work in Cameroon." □

Effas Rejoice in God's Protecting Power

MBU, NIGERIA. While Missionaries Allan and Karen Effa were moving some of their things from Mbamnga to Mbu, they had an experience they will not soon forget. The ferry (wooden raft) at the river crossing had not been tied properly to the bank. When the Effas drove onto it, it began to slip away. "We had our front

wheels on and our back wheels were being dragged in the river," say the Effas. "The ramps (planks) had slipped away so no one knew how we were going to get on the ferry. Finally, the workers decided to unpack everything from the vehicle. We couldn't open the back door because it was half under water,

so they started to remove things through the vehicle's window. When they found that most of the boxes were too big to go out through the windows, they went into the village and summoned all the men (about 15) to come to help them lift our Land Rover onto the ferry. Again we rejoice in God's protecting power over us. Thanks for your prayers."

50 Missionaries Meet for Inspiration and Renewal

Fifty missionaries met for inspiration, renewal, and relaxation at the Bamenda Cameroon Baptist Mission Center in December



CAMEROON. Fifty missionaries met at the Cameroon Baptist Mission Center in Bamenda after Christmas "for five days of recharging their spiritual batteries and polishing up their missionary vision for a new year of service and outreach for the Lord," says Mary Jo Stockdale, layperson-in-action.

Missionaries from the N.A.B. Conference, the Baptist General Conference, Regions Beyond Missions Union, and Heli-Missions, as well as independent "tent-maker" missionaries, and

Cameroon Baptist Convention leaders met under the theme, "Unity in the Body."

Dr. Virgil Olson, professor at the U.S. Center for World Missions in Pasadena, CA, was guest speaker. "He transported the group by means of challenging Scriptures, vivid personal illustrations, and visual aids out of the boundaries of Cameroon to a global view of a world without a knowledge of Christ," says Mrs. Stockdale. "His input from a heart of compassion was spiritually contagious and truly

renewed the burden and vision of all who heard him."

"Small groups met together to discover how communication enables the body to work together in harmony and enhances the service of each individual," adds Mrs. Stockdale.

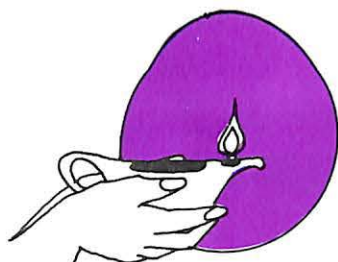
On New Year's Eve, Dr. Oryn Meinerts, Cameroon field secretary, led the communion service and a time of intercession following a banquet. "The service proved to be the mountain top climax to an unforgettable week," reports Mrs. Stockdale.

Missionary in Philippines Confronts Fear

MANILLA, PHILIPPINES. "Fear is a funny thing. It's not reasonable," says Elsie Lewandowski, short-term missionary in Philippines. "It doesn't listen well to rationale. It grows and grows until it is overwhelming. I've had small fears before - fear of being lost, the dark, bugs. Funny how a combination of all three can really be paralyzing."

"I had almost come to the end when a friend said, 'Isn't it great to be in the center of God's will? Nothing can happen to us of which He isn't aware.' 'She's right, Lord,' I prayed, 'I'm sorry, I forgot.' Then the song came into my mind, 'Safe am I in the hollow of His hand. No foe can harm me, no fear alarm me, for He watches day and night! Safe am I, in the hollow of His hand.'"

"The country of Philippines is in constant upheaval. Pray for safety of Christians and missionaries. Some of the parents of my children have been moved out; others are still in potentially dangerous situations but want to remain as long as possible," says Elsie, teacher of fifth grade missionary children at Faith Academy.



WOMEN of HOPE

reaching our world

Women in Ministry Around the World

by Mrs. Etsuko Tanaka, Tsu, Japan

My first contact with Christianity was through three Christian novels which I read. They were recommended to me by my sister who had a Christian friend. I was led to want to attend church, and it was four years later, during special evangelistic meetings at the Tsu Church, that I became a Christian. The Old Testament was explained as being a mirror of our sinfulness and the New Testament as the Gospel of salvation. I felt I must believe at that very moment, or I would not have another chance.

On December 24, 1978, when my son was one year old and I was pregnant with my first daughter, I was baptized. Only later did I hear that the pastor and his wife were up at four that morning to heat water for the baptistry so that nothing would happen to my unborn baby.

My husband and I live with his parents as he is the oldest son. Our home is in a village which grew up around a Buddhist temple. Thus to receive permission to become a Christian and be baptized, with such strong Buddhist influence in the family and community, was difficult. I needed to have approval from my mother-in-law first. She granted it, and I was given permission to attend church once a week.

I have worked at a local bank since graduating from school. This gives me two Saturdays a month,

Sundays, and holidays off. Sunday mornings, I get up early to wash clothes (good Japanese wives must wash clothes daily), clean up, and prepare lunch. In this way, the family accepts my absence from home for three hours. My children, who are ten, eight and seven, now attend Sunday school with me the last Sunday of the month. I am allowed to read them Bible stories at night. I pray that someday they will show real interest in Christ. I would like to be able to attend more church meetings and am praying for God to lead in this, too.

To be of service to God at church and to be faithful in even small things, I have recently been distributing a monthly Christian magazine to the church members. I try to notice small things that need to be done at church. Recently, I became a group leader for the group of working women in our church women's group. We meet on the third Sunday afternoon for two to three hours at the church to study the Bible and pray. When I first became a Christian, I was included in a small group that ministered to me by having monthly meetings at a coffee shop near my bank during my lunch hour. They knew it was difficult for me to ask for more time off from family responsibilities. God provides us with opportunities for growth even in busy schedules when we are faithful in prayer.

A goal I have had is to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). I also want to reach out to my family, friends, and fellow workers. Each Christmas, send 80 Christmas cards to non-Christians I know. With this, I add a Bible verse, a story from the Bi-



Mrs. Etsuko Tanaka

ble, and a Christian pamphlet. Whenever I have a chance, I invite these people to special evangelistic events at our church. My prayer is that I may be like Christ in my thoughts, words, and actions. Recently, I have added the word "love" to this list. I want my faith to continue to be strengthened.

May Offering Project To Help Fund Women's Director in Cameroon

To have a Director of Women's Work for the Cameroon Baptist Convention has been a goal of the women of this country of West Africa. It will finally be realized in January 1989.

"Our May offering will go toward the salary support of the new Director of Women's Work," says LaVerna Mehlhaff, women's work director, North American Baptist Conference. "This is your opportunity to help support the women's work in Cameroon by designating the May offering for 'Women's Work Director in Cameroon.'"

A building is already under construction in Bamenda for the Director of Women's Work. This building is being funded by the Baptist women of Cameroon.

Plan to Attend the Triennial Conference Women's Luncheon

by Phillis Buyer, coordinator of women's activities, 42nd Triennial Conference, Calgary, AB.

"Lord, what would you have me do for you?" Have you ever asked this question expecting God to place His hand of approval on your own plans? I was prepared to work quietly in the background as planning for the 42nd Triennial Conference of North American Baptist Churches in Calgary began. However, at our women's retreat at Banff, God showed me in a very definite way that I was to be coordinator of women's activities. All argument of being too busy or inadequate for the task vanished as

I claimed God's promise of strength for any task which He asks me to do.

Already God has given so many blessings as our women are working together to make this Conference a spiritual highlight for you. Please pray with us that God will give us, as N.A.B. Conference women, a sense of the depth of unity that we possess in Christ. We need to claim His strength daily as we reach out to our neighbors as well as to the mission fields He has

entrusted to us as a North American Baptist Conference.

Plan to be part of the goal of 2,000 women attending the Triennial Conference Women's Luncheon in July 1988. Come prepared to receive God's blessings as we strive to reach new heights for Christ.

The Lord is granting us another year — 1988. We praise Him for His constant watchcare over us and for His abundant provision for our needs.

Japanese Steamed Custard

Want to try a Japanese dish? Mrs. Tanaka shares this recipe.

- 2 cups fish broth, cooled
- (Make by boiling together the following: 2 cups fish stock, 2/3 tsp. salt, 1/3 tsp. soy sauce, and 1/3 tsp. mirin or sugar)
- 3 eggs, beaten
- 4 pieces each of chicken, shrimp, mushroom, chestnuts, beans, and other available green vegetables.

Place one each of the meat and vegetables above in four cups with lids. Combine broth and eggs. Pour into each cup. Set in a pan of water in the oven and cook for 20 minutes or until set. Use meats and vegetables you like or those in season. Serve in place of soup at meals. Makes four servings.

President's Corner

by Sara Pasiciel, WMF president, Steinbach, MB



TUESDAY: It's another time of the year when so much is going on—I know how busy I am when I start to daydream about sleeping! I ran across some notes in my Bible from a sermon our pastor gave on pride. One quote worth pulling out during my most frantic scurrying is "The work of effort is always inferior to the work of grace." Sometimes, we become so busy and preoccupied with the Lord's work that we don't take the time to allow Him to work through us. My

perspective needs polishing every once in a while, as my glasses do.

SATURDAY: I'm writing this part of my journal while the Olympics are going on...and I find that when I see a picture of the Saddledome in Calgary, I'm thinking not of hockey or speed skating, but of the Triennial Conference, not cheering fans but seeing thousands of North American Baptists filling those seats. I'm especially looking forward to the women's luncheon, a time of reaffirming our ties to one another and receiving inspiration and impetus to continue this important work in our churches.

Compelled to Serve

Temple Church Holds First Christian Education Conference

LODI, CA. Temple Baptist Church held its first annual Christian Education Conference in January with Dr. Robert Radcliffe, Biola University, speaking on the theme, "Establishing the Next Generation."

Dr. Dennis Dirks of Biola led workshops on "Teaching Biblical Concepts to Children," "Using Guided Conversation in Teaching," and "Dealing

with the Problem Child in the Classroom." Dr. Ted Faszer, North American Baptist Seminary, conducted workshops on "Making Music Fun in the Classroom," "Almost Everything You Want to Know About Children's Choirs," and "A Non-musician's Guide to Leading Music." Rev. Gary Clatterbuck of Quail Lakes Baptist, Stockton, focused on adult education in "What Is This Thing We Call an Adult?" "How to Get Adults to Learn and Grow," and "Show Me."

Igos Serving in Dominican Republic

KITCHENER, ON. Central Baptist Church is sponsoring Mike and June Igo to do mission work in Santa Domingo, Dominican Republic, for two years. They are involved in evangelism and discipleship at the academy run by Campus Crusade as well as speaking on radio programs. "We ask prayer for them as they witness for Christ," requests Rick Koenig, church clerk.

"Already some have come to know Christ as Savior through their ministry."

Kulish Commissioned by Dickinson Church as Missionary

DICKINSON, ND. Carma Kulish, commissioned at Hillside Baptist Church, has been serving as missionary in Sao Paulo, Brazil, with The Evangelical Alliance Mission (TEAM), since 1986.

Comissioned to Witness

Baptisms and New Members Show Growth in Churches

■ GRAND FORKS, ND. "Grace Baptist Church is experiencing God's blessings under the leadership of Pastors Phyl Putz and Bud Fuchs," reports Mrs. Fred Kranzler. Three young couples were received into the Church's membership in February. "Others attend Pastor Phyl's New Life classes, and we look forward to seeing some of them take this same step," Mrs. Kranzler adds.

■ FARGO, ND. Twenty-two worshippers were welcomed into the membership of Metropolitan Baptist Church, raising the membership to 88 in 1987. As a result, church attendance increased 20 percent for Sunday morning worship.

"In addition, eleven people gave testimony to the Lord through baptism," reports Stan Herauf. "Praise God for touching so many lives at Metropolitan Baptist Church." The Rev. Terry Stoltenow is pastor of the church.

■ WISHEK, ND. Pastor Gordon Huisinga baptized one person at First Baptist Church recently. This individual and two others joined the Church.—*Arvilla Ketterling*

■ WINNIPEG, MB. Pastor John Hisel baptized eight new believers at McDermot Avenue Baptist Church and extended the hand of fellowship to them. "Among them was a father and two sons," reports Maria Rogalski.

"The mother and another son also joined our fellowship, and it was a thrill and blessing to see the whole family of five united in serving the Lord."

■ YORKTOWN, SK. Pastor Del Bertsch baptized two children and one adult at Central Baptist Church recently. They and Youth Pastor Jeff DeParsia and his wife Anita joined the Church.

■ AIRDRIE, AB. Pastor Harold Weiss baptized two young adults during the morning service at Faith Community Baptist Church recently. "The congregation was blessed by their testimonies and obedience to God through baptism," reports Kerry de Weerd. The following Sun-

day, they and seven others were received as members of the Church. The following Sunday evening service was dedicated to welcoming these new members.

■ BROOKFIELD, WI. Following a sermon, "The Meaning of Baptism," by the Rev. David L. Master-son, four persons were baptized at Ridgewood Baptist Church. One candidate gave an extended testimony concerning the reasons he was being rebaptized as an adult. "God particularly used his words to exhort and inspire the entire congregation," reports a member. "All of us sensed the Holy Spirit's presence with us in an unusual way through the preaching, testimonies, baptism, and communion service which followed."

■ WOODSIDE, NY. Immanuel Baptist Church officially welcomed five new members into its fellowship, Dec. 6, 1987. One joined following her baptism, two transferred their membership, and two were received on their testimony of faith. The congregation rejoices to see God working in their midst, reports M. Sandy Rossol.

Dr. Heinz D. Rossol is pastor of the church.

■ ANAMOOSE, ND. Pastor Rod Poppinga baptized four young people at Bethel Baptist Church in Harvey, ND, and welcomed them into the membership of Anamoose Baptist Church.

Anamoose Baptist Church held a Harvest-Mission Fest with the Rev. Clem Auch as speaker.—*Lorraine Frank*

■ ST. PAUL, MN. Pastor Ruben Herrmann welcomed 11 new members (five by baptism) into Redeemer Baptist Church.

"The Children's Discovery Club initiated on Wednesday nights is beginning to bring in new children from the community," reports Pastor Herrmann. John Nelsen, director of children/youth, spearheads the program.

■ LEDUC, AB. The Rev. Frank Schmidt, pastor, and the deacons of Temple Baptist Church welcomed five new members, two by testimony and three young people who were recently baptized, into the Church's fellowship recently, reports Vi Fleck.

■ TURTLE LAKE, ND. Recently, Pastor Lynn Heinle baptized two adults and three students at Turtle Lake Baptist Church.

■ MADISON, SD. The Rev. Oliver Bender baptized four persons at West Center Street Baptist Church as he concluded his ministry at the Church at the end of December 1987.

■ LODI, CA. During 1987, 50 new members were added to First Baptist Church. "We suffered some losses through death or from members moving away," says Christina Harr Perman, church historian, "but we still enjoyed a net gain of 25. Our Church attendance has increased as well as our giving."

■ MINNEAPOLIS, MN. On two successive Sundays, Pastor Harvey Mehlhaff welcomed six persons into the member-

ship of Faith Baptist Church. Three of these had been baptized in December.—*Anne Kruegal*

■ LANSING, MI. In 1987, Rev. Elmo Tahrhan baptized three people at Colonial Village Baptist Church. They and six others joined the Church.

■ CHEEKTOWAGA, NY. The Holy Spirit was felt by all as Pastor James Reidling baptized three adults and seven children at Temple Baptist Church recently. "After communion, the entire congregation moved, row by row, to the front of the sanctuary and welcomed the new members into the Family of God and Temple," reports Mrs. George Hartman.

Airdrie Church Participates in City-wide Evangelistic Crusade

AIRDRIE, AB. Faith Community Baptist Church participated in the inter-church Frank Gonzales Crusade recently. Frank Gonzales and his team, Freedom Sound, ministered in a city-wide crusade in nightly evangelistic services at the

local high school auditorium, as well as in local churches and at school assemblies during the week.

"We thank God for their ministry and the great blessing they were to us and our community," states Kerry G. de Weerd. "Precious souls were saved, and Christians nurtured and revived."

Youth Program Grows at Bethany Baptist

PORTLAND, OR. "1987 was a year of growth and development for Bethany Baptist Church," reports Herb Halstead, minister of visitation. The AWANA children's program brought 100 boys and girls and their leaders together weekly. The youth ministry has grown from eight to more than thirty regular members. The program includes Bible studies, retreats, outings, and meeting with the Central-Pacific Association. Work is progressing on the new multi-purpose addition to the church.

Dr. Duane Dunham, professor, Western Conservative Baptist Seminary, serves as interim pastor of the Church.

Committed to Give

40 Percent of Immanuel's Giving Goes to Missions

BROOKFIELD, WI. In 1987, 40 percent of all

church expenditures at Immanuel Baptist Church went for missions, a record for the Church. The congregation's goal is for 50

percent of expenditures to go to the support of the mission of Christ's church beyond their own local one—a dollar for missions

for every dollar spent on their own programming and ministries. The Rev. Scott Weisser is pastor of this dually affiliated N.A.B.C./ABC Church.

Called to Worship

Quail Lakes Baptist Dedicates 1,350 Seat Worship Center

STOCKTON, CA. Quail Lakes Baptist Church formally dedicated its new worship facility on Jan. 3, 1988, with almost 1,200 people praising God for the completion of an endeavor that began in 1984. This project concludes the third building program on the Church's seven and one half acre site in the Central Valley community of Stockton. The new 2.5 million dollar facility features a chapel, nursery, adult classrooms, choir room, and a 1,350 seat auditorium with pews and state-of-the-art sound system.

Dr. John Binder, executive director, N.A.B. Conference, and Dr. Kenneth Fischer, California area minister, were guest speakers for the day. The

Rev. Fred Jantz is senior pastor of the church. —*Judi Denton*

Eight Graduate from Junior Church to Adult Worship Service

KITCHENER, ON. Certificates of graduation were given to eight children who completed the Junior Church Program recently. Mr. Bernd Moscinski, moderator, officially welcomed them to take part in the adult worship service of the Church.

"As the new year approached, Pastor Fred Kahler challenged the members of Central Baptist Church to read through the entire Bible or at least the New Testament in 1988," reports Karen Yahn.

Minot Church to Celebrate 100 Years

MINOT, ND. "Come on Home" is the theme of the

all-church family reunion in celebration of the centennial of First Baptist Church, July 22-24.

The celebration begins Friday, July 22, with a musical concert. On Saturday, First Baptist will participate in the North Dakota State Fair Parade with a float, and a reunion banquet will be held in the evening. Sunday morning features a praise service, followed by a family reunion potluck picnic.

First Baptist geared up for the reunion with preliminary festivities, which included a friendship banquet in February, and a retire-the-mortgage banquet in April. The church youth will sponsor a Wayne Watson outreach concert April 15.

First Baptist looks forward to having many friends, members, and former members "come on home" to Minot to celebrate God's blessings of the last 100 years.—*Jill McCormack*

Berlin Church to Celebrate 100 Years

FREDONIA, ND. Berlin Baptist Church plans to celebrate its 100th anniversary on June 11-12, 1988. The celebration will focus on the theme: "Christ, Our Hope in Ages Past," during the Saturday evening banquet. On Sunday morning, the thoughts will center on "Christ, Our Hope for Today," and during the afternoon, "Christ, Our Hope for Future Years to Come."

"All former pastors, members, and friends are invited to help us celebrate our 100 years of service for the Lord," says Mrs. Adam Harr. The Rev. Arthur Fischer is pastor of the Church.

Commanded to Care

In-service Training Helps Staff Relate to Residents' Needs

NORRIDGE, IL. Chaplain Daniel Kiblin and Rev. Michael Pennington have conducted in-service training for staff members of Central Baptist Nursing Home and Retirement Center on the spiritual concerns of the elderly.

Using role-play and some imaging techniques, they helped the staff put themselves in the place of the elderly by picturing themselves in the retirement years. This helped the staff understand the needs of the residents.

Chaplain Kiblin has also started a Faith and Life Group for Nursing Pavilion residents who are limited in their ability to get to regular chapel ser-

vices. This is a small group discussion time focusing on recovering and renewing elements of personal faith for the residents.

Airdrie Church Hosts "Thank God for Israel" Dinner

AIRDRIE, AB. Faith Community Baptist Church recently hosted a "Thank God for Israel"

dinner and fellowship to show love and concern for the Jewish community. A meal featuring Jewish entrees was served. Larry Mitchell, a new Church member, spoke on "The Church and Anti-semitism." "It was a very informative evening and all present were deeply moved by his message," reports Kerry G. de Weerd.

PAULINE ISZLER (80), Lansing, MI; born March 17, 1907, in Gackle, ND; died Jan. 14, 1988; member, Colonial Village Baptist Church, Lansing, MI; survived by her husband Arthur; one daughter and son-in-law; and one son and daughter-in-law; Reverend Elmo Tahrán, pastor, funeral service.

MARGERETE BEERWALD, (83), Edmonton, AB; born Nov. 11, 1904, to Adolf and Dorothea (Melang) Heidelbach, in Berlin, Germany; died Jan. 8, 1988; married Edmund Beerwald, March 31, 1928; immigrated to Canada in 1951; member, Baptist Church, Berlin-Weissensee, Salem and Central Baptist Churches, Edmonton, AB; survived by her husband Edmund; two sons, Frank (Ruth), Edmonton, AB, and Peter (Lorraine), Kelowna, BC; and one daughter, Christiane (Siegfried) Hollemeyer, Edmonton, AB; four grandchildren; and three great-grandchildren; Reverends T. Fossen, L. Reimer, and W. Waitkus, pastors, memorial service.

LANIE DE BUHR (98), Aplington, IA; born Sept. 15, 1889, to Johann and Aafke Eckhoff De Buhr, near Baileyville, IL; died Jan. 7, 1988; member, church clerk, Benevolent Society member, Aplington (IA) Baptist Church; predeceased by three brothers: Peter, Harm, and Amos; and six sisters: Magdalene, Helen, Minnie, Dena, Johanna, and Eva; survived by nine nieces and nephews; Rev. Don Patet, pastor, memorial service.

GOTTFRIED (FRED) BUSENIUS (86), Edmonton, AB; born Jan. 27, 1901, to Philip and Christina (nee Paul) Busenius at Bruderfeld (South Edmonton), AB; died Dec. 18, 1987; married Tabea Goltz, June 12, 1946; faithful member, adult Sunday school teacher, deacon, Central Baptist Church, Edmonton, AB; survived by his wife Tabea; one son, Marvin (Priscilla), South Bend, IN; one daughter, Eileen (Mrs. Ken Priebe), Chicago, IL; four grandchildren; two sisters; and two brothers; Reverends Terry Fossen, L. Reimer, and Pastor L. Buyer, pastors, memorial service.

MARTHA HENKEL (80), Kelowna, BC; born Sept. 26, 1907, to Gustaf and Rose Mebs in Russia; died Dec. 28, 1987; married William Henkel, Dec. 26, 1934, who predeceased her; member, Grace Baptist Church of Kelowna, BC; charter member, W.M.F. and choir member, Trinity Baptist Church, Kelowna; predeceased by her grandson Mark, three brothers and one sister; survived by three children: Margaret (Ervin) Werger; Edwin (Evelyn); and Werner (Irene); eight grandchildren; one great-grandson; and two sisters, Mrs. Helen Remus and Mrs. Erna Waale; Reverends P. Tim Schroeder and George Breitreuz, pastors, memorial service.

ANNA C. JOHNSON (93), Wheaton, IL, formerly of Turtle Lake, ND; born Oct. 31, 1894, to Charles and Mary (Sather) Sheldon in Washburn, ND; died Dec. 23, 1987; married Bernt E. Johnson, March 2, 1921, who predeceased her in 1963; member, Turtle Lake (ND) Baptist Church; survived by one son, Weyburn, Wheaton, IL; three grandchildren; six great-grandchildren; one sister, Mrs. Alice McDonald; and one brother, Roger Sheldon.

AUGUSTA LEMPE (92), Midland, MI; born July 29, 1895, to August and Elizabeth Krentz in Russia; died Dec. 28, 1987; married Herman Majeske, April 5, 1915, who predeceased her on Jan. 11, 1961; married Edward Lempke, Dec. 3, 1966, who predeceased her July 29, 1975; faithful, generous member for 80 years, First Baptist Church, Auburn, MI; survived by two sons: Edwin, Midland, MI, and Roy, Williamsburg, MI; three daughters: Luanna McCarty, Emporia, KS; Lillian Schultz, Midland, MI; and Ruth Braun, Alburn, MI; one foster daughter, Ilene Reinhardt, Midland, MI; five grandchildren; nine great-grandchildren; two great-great-grandchildren; one brother, Harold Krentz, and one sister, Amada Lusher; Reverends Dirk Spalding and Robert Hess, pastors, memorial service.

RUTH SCHWAN (70), Kelowna, BC; born Nov. 26, 1917, in Germany; died Jan. 26, 1988; married Gerhard Schwan in 1939; immigrated to Canada in 1952; faithful member, Trinity Baptist Church, Kelowna, BC; predeceased by one daughter; survived by her husband Gerhard; two sons, Wolfgang, Campbell River, BC, and Werner, Victoria, BC; one daughter, Regina Case, Kelowna, BC; ten grandchildren; and one brother; Rev. George Brietkreuz, pastor, memorial service.

HANS-ULRICH SEIPEL (29), Edmonton, AB; born March 31, 1958, in Langenaubach, West Germany; died Dec. 29, 1987; married Esther Orlovsky, July 19, 1980; member, Zion Baptist Community Church, Edmonton, AB; survived by his wife Esther; one daughter, Nadine; his mother, Herta Seipel, Germany; sister, Birgit Krause and family, Germany; and Orlovsky Families, Edmonton and Vancouver; Reverends H. Goliath and Loren Stark, pastors, memorial service.



First Bible Shipment Arrives in Russia

NEW YORK (ABS). On February 5, two Nostruk trucks of the official Soviet transport agency Sovtrans, left the United Bible Societies in Stuttgart, West Germany, with a cargo of 35,000 Bibles destined for Christians in the USSR. The shipment arrived February 15.

The 28 metric tons of books consisted of 25,000 Bibles in Russian, whose cost was shared by the Baptist World Alliance and the United Bible Society, and 10,000 in German provided by the Mennonite Church in the West.

They are a part of five shipments totalling 115,000 Bibles - increased from an earlier count of 100,000, approved by the Minister of Religious Affairs of the USSR. Included in the shipments will be 98,000 Bibles in Russian, 15,000 in German, and 2,000 in Ukrainian.

The cost of printing and shipping all of these Bibles is being shared equally by the Baptist World Alliance and the United Bible Societies.

The Bibles are distributed through the All-Union Council of Evangelical Christians Baptists in the USSR (AUCECB), who obtained the import permits, to churches in the Soviet Union.

Following procedures which worked smoothly for a similar distribution just over two years ago, pastors will come to AUCECB headquarters in Moscow to pick up their Bibles. They will not have to pay for them.

During that earlier distribution, the Bibles were in the hands of the pastors a little more than one week after leaving West Germany.

The gifts are especially timely as the anniversary of the first Christian baptism in Russia, which took place one thousand years ago, is being celebrated this year.

Your contribution for "Bibles for Russia" can be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

Powell's Article - A Christian Classic!

After reading for the third time Dr. Ralph E. Powell's article, "One Thing Most Needful," in the November 1987 issue, I decided to no longer put off writing to you! Dr. Powell's article, I feel, is a Christian classic! It really is the answer to many problems in the Church and in the lives of defeated Christians. I think it merits being published in pamphlet form. I have clipped it and intend to read it from time to time. Thanks for all the interesting and informative issues of the *Baptist Herald*.—Henrietta (Mrs. Ernest) Zentgraf, Honey Brook, Pennsylvania

On Giving to Other "Branches"

Some two thousand years ago when Jesus walked on this earth, He said to His followers: "I am the vine, ye are the branches" (John 15:5). At that time, He was referring to Himself as the vine with each of His followers being a branch.

I make this analogy. Now, some 2,000 years later, these branches have grown, borne much fruit, and multiplied into huge branches, so they are no longer individual persons but in-

stead large groups of people we call conferences, of which there are many.

The conference in which we participate, the North American Baptist Conference, consists of sixty thousand members. Within this conference, we have 20 associations located all over North America. These are smaller branches on the large branch with each of these associations having many churches in different cities, which in turn could be referred to as twigs on the smaller branch. Each church member is a leaf on the twig that gets its life-giving sustenance from the branch, which in turn gets its life-giving sustenance from the vine or trunk. This combination makes up the complete tree or vine as referred to in the Bible.

Having been born and raised in an area that is known as the Spruce Capital of the World and being somewhat familiar as to how these trees grow, I am very much aware of the support given to the leaves and branches by the vine or trunk as it supplies the necessary life-giving sustenance to every branch, twig, and leaf. However, the leaves of the tree are the actual factory where the necessary food that the entire tree requires through God-given sunshine is prepared in order to keep the tree nourished, strong, and in good health. Without the support of the leaves, the branch becomes weak and sickly, and without further attention, it could

die or at best not be able to bear fruit.

With this in mind, it has come to my attention that much support is being channelled to other branches, thus weakening our own branch to the point where substantial cutbacks must be made in areas of desperate need such as our mission fields and our church extension programs plus many other areas. Often we are misled by fast-talking, giant TV ministries expounding on the wonderful work they are doing; this causes us to think that our own work is not doing well. Being very close to our own work, we see our great advances as well as our shortcomings. When we are asked for support by others, we are only told of their great need caused by their tremendous strides forward and not of their shortcomings. Believe me, they have their shortcomings, too, but you don't hear of them until much later.

With this in view, as part of the N.A.B. Conference branch, I would stress the importance of each member doing his or her part in prayer, church work, and financial support in obedience to Jesus Christ, the true vine, in order not only to keep our branch healthy but also to help it grow and reach out far into unreached areas at home and abroad in order to reap a large harvest of fruit for our Lord and Master Jesus Christ and to His glory.—Bert Fichtner, Westbank, British Columbia

The Rev. Rudy Bauder resigned as Director of Church Ministries at First Baptist Church, Colfax, WA, effective Feb. 7, 1988, to accept the senior pastorate at a non-N.A.B. church, First Baptist, Hoquiam, WA.

The Rev. Ken Schmuland is serving as interim pastor of Eagle Rock Baptist Church, Idaho Falls, ID, since February 7.

Mark Brandel has accepted the pastorate of Forest Baptist Church, Winburne, PA. He is a 1987 graduate of the North American Baptist Seminary.

Dave Garda resigned as youth pastor at Grace Baptist Church, Racine, WI, to accept a position in the "Son-Life" program at Moody Bible Institute.

The Rev. Harold Weiss becomes Chaplain at the Evergreen Baptist Home, White Rock, BC, on April 24. He has served as pastor of Faith Community Baptist Church, Airdrie, AB, since 1981.

Terry Harsch, minister of Christian education and youth at Greenfield Baptist Church, Edmonton, AB, resigned to accept the pastorate of Rabbit Hill Baptist Church, South Edmonton, AB, effective February 1988.

Randy Radke, a senior at North American Baptist Divinity School, accepted the call to pastor First Baptist Church, Leduc, AB, and was installed as pastor on January 17. (Margaret Kern, reporter.)

Jon Cooke was ordained by Olympic View Baptist Church, Tacoma, WA, on January 24. Participants in the service were the Reverends Ralph Cooke, ordination message; LeRoy Schauer, ordination prayer; Gordon Bauslaugh, charge to the church; LeRoy Kiemele, charge to the candidate; and Ervin Gerlitz, welcome to ministry.

Paul Spurlock is the part-time youth pastor at Fountain Valley Baptist Church, Fountain Valley, California.

James Szymanski, missionary to Nigeria, was ordained by Folsomdale Baptist Church, Cowlesville, New York, on Dec. 6, 1987. He and his wife Karen arrived in Nigeria on December 30 to begin their ministry in evangelism on the Mambilla Plateau.

The Rev. and Mrs. Fred Fowler were installed as pastor and wife at First Baptist Church, Jamesburg, New Jersey, on Nov. 22, 1987.

Walnut Grove Baptist Church, Langley, BC, held a recognition service

on Nov. 29, 1987. Prior to that, a recognition council composed of 23 representatives from various lower mainland North American Baptist Conference Churches met at Sunshine Ridge Baptist Church on November 12 and recommended that the Walnut Grove Church be recognized as a duly organized church and that the Church be received into the British Columbia Association of North American Baptist Churches. The Rev. Jim Calamunce is pastor.

Berlin Baptist Church of Fredonia, ND, and Lehr Ebenezer Baptist Church of Lehr, ND, have adopted a yoked relationship. The Rev. Arthur Fischer has been serving as pastor of these two churches.

Dr. David Korb resigned as pastor of Village Green Baptist Church, Glen Ellyn, IL, effective March 27, to accept the pastorate of a Conservative Baptist Church in Dover, NH.

Rosswood Bible Chapel, Rosswood, British Columbia, disbanded effective Jan. 17, 1988.

Mr. Bill Konnert of Vancouver, BC, and the Rev. Bruce Merrifield, Costa Mesa, CA, were appointed to the North American Baptist Seminary Board of Trustees by the General Council.

Retired Army Chaplain (COL) Leslie P. Albus of Grand Forks, ND, died in January 1988 after a long illness. He was ordained by his home church, Calvary Baptist, Carrington, ND, in 1942. He served as pastor of the following N.A.B. Conference churches: Cowlesville, Folsomdale, NY, 1940-41; First, Arnprior, ON, 1942-43; First, Trenton, IL, 1947-51; and as U.S. Army chaplain from 1943-46 and 1951-69. Following his retirement as chaplain, he served interim pastorates in North Dakota. His wife Phyllis resides in Grand Forks.

Dr. Stephen Brachlow, professor of church history and Christian spirituality at the North American Baptist Seminary, Sioux Falls, SD, has been approved in contract with Oxford Press for his book, *The Communion of Saints: Radical Puritan and Separatist Ecclesiology, 1575-1625*.

The booklet, "Houts' Inventory of Spiritual Gifts," by Dr. Richard Houts has sold 14,000 copies since it was first printed in 1985. Houts is professor of church administration and director of doctoral studies at North American Baptist Seminary. He is considering the

writing of a leader's guide and self-inventory about the fruit of the Spirit.

Chaplain R. Lee Boleyn serving with the Air Force in Lincoln, NE, was promoted to the rank of Major effective Dec. 1, 1987. "Pray for those making assignment decisions that wherever I am sent next, it will be the absolute best for my family and me," requests Chaplain Boleyn.

Mrs. Lydia Grygo, wife of the Rev. John Grygo, former editor of *der Sendbote*, died on Dec. 21, 1987. Her husband and her sister, Lena, reside in Waverly, OH.

The Rev. Wayne Jorstad becomes pastor of Faith Baptist Church, Mississauga, ON, effective April 15. He has been serving as Pastor of Christian Education and Youth at Grace Baptist Church, Calgary, AB.

Mr. Wayne Dunham is interim pastor at Bethany Baptist Church, Portland, Oregon.

Schuster Appointed to Faculty of North American Baptist Divinity School



North American Baptist Divinity School announces the appointment of the Rev. Siegfried Schuster as Associate Professor of Church Ministries effective Aug. 1, 1988. Rev. Schuster's responsibilities will include teaching courses in church growth and evangelism.

Rev. Schuster brings to this position a wealth of experience gleaned from nearly three decades of effective ministry. He has served as the pastor of six churches, most recently Northgate Baptist Church in Edmonton, Alberta, and since 1981 has been the area minister for the North American Baptist Conference churches in Manitoba and Saskatchewan.

Schuster is a graduate of Winnipeg Bible College (B.R.E.), the University of Winnipeg (B.A.), and North American Baptist Divinity School (M.Div). He currently is enrolled in the Doctor of Ministry program at the North American Baptist Seminary in Sioux Falls, South Dakota.

What Is Estate Planning?

Estate planning has been defined from many perspectives, the most common being:

"The creation, conservation, and utilization of estate resources to secure the maximum benefit now, during disability, and at retirement," and

"The best way to pass the estate to family members, charitable organizations, and others, during life and at death, with minimum shrinkage caused by taxes and inflation."

But for the Christian, there is another dimension. What is God's plan of stewardship for my estate? The recognition of God as owner of our estates places us in responsible positions as stewards.

As stewards, it is important that we use our estate assets to their greatest potential during our lifetimes, for our personal, family, business, and charitable interests.

And at death, we must arrange for the distribution of our assets to individuals or charitable interests, who will continue to use them to reflect our Christian life-styles, and to do so in the most efficient and effective manner.

The Estate Distribution Process

As a good steward, it is important to thoroughly plan the distribution of your estate.

May we offer the following steps to help you begin your planning:

Step 1: Set the priorities of your estate plan.

Step 2: Become familiar with the legal terms used in estate planning, the basic rules of taxation, and the vehicles available for your use.

Step 3: Gather all the necessary and pertinent data that will be utilized in your estate planning process.

Step 4: Seek competent counsel for technical assistance and drafting of legal instruments.

You do not have to become an expert in estate planning. That certainly would not be practical, because it is a very complex subject.

Your Estate Is a Sacred Trust

Your estate is a sacred trust. It has been accumulated as a result of your labors and God's blessings. Therefore, as part of your total life of steward-

ship, spend the necessary time to do a thorough job in planning for its distribution.

We want to help you find and understand God's plan of stewardship for your estate and put that plan into legal form so that it will be carried out. It is our desire that you be found worthy of the reward, "Well done, thou good and faithful servant," which we believe God has in store for you.

Our staff has designed a special "Will and Trust Planning Guide," which, we believe, will help you through these four steps of planning.

It's available, without cost or obligation, and we are sure that you will find it helpful as you begin your planning. Or, if you already have a plan, which needs to be reviewed, it can help you determine whether or not your plan needs revision.

Please return the coupon below to request your free copy today. We want to minister to you. □

Please send me a free "Will and Trust Planning Guide." I understand that there is no obligation.

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Address _____

City _____ State/Prov. _____ Code _____

Birthdate _____ Spouse's Birthdate _____

My Estate is: Under \$600,000 Over \$600,000

I am self employed: Yes No

I am enclosing a gift for the ministry of the North American Baptist Conference in the amount of \$ _____. Please use it where needed most.

I also want to give \$ _____ on a monthly basis to help North American Baptist Conference do the task that God has placed us here to do and to do it as effectively as possible.

I have remembered North American Baptist Conference in my estate plan.

Send to North American Baptist Conference, Dr. Connie Salios, estate planning director, 1 So. 210 Summit Ave., Oakbrook Terrace, IL, 60181.

capital funds

Happenings in Church Growth Because of Capital Funds

Giving to the Capital Funds Campaign has made it possible for the Church Growth Department to minister beyond what was provided through the Conference Basic Mission and Ministry Budget.

1) Through the Judean Plan of Church Extension, land was purchased for new churches in West Boca Raton, Florida, and in Flower Mound, Texas. Financial assistance was also given to Cypress Springs Baptist Church, Coral Springs, Florida.

2) A Conference-wide church growth strategy has been launched and conducted over the past several years as a ministry to help declining churches.

This plan involves a four phase approach: Phase I (for pastors) and Phase II (for the church in general) are awareness-raising seminars. Capital Funds were used to produce or purchase materials for these seminars. Phases III and IV involve some 45 churches in an in-depth analysis of church and community as well as consultation with declining churches.

Films, overheads, printing, and travel costs were funded by this

assistance. A van was purchased for New Day's ministry.

3) In home missions, a new church building is being built in Edinburg, Texas, and an addition was built to the church in Del Norte, Colorado. Assistance was given to begin a Vietnamese ministry in Stockton, California.

4) A new pilot project in urban multi-cultural ministry, begun in West New York, New Jersey, is known today as New Life Center. Capital funds assistance helped repair an existing building, provide insurance, cover the costs of a community analysis by CUTS of Philadelphia, and is providing housing needs for a pastor as well as the mailing costs to make the ministry known.

An active Conference Urban Ethnic Task Force has come into existence because of this assistance and meets annually.

Much thanks to all who participated in this Capital Funds Campaign to help provide these ministries.—Ray Harsch, associate director for church growth and evangelism.

Building on Foundations of Faith



Associate Dean of Students Needed



North American Baptist College is seeking an Associate Dean of Students who will be responsible for supervising the women's residence program and the Christian service program as well as participating in student recruitment activities. Formal training in counselling and student affairs as well as professional residence experience are required.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada. Preference will be given to North American Baptist Conference members or North American Baptist College alumni. Applications should be received by April 30, 1988.

Inquiries and resumes should be sent to Dr. Willy Muller, Acting Academic Dean, North American Baptist College, 11525 - 23 Avenue, Edmonton, AB, T6J 4T3.

60TH ANNIVERSARY CELEBRATION of the HARVEY BETHEL BAPTIST CHURCH, HARVEY, NORTH DAKOTA July 23-24, 1988

We invite all former members and friends to take part in these celebrations.

Inquiries or greetings contact: Bethel Baptist Church 100 E. North Street Harvey, North Dakota 58341 Pastor Dan Edzards



July 1989 is the 100th anniversary of Mc Dermot Avenue Baptist Church, and we extend a special welcome to all friends of our congregation to attend our centennial celebration. If you are interested in attending, please complete the portion below and return to:

Mc Dermot Avenue Baptist Church 821 Mc Dermot Avenue Winnipeg, Manitoba R3E 0T8 Attention: Centennial Committee

Name _____

Address _____

City _____ State/Prov. _____ Code _____

I am interested in attending: Yes _____ No _____

Please send me further information: Yes _____ No _____

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Develop an integrated Christian worldview

Establish friendships that last a lifetime

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Diploma in Biblical Studies	2 yrs.
Diploma in Music	2 yrs.
Associate of Arts in Religion	2 yrs.
Bachelor of Arts	4 yrs.



For further information, write or call
Kurt Redschlag, director of student recruitment
North American Baptist College
11525-23 Ave., Edmonton, Alberta, T6J 4T3

Phone: (403) 487-1960