

Baptist Herald

June 1988

A more subtle type of pollution is taking place than that of chemical pollution in our atmosphere, lakes, oceans, and soil. The minds of our people are being polluted by pornography and all types of obscene materials.

from a pastor's study

Encouraging Each Other

by Walter Kerber

Barnabas was a man with the unique quality of building people up by speaking words of commendation.

Possibly no ministry is needed more than that of encouragement. This morning my eyes fell on Acts 4:36 where we read "Joseph, a Levite from Cyprus, whom the apostles called Barnabas, which means Son of Encouragement (or son of consolation)." Barnabas was a man with the unique quality of building people up by speaking words of commendation and love. An examination of the life of Barnabas reveals to us ways we can be involved in a ministry of encouragement.

We can encourage others by helping others meet their economic needs. The church in Jerusalem was in deep trouble. Economic reprisal was one of the chief tools of the Jews. Many new Christians were losing their jobs.

With insecurity mounting, Barnabas, the Landowner, sold a piece of his property. He then placed the money at the disposal of the disciples for the good of the many who were in need. The effect of that was electrifying. His generous act was an inspiration to all. Therefore, he was nicknamed "Son of Consolation."

We can encourage others by having faith in them. Barnabas went out on a limb for an in-

dividual, Saul. Saul was a risky prospect and a very unlikely candidate for ministry. He was known as a fiery Jewish fanatic.

The church was afraid of him, and who would blame them. But Barnabas took hold of Saul and brought him to the apostles. This was a very crucial time in Saul's life, but Barnabas intervened and encouraged him.

We can encourage by giving someone a second chance. You may recall that when John Mark bombed out during the first missionary journey. Barnabas refused to let Paul's idealism rule the day. In the end, they went different ways. Barnabas left with John Mark for Cyprus. This is the last reference to Barnabas in the New Testament.

However, Barnabas' shadow of influence is not lost. Years later when Paul was in prison, he wrote to Timothy to "pick up Mark and bring him with you, for he is useful to me for service" (II Timothy 4:11). Because of him and his work at Antioch, we read the disciples were first called Christians in Antioch (Acts 11:26).

Barnabas was an encourager. He trusted Paul; he helped John Mark; and he encouraged the

church of Antioch and many others through his generous sharing.

This is what we need in our churches. We need those who will bring out the best in us.

When a job is well done, it is appropriate to say to that person or persons: "That is good, God bless you for it"; "I sense in you more than I ever dreamed"; "You have fantastic potential"; "God loves you and so do I"; "Thank you for your smile"; "I was blessed by your prayer"; "You read that Scripture well"; "I'm praying for you." Writing a letter to our missionaries or taking someone out for coffee or dinner are also ministries of encouragement. These are only a few suggestions.

Will you join the order of Barnabas?



The Rev. Walter Kerber is senior pastor of Grace Baptist Church, Calgary, Alberta.

Articles

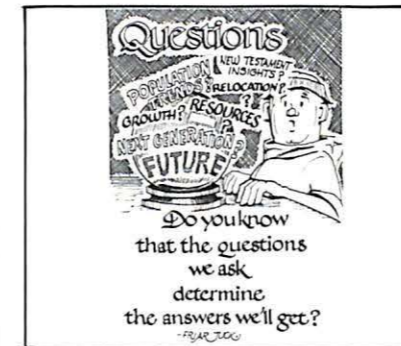
- 2 Encouraging Each Other
Walter Kerber
- 4 Helen Marie's Operating Room
Mary Jo Stockdale
- 6 No Excuse for Doing Nothing At All
Jackie Loewer
- 8 Living the Golden Rule
Steve Krueger
- 10 A Sabbatical for Your Pastor?
Richard Houts
- 12 Mind Pollution Is Tough to Clean Up
Ernie Zimbelman
- 13 The Obscenity Law: What It Really Says
Robert D. Nadeau
- 15 Assessing Suicide Potential
Marvin Faust
- 16 Baptists and Religious Freedom
- 20 Questions for the Long-range Planning Committee
Lyle E. Schaller



5



19



20

Departments

- 9 Church Growth Tips
- 19 New Day
- 22 Women of Hope Reaching Our World
- 24 Biblical Imperatives in Action
- 27 In Memoriam
- 28 Lifestyle Giving
- 29 What's Happening
- 30 Baptist World Aid
- 30 Reader's Speak Out!
- 31 Capital Funds Report

Barbara J. Binder, editor
Marilyn Schneider, editor's assistant
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"Women of Hope"

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Helen Marie's Operating Room

by Mary Jo Stockdale

Helen Marie Schmidt is an exceptionally gifted and competent surgeon. When I told Martin Jam, the Cameroonian Administrator at Banso Hospital, that I wanted to write her story, he exclaimed, "Dr. Schmidt is more than a physician. She is a teacher and a friend as well."

I first met Dr. Schmidt when my husband, Dr. Gene Stockdale, and I visited Cameroon in 1981. I learned then that her hectic operating schedule included everything from cataract removal to C-sections, from repairing hernias and harelips to performing appendectomies and amputations, and everything in between. Experience has made her a specialist capable of meeting almost any surgical need.

"We haven't started heart or kidney transplants yet," Helen Marie twinkles.

What brought such a gifted doctor to the mission field? She was raised under the influence of parents whose active faith, aside from daily living out Christ, also meant full participation in church life.

"Mother was in charge of the Sunday school and taught as well as directed the choir," Helen says. "Dad also taught and worked in other areas of the church. I literally grew up in the church."

Helen Marie's parents not only entertained missionaries in their home but also encouraged their daughter to serve the Lord wherever He would lead her. Meeting missionaries like Laura Reddig, Paul Gebauer, and the Leslie Chaffees greatly influenced her life choice for service.



Stockdale photo

But that choice was secondary to her first life choice. "I always believed in Christ, but as the pastor questioned me regarding baptism, I made a definite decision to receive Jesus as my personal Savior."

While still in grade school, Helen Marie decided to become a doctor, "because my best girlfriend wanted to be a doctor." During a youth camp she attended when she was about 12 years old, her ambition became God-directed, and she determined to serve

Cameroon to serve as a surgeon first

Helen Marie may take off her surgical gown, but she never divests herself of the servant attitude that endears her to the hearts of fellow workers and her beloved Cameroonians. Here she brings her offering as an act of worship.

Him on the mission field. The field she had heard about all her life was Cameroon.

But reaching her goals as a medical student didn't come easy. She applied to many schools before finally being accepted at the Women's Medical College of Pennsylvania (The Medical College of Pennsylvania). The Pennsylvania Medical Missionary Society then contributed a scholarship for her.

Her most encouraging help, however, came from her parents. "My father was a railroad clerk, working from 11 a.m. until 7 p.m.," Helen beams with understandable pride, "but before 11 and after 7, he built and remodeled houses. What hadn't been provided by scholarships, my parents financed. They are 100 percent behind me."

Following surgical residency, she worked for a year in Alaska before she had to return home due to a bout with hepatitis.

In 1969, Helen Marie left her home in Spokane, Washington, en route to Cameroon to serve as a surgeon first

"Dr. Schmidt is more than a physician. She is a teacher and a friend as well." - Martin Jam

at Banso Baptist Hospital, then for one year at Mbingo Baptist Hospital, and then back to Banso where she has continued until now. In another year, she will celebrate 20 years of overseas service.

Helen Marie's pace would wear out a less dedicated person: Up at 5:45 a.m., she makes a quick breakfast for herself and has her private time with the Lord. Then she's off to make rounds and do any necessary or scheduled surgery. Lunch comes when she can catch it, and it isn't unusual for her to eat supper as late as 10 p.m.

Probably the hardest part of her work is the responsibility of the load due to inadequate staffing. At present, Banso has four resident physicians, but if even one has to be away for any length of time, the task puts a strain on those remaining. This makes for long hours, sometimes as many as 60-70 a week.

Short-term workers and laypersons-in-action fill important places on the field, but they can't really get into the overall work or have in-depth interaction with the people. It takes months to pick up enough Pidgin English to converse and at

least that length of time to begin to know people by name. The great need is for people like Dr. Helen Marie and others to give themselves for a lifetime of dedicated service.

Being a single missionary has its advantages. Helen Marie is free from family distractions to devote herself entirely to the work to which she feels called. But being single also has its disadvantages. She doesn't have the help of a spouse to do the nitty-gritty things begging to be done around the home, or to fill some of the lonely hours.

"Oh yes," Helen Marie admits, "I have my lonely times, but not for long." She avoids prolonged bouts of loneliness by getting involved in the everyday lives of the people. She may take off her surgical gown, but she never divests herself of the servant attitude that endears her to the hearts of fellow workers and her beloved Cameroonians.

Men and women, young people and children, often appear at the door of her home seeking counsel and help. Children feel free to look at her magazines and children's books and to enjoy her warm embraces. She has encouraged and assisted many



Stockdale photo

students in their continued education. Martin Jam, taking up his post as administrator after five years of study in the U.S.A., is one of those she has helped.

And how does Helen Marie's expertise relate to the Great Commission? "Medical work is a demonstration of God's love to all the world," she declares. "Because I'm here doing the work I'm doing, people come from far and wide, hear the Gospel, and experience His love."

That is the motivation behind the selfless service of a dedicated doctor. Helen Marie Schmidt's Operating Room is not limited to that arena where she dons face mask and gloves and, under brilliant lights, yields her hands for her God-appointed healing ministry. To Martin Jam's list of titles for her, I would add, "She's a lover reflecting God's love to everyone her life touches." □

Mary Jo Stockdale is a freelance writer and recently served with her husband, Dr. Gene Stockdale as a layperson-in-action in medical ministry in Cameroon.

No Excuse for Doing Nothing At All

by Jackie Loewer

We are beginning to realize something in the Southern Association about God's faithfulness. We are coming to understand that God calls us to serve and do His will many times without seeing the outcome or the whole picture. God instructs us to live our Christian lives by carrying out His Great Commission and leaving the rest to Him.

A church extension pastor stated something very meaningful once in one of his project evaluations. When he stayed faithful to his visitation schedule, visitors showed up at the Sunday morning services of his extension church; even though they were not necessarily those that he had visited. When he stopped his visitation for whatever reason, no visitors showed up at all.

In 1958, the total membership of the Southern Association was 1,246 in eight churches. By 1964, the number had decreased to 853 in those eight churches including the two Spanish mission projects in the Rio Grande Valley.

This drastic drop was largely the result of economic conditions in our rural churches. The youth were leaving the family farms for better employment opportunities in the cities. Those remaining were the faithful who knew that God wanted our witness here in the South.

In various church growth seminars, we were encouraged to minister to our neighbors and evangelize our communities, but nothing seemed to work. What could be done? If the trend continued, there would be no Southern Association.

In our discussions at Association and church meetings, one phenomenon began to be realized.

Huge numbers of people were moving into our ministry area and, at that time, Houston, in particular.

In 1967, we decided to plant a church in the south part of Houston. The progress of Anderson Road Baptist Church is a story of its own. Today, it is self-supporting and our largest church.

"We are coming to understand that God calls us to serve and do His will many times without seeing the outcome or the whole picture."

Because of the population explosion occurring in Houston, we decided to plant another church in Spring, a suburb in North Houston, in 1976. Five years later, we saw the shift in migration to the Dallas area and began a church in North Carrollton, a suburb in North Dallas. That was then the fastest growing city in the United States.

Things began to heat up. We could see the influence these new church planting projects, these new people, were having on our Association. Their names weren't even Bieber, Terveen, Schmeltekopf, Schmidt, or Engelbrecht. They were new Christians. They were old Christians looking for a place to worship and ways to minister. They were N.A.B.ers transferred south to new jobs. We could actually see the results of our faithfulness.

We discovered the same thing that the church planting pastor mentioned previously discovered. When we were faithful to God in reaching out

to people in whatever way, God blessed us by having our mature churches experience new life and growth not seen in our Association before. Our mature churches came to realize that they were nothing more than church extension churches who just happened to already own their own land and buildings and have their own core group. What a new church extension project wouldn't give to be in that stage of development!

New life is an amazing experience. We see it in springtime as plants begin again. We see it in newborn babies and what it does to their families. And we saw it in our churches. Several of our older churches kept asking the Church Extension Committee: "When will a church be planted in our area?" It seemed that all of a sudden everybody wanted one. Cases could be made because of population increases for more projects in Dallas, Austin, Houston again, and even Lafayette, Louisiana.

God was working in an exciting, vibrant way. A new church was planted in Flower Mound, yet another North Dallas city, in 1984 with the encouragement and support, of all things, of another church extension project, North Carrollton Baptist Church.

Then a setback occurred that could have derailed the whole movement. Because of economic conditions and the transferring of the original core group to new jobs, we had to close Treschwig Baptist Church in Spring. We were called to be fishers of men, and we were in an area of no "fish."

The Southern Association includes churches founded in the mid-1800s in the states of Texas and Louisiana.

We could have picked up our nets and gone home. Instead, we decided to "cast our nets on the other side of the boat." For us, that was in Coppell, Texas, a fast growing, North Dallas suburb. Rather than considering the closure of the Spring church a failure, we looked on it as a redirecting of resources and talent to an area with greater potential for success

"We are not sure, nor does it matter, what was more significant in our searching for God's will: Our panic to survive as an Association or the desire we had to reach the mass of people moving into our area. God truly works in mysterious ways."

Since then, we have started two more projects, one in South Austin and one in South Dallas in the Cedar Hill area. As you drive through these areas of unbelievable growth and development, as well as others, you sense the immense need these people moving in here have for our Lord. As you come over a hill and see the thousands of housetops where one year earlier grew wheat or brush, you sense a harvest for our Lord that could multiply in benefits.

One criticism we hear is that there are so many people out there that we can't possibly reach them with one young man, a good pair of shoes, and a telephone. The story is

told of a boy walking on a beach where starfish had washed on shore for as far down the beach as you could see. There were millions dying unless somehow the starfish got back into the water. The boy was patiently reaching down, picking one up, and throwing it back into the ocean, repeating the process for each one. A man interrupted him and told him how his efforts were useless. There were so many starfish that he really didn't make any difference. The boy explained as he threw another one back into the water, "It sure makes a difference to this one!"

We are learning in the Southern Association that just because you can't do everything is no excuse for doing nothing.

Starting this many church extension projects does take its financial toll. We knew in our planning that it would. We also knew that an association as small as ours can only plant a limited number of new churches. We don't let that determine our goals. God has given us a ministry area where needs go beyond the resources within our Association.

There are other associations who do not have the population influx and ministry area to begin churches. But these associations do have resources to become involved in areas that do. At the present time, both the Iowa and Central Dakota-Montana Associations are deeply involved in being a part of the ministry of planting churches in high-growth communities in Texas. We welcome other associations to become more personally involved.

The development of the Growth Budget on the Conference level has

also provided needed resources. Our last two new churches in Austin and South Dallas are recipients of such funds. Without these funds, these new churches would only be projections. With them, we have two pastoral families in these communities calling God's church together.

Today, our Association numbers total 1,020. The turnaround from a declining Association did not come about through any one "Damascus Road" experience. The change came slowly as we became more and more aware that there really was a work to do. We are not sure,

"All we know is that because we cannot do everything is no excuse for doing nothing at all."

nor does it matter, what was more significant in our searching for God's will: Our panic to survive as an Association or the desire we had to reach the mass of people moving into our area. God truly works in mysterious ways. All we know is that because we cannot do everything is no excuse for doing nothing at all.

Jackie Loewer is a farmer and member of the Mowata Baptist Church, Eunice, Louisiana. He is also chairman of the Southern Association Church Extension Committee.



Living the Golden Rule

by Steve Krueger

The Golden Rule:

"Do to others as you would have them do to you"
(Luke 6:31, NIV).

When Darold Sauer walked into Ruth M. Buck School last fall as the new principal, he told his teachers and students that he had just one, simple rule: The Golden Rule.

It's the same thing he's been telling people for the past 25 years—15 of those as principal in a variety of Regina, Saskatchewan's, public schools.

"Life's a reciprocal thing," says the affable father of two. "I don't think any of us could have achieved anything we have achieved without the help of other people."

That's the kind of thought you'd expect to hear from the pulpit rather than the principal's office of a big, city school.

Not surprising, then, that Darold Sauer started out to be a Baptist minister.

"From the very beginning or so, I've been told, as a child I'd go home after church, stand on a chair, and do everything the minister would do while he was giving the sermon; I'd preach his sermon," says Mr. Sauer.

"When I was eight, I made a personal commitment to Christ and right from then on, I thought the ministry would be my direction in life."

His first opportunity to minister came early in life. When his church youth group at the N.A.B. Con-

ference church in Edenwold, Saskatchewan, sought a mission project, he talked them into starting a Sunday school in Balgonie—something that community, in the 1950s, had lacked.

"We started in the fire hall on Thursday afternoons," he recalls. "It was just a few kids at first, but eventually we were able to use space at the United Church. We had 70 kids in eight classes four years after we began."

Darold Sauer learned early what it takes to motivate children to learn and to make sacrifices for something they can believe in.

"In that Sunday school, we had to make it interesting enough for those children to keep coming back," he said. "These weren't families who were bringing their kids along to Sunday school when they went to church. These kids had to get themselves up on a Sunday morning, week after week, and bring themselves down."

"It was a lesson that stayed with me when I went into teaching. The highest compliment I can receive, or any teacher for that matter, is when a mother calls and says that even though her child is very sick, she can't keep him at home—he wants to come to school that badly."

Darold Sauer was well on his way into a career as a Baptist

minister when a friend, who taught school and ministered in a church, convinced him to consider going into teaching.

"God doesn't always speak through a burning bush or stone tablets," says Darold. "Sometimes He'll speak through a friend. For me, it was the start of a slow, steady process to go into education."

All through teachers college and his two and one-half decades as an educator, Darold Sauer has maintained a ministry through his church, first in Davin, then at Balgonie Baptist Church for 17 years. Today, he ministers in a Baptist church in Southey.

"All I've ever been is an interim pastor," he says. "Five years at Davin, 17 years in Balgonie. I've warned the people at Southey Baptist Church that geometric projection says I'll be here 85 years!" (Ed.'s note: In January, Darold Sauer became pastor of Southey Baptist as well as a school principal.)

Mr. Sauer says he has a closeness to children and the elderly that grew from his experiences being raised by his grandmother. He said he learned that families should take care of one another, even if it means sacrifices.

"I could see myself administering an old folks home or being a

chaplain," he says. "I love all people but especially old folks and children. There's such a similarity between them. I guess it's a protective instinct, a desire to see that they not be mistreated."

Mr. Sauer is one of those school principals who seems to be genuinely loved by their staff and their students. He says that if it is true it's because he's applied a lot of the principles of ministry to his job as a school administrator.

"When I was called to minister in Balgonie, the town where I had grown up, I had to go around to a lot of people in town and apologize for things I'd done as a boy," he remembers. "I wasn't a perfect kid, but I changed and grew up. I learned from that the truth, that you can't judge a book by its cover."

"And that's just as true for teachers and children. You have to get inside the kids to see what's really going on, who they really are."

Mr. Sauer spent five years as principal of Kitchener School before taking over Ruth M. Buck. He remembers the challenge of the inner-city, community school as one of the highlights of his career.

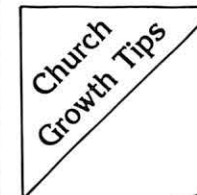
"We had a staff of 46 — native teachers, two classes for the totally deaf, nutritionists, swimming instructors, the whole works," he said. "It was an incredibly complex place, with lots of challenges."

Obviously, Darold Sauer met those challenges pretty well. On his desk is his going-away gift from Kitchener—a brass desk set.

In the middle is a shiny golden ruler—engraved with Mr. Sauer's simple principle: The Golden Rule. □

Steve Krueger is co-editor of *Teamwork Magazine* and an anchorman for STV, Regina.

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How Do We Say "Welcome"?

by Ray Harsch

A church has an individual personality and characteristics. In growing churches, one of these characteristics is that Christians have the ability to see the possibilities for growth in their relationships with people around them. This is what is referred to as having Church Growth Eyes.

Do the visitors who come to our church sense that we have Church Growth Eyes? To meet the needs of visitors, we can each do several positive things.

1) We say welcome to visitors when parking is available near the church for their family car. Very often the prime parking spots are occupied by the most faithful church members.

2) We say welcome when visitors are greeted at the church door and are helped to find comfortable seats for their family.

3) While seated in the sanctuary, look for new faces in the congregation, especially those sitting close to you.

4) After the service, introduce yourself. There is a 98 percent chance that they will do the same. Learn a new name.

5) Assist visitors to sign the guest register. Some churches do this during the service. Others use a guest book. Be sure there is a record of their attendance. When you see the name written, it is more easily remembered.

6) Break off conversations with old friends in order to greet visitors. Most members understand the importance of this.

7) Help visitors meet others. Don't just tell people about the coffee fellowship after church. Take them and introduce them to others.

8) Introduce the visitors to one of the ministers and to your friends.

9) We say welcome to our visitors when we visit them at their home as soon as possible after they visit our church—within 48 hours, if at all possible.

10) We say welcome to visitors by inviting them to come with us to a group we belong to, such as the choir, Sunday school class, youth group, or other. Offer to give them a ride.

We have this opportunity to welcome visitors and friends every Sunday. We do not have a second chance to make a good first impression. Visitors go away with whatever impression we have made on them as a church.

How are YOU doing? How are WE doing? □

Ray Harsch
Associate Director for Evangelism and Church Growth, Church Growth Department

A Sabbatical for Your Pastor?

by Richard Houts

Pastor Jim and his wife seemed to have everything going for them at their church. Out of seminary a decade, he saw himself as effective and almost inexpendable.

His wife was supportive of his ministry and enjoyed it. She was the sociable type who loved to accompany her husband on his visits to people of the congregation. She also was a loving and firm mother of two young teens.

In their decade at the church, the attendance had almost doubled to about 175 average attendance Sunday morning. Recently, a first full-time associate minister was called to assist him.

Jim is on a first name basis with his board members, but recently they have begun to notice some changes in him, some "slippage." To them, Jim appears to be more withdrawn and evidences some symptoms of "burn-out."

To some of the Board, and admittedly to himself, he is unsure of how to lead and supervise his new associate. He had never been an associate pastor himself, and in seminary, he was never supervised in either field education or clinical pastoral education (CPE).

Jim has had a few inquiries from other churches, but he never receives any follow-up or invitation to candidate.

Jim is reading about the "200" barrier in churches and is scared of that obstacle. But, in spite of all this, Jim also believes strongly his ministry is

not yet completed at his present church.

As churches grow and become more complex, expectations of the pastor change. Unless long tenure pastors have authorized and periodic paid time to retreat, think, create or develop strategies, or refine new coping skills not previously necessary, some disturbing symptoms may emerge.

"For the growing pastor, continuing education is a church investment."

Creativity may dull. Burn-out is possible. Fear and anger may be the growing response to discontent, personal negative letters, or outright promptings "to move on." Conflict may escalate, or differences may cause distance from or interference with others.

Many or frequent moves tend to hurt a pastoral family. Usually they don't solve problems or reconcile differences. They also don't provide time to build credibility toward influence for change or time enough to make one's greatest pastoral contributions to the church.

Mid-career Self-assessment

Jim is apparently ripe for a mid-career self-assessment and/or a "sab-

batical." The self-assessment is offered at various centers, such as in Minneapolis and Chicago, and is a feedback approach after self-testing. It normally includes completing a battery or series of tests revealing strengths and areas in which to grow. Professional experts interpret the test results.

Many who experience this mid-career analysis find it extremely affirming. Also many receive insights about their strengths, which suggest vocational ministries not thought of before. For others, the self-assessment helps them understand better that type of church they would fit with best.

The Prescription: A Sabbatical

A sabbatical may be just the prescription for Jim. In the Old Testament (Exodus 23:10, 11; Leviticus 25:1-7), the sabbatical was known as a resting of land every seven years. Its purpose was spiritual renewal, not a fallow time or play time. Now one finds this mostly in universities and seminaries, where a seventh year is provided for a professor to do research or update his or her area of teaching.

Another pastor, Fred, was able to continue effectively as senior pastor of his church because of a sabbatical, a three month release for a travel-study leave. Churches grow and change, and a sabbatical is one way for pastors to also grow and change.

Have you or your church board considered granting your pastor a



"The return on the investment for continuing education can be a revitalized, recycled, sometimes updated, and almost always a more confident and competent minister."

sabbatical? Pastoral sabbaticals are not yet a trend but are an increasing practice. The length of a sabbatical varies, but normally it is a month for each year the pastor has served the church. A four to six month period is typical and possible especially when a wise, mature, and recently retired pastor is able to be the interim pastor.

The pastor's sabbatical should include a plan that is submitted to and approved by the local church governing board. This plan would include personal renewal and growth goals and designed activities with a timeline to achieve these goals.

Ideas for a Sabbatical

Possibilities a minister should consider during a sabbatical may be any or combinations of the following:

- 1) Visiting, observing, and interviewing at selected places where the pastor has identified with ministry models admired for some time.
- 2) Independent study of meaningful books, tapes, or correspondence course.

- 3) Recreation and relaxation, especially with one's spouse, but also alone. Solitude can be a healing or therapy process. Prayer and meditation, coupled with focused Bible study, may recharge one's spiritual intake.

- 4) Attending a number of needed, well-planned, and conducted workshops or conferences.

- 5) Entering a sustained program toward a certificate or degree, which provides an ordered curriculum, an opportunity to submit work for evaluation to peers and professors, and the discipline of deadlines and requirements.

The sabbatical could be a time to consider and perhaps begin a Doctor of Ministry degree, a practitioner "track" designed for busy full-time ministers. In addition to the structure and discipline provided in D.Min. studies, a recent study of 77 accredited D.Min. programs revealed

another significant effect on its students:

Improved morale, increased self-awareness, and self-confidence, renewed commitment to the present job, and heightened enthusiasm for the ministry as a vocation (Hartford Study, 1986).

Most doctor of ministry programs are in-ministry curricula, with classes and seminars usually one week intensives of 20 to 30 contact hours with prior reading and a major post-assignment to do back home.

At North American Baptist Seminary, 30 semester D.Min. credits are required to graduate, with a focus upon intentionality of ministry planning and action reflection. The latest sources and practical principles are shared or made available.

For the growing pastor, continuing education is a church investment. The return on such an investment can be a revitalized, recycled, sometimes updated, and almost always a more confident and competent minister! Better coping means a greater sense of pastoral satisfaction and achievement, much of the latter perceived by the congregation as touching individual lives. □

Dr. Richard Houts is Professor of Church Administration and Director of Doctoral Studies at the North American Baptist Seminary, Sioux Falls, SD.

Mind Pollution Is Tough to Clean Up

by Ernie Zimbelman

Most of us are familiar with our bi-national problem of environmental pollution. Such pollution may consist of fuel or chemical spills, all types of refuse that has been disposed of improperly, and various kinds of air pollution. It is feared that many of these sources of pollution in the atmosphere and in water supplies have already caused irreparable damage, in spite of the millions of dollars that are being spent cleaning it up.

A more subtle type of pollution is taking place than that of chemical pollution in our atmosphere, lakes, oceans and soil. The minds of our people are being polluted by pornography and all types of obscene materials. Once minds have been polluted, it may be as impossible to clean them up as it is to clean up environmental pollution. Children, as well as adults, from all walks of life are endangered!

In the U.S.A., a great deal of attention has been called to what has been labeled the "pornography problem." For more than a decade, pornographers have brazenly moved their wares into and through our countries, unbridled and unchecked, while law enforcement at the local as well as the federal level has been minimal or nonexistent.

It appears that 1986 will go down as the year when a turnaround has

begun in the United States. The findings of what is called the "Meese Commission on Pornography" are becoming well publicized.

Other figures at the national and local level are speaking out. U.S. Surgeon General C. Everett Koop, M.D., recently told a group of Catholic physicians: "Pornography is a crushing public health problem that poses a clear and present danger to American public health."

Pornography is so rampant in the United States today that many people think it is legal. Obscenity continues to permeate virtually every city and hamlet across the land, despite the fact that Federal law has stripped it of First Amendment protection.

The United States Supreme Court has defined obscenity as material which, taken as a whole, appeals to the prurient interest, is patently offensive, and lacks serious literary, artistic, political, and scientific value. Examples cited by the court of what could be obscene under this definition include: ultimate sexual acts, normal and perverted, actual or simulated; masturbation; excretion; lewd exhibition of the genitals; and sadomasochistic sexual activity.

It is estimated that as many as 400 pornographic magazines are published and that a large majority of "skin" magazines are reaching minors.

Pornography is distributed in many forms. Books and magazines are what ordinary citizens are most familiar with. But the most explicit material is available in audio and video cassettes, cableporn, telephone dial-a-porn, and computer porn.

Pornography is distributed through ordinary news stands but the hard-core stuff is distributed

through 15,000 to 20,000 "adult" bookstores in the U.S.A. In comparison, McDonalds has only 8,000 hamburger outlets.

Those who favor pornography would argue that it does no harm. It is interesting entertainment and no more. If what we read or see does not change people's thinking and the way they look at things or their attitudes, would shrewd business people spend 1.2 million dollars for one minute of advertising during the Superbowl game if seeing the ads did not change the responses of people? If exposing people to new ideas does not change the lives of people, then educational efforts of all kinds are a farce.

Pornography does change the way people respond, and it changes them to follow destructive patterns. The reason pornography continues to be published is because it is a very profitable business. It is estimated that the U.S.A. has a pornography business in excess of nine billion dollars.

Most of us hear about pornography, and we equate it with magazines of the *Playboy* type. This type of material is some of the mildest obscene material which is published.

Paul states in Ephesians 5:4 (LV) "Dirty stories, foul talk, and coarse jokes - these are not for you." Knowing Paul, I do not have to wonder what he would say if he saw the news racks in many of our stores where pornography is unregulated. He describes this best in Romans 1:28-29 (KJ): "God gave them over to a reprobate mind to do those things which are not con-

(continued on page 28.)

The Obscenity Law: What It Really Says

by Robert D. Nadeau

Thirty years ago Lord Devlin, the renowned British jurist, observed that the prevalence of obscenity in a society would tend to lower the "tone" or in today's language, the quality of life of that society. As the public morality almost imperceptibly eroded, there would come a time when the majority would no longer object to further deterioration of community standards. This likelihood, he concluded, "makes it imperative that we enforce our standards while we still have them."

Since then, we have witnessed this subtle erosion of public morality and community standards in roughly the same proportion as we have tolerated the rise and diffusion of obscenity in our own society. And this has had a predictable effect on the style and quality of life for all of us.

Today, we are all hostages to some degree of the erotic and the obscene. And it seems the Canadian government, despite apparently good intentions, has until now been powerless to do anything about it.

Bill C-54, the government's latest attempt, seems likewise destined to failure unless it is rescued from the graveyard of broken bills and good intentions. Tabled in the House of Commons a year ago, Bill C-54 promised "to strengthen and clarify the present law against obscenity" and "to provide improved protection for all Canadians, particularly young people, against the spread of pornography."

Since then, apart from the occasional editorial or protest, the bill seems all but forgotten in the train of issues such as free trade, Meech Lake, and tax reform.

So while there may be reason to doubt whether the bill will ever see the light of day as law in this an election year, it merits careful, critical examination.

The obscenity law today

To understand the bill, it's important first to understand that it was not conceived or drafted in a vacuum. Obscenity has been around a long time; so have obscenity laws.

Canada's obscenity laws have been with us in one form or another since 1892. The test of obscenity in those days (and it endured as the governing standard into the late 1950s) was "whether the tendency of the matter charged as obscene is to deprave and corrupt those whose minds are open to such immoral influences and into whose hands a publication of this sort may fall."

The challenge of defining obscenity in sufficiently precise language without stifling legitimate works of art or the responsible representation of human sexuality is one that has vexed legislatures and courts for generations. In 1959, and again in 1969, the law was changed. A new test was introduced, and it was left to the courts to give it meaning.

What emerged was this: a publication (which includes not only printed matter, but films, videos, etc.) is obscene, within the meaning of the law, if its dominant characteristic is the undue exploitation of sex or the undue exploitation of sex combined with crime, horror, cruelty, or violence.

What constituted "undue exploitation" came to depend on what the court or judge considered to exceed

the "contemporary community standards of tolerance." As Chief Justice Dickson put it in his finding concerning *Towne Cinema*, a 1985 case before the Supreme Court of Canada: "What matters is not what Canadians think is right for themselves to see. What matters is what Canadians would not abide other Canadians seeing because it would be beyond the contemporary Canadian standard of tolerance to allow them to see it."

That's a highly vague and subjective test, but not so vague or subjective that it totally failed to provide any meaningful standard.

Nevertheless, this test prompted the Standing Committee on Justice and Legal Affairs to say in its 1978 *Report on Pornography* to the House of Commons that the definition of obscenity in the Criminal Code is "one of the most muddled parts of Canadian law today."

It is this vagueness, this subjectivity of the law, that has exposed it to ongoing censure and criticism. To remedy the defect, and to attempt to bring a greater measure of certainty and predictability to the law in light of the new realities ushered in by the Charter of Rights, the government introduced Bill C-54.

Pornography Defined

Bill C-54 is a responsible attempt to bring a measure of certainty and predictability to the law. Unlike provisions of the existing Criminal Code, Bill C-54 defines pornography in explicit terms: Everything from child pornography and sexual violence to bondage, necrophilia, and bestiality is covered. It also includes mention of visual depictions of sexual intercourse, oral sex, and other consensual activities, all explicitly described.

This, perhaps, is the most striking, and certainly the most controversial, feature of the bill. Nothing is left to speculation. No other government in our legislative history has had the courage to undertake this difficult and controversial task.

The definition is not perfect, however. For instance, it deals only with actual sexual conduct of the



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kinds described. It does not include simulations of that same conduct. Given the current state of the law, this omission is in fact a remarkable liberalization of the law as it is now.

Erotica: A Permissible Form of Indecency

The bill also creates a new category of visual matter it calls "erotica." Simplified, erotica includes certain forms of nudity "in a sexual context or for the purpose of sexual stimulation." It is apparently intended to target the standard *Playboy* or *Penthouse* genre of publications.

The difference is that pornography is made illegal; whereas erotica is not. Erotica may be sold to anyone at least 18 years of age as long as it is displayed behind a barrier, an opaque wrapper, or a warning sign.

The problems thus created, of course, are evident. For one thing, by creating a separate category of sexually stimulating material that is expressly allowed for public consumption, the government is in effect legitimizing softer forms of pornography.

For another, the simple posting of a warning sign allows the vendor to openly display erotic magazines or videos, even in outlets frequented by children, such as pharmacies and corner stores, and even where the children are too young to read the warning signs, much less comprehend them.

Another problem with the definition of erotica is that the words "in sexual context" are vague and have created a legitimate concern which, regrettably, has escalated to a level of alarmism among the arts community.

Freedom of Expression and Artistic Merit

To deal with the threat of constitutional challenge, the bill provides an almost wide-open defence of "artistic merit" that is undefined and could conceivably "sanitize" many forms of obscenity already recognized by the bill as being pornography. There will have to be a restriction of the scope of this defence if the bill is to accomplish its published purpose.

The fears expressed by librarians and others, that certain classical publications will be outlawed by the bill, appear to be unfounded. The scope of obscenity for printed matter in the existing law is far broader than under the new bill. No one yet, to my knowledge, has been prosecuted for Marian Engel's *Bear* or Shakespeare's *Romeo and Juliet*. Nor, in my view, would there be any chance of conviction under the new bill. Printed material is pornographic only when it is designed to incite, promote, or encourage certain forms of intolerable sexual conduct.

As for the Charter, will the bill survive? The existing obscenity law has survived thus far. Much will depend on the balancing of interests and the evidence of harm produced to the Court.

Freedom of expression, after all, is not absolute. It is not a blank cheque that can be thoughtlessly marshaled in aid of any argument that would put "artistic freedom" ahead of the real and substantial harm afflicted on society by the unrestrained evil of pornography.

Conclusion

Whatever may be said about the new pornography bill, it is not the medieval instrument of repression it has been made out to be. Far from it. Nor is it our salvation.

The opposition of concerned and thoughtful evangelicals to the evil of pornography has nothing at all to do with sex being "dirty," as critics would have it. To the contrary, it has everything to do with decency and the highest regard for human sexuality and healthy sexual relations in their proper and positive contexts.

We would do well to heed the words of the U.S. Supreme Court in a 1973 decision in which the Court warned: "The sum of experience, including that of the past two decades, affords ample basis for legislatures to conclude that a sensitive, key relationship of human existence, central to family life, community welfare, and the development of human personality, can be debased and distorted by crass commercial exploitation of sex."

That is what obscenity laws are

about. Nothing more, nothing less. □

Robert Nadeau is an Ottawa, Ontario, lawyer and a member of the social action commission of the Evangelical Fellowship of Canada.

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Having a voice

You won't get to vote on passing or amending Bill C-54, but you may be able to influence those who do. If you wish to voice an opinion about pornography and related legislation, the following information may be useful.

Whom to contact:

(Remember, postage is not required on letters to the government.)

Honorable Brian Mulroney
Prime Minister
309-S Centre Block
Ottawa, ON
K1A 0A6
(613) 992-4211

Honorable Ray Hnatyshyn
Minister of Justice
Rm. 135, East Block
Ottawa, ON
K1A 0A6
(613) 992-4621

Your Member of Parliament
House of Commons
Ottawa, ON
K1A 0A6

How to approach them:

1. Be brief. Keep a letter to one page.
2. Be respectful. Don't threaten or make accusations.
3. Be clear. State your concerns concisely. Avoid long, complicated arguments.
4. Be firm. Request a reply. Ask for the person's own view and the party's official policy.
5. Above all, be Christlike in attitude and words. Remember, Paul calls governmental leaders "ministers of God."

Assessing Suicide Potential

by Marvin Faust

One of the most important tasks in helping hurting people is to determine a person's potential for self harm. Since many people in conflict will at some time consider taking their own life as the only solution to

have suicidal thoughts associated with the loss of status (job, income, power); whereas women often react with suicidal thoughts to the loss of relationships. Young people are especially vulnerable to loss of self-esteem and peer rejection, and will

suspiciously as this may actually represent a decision to commit suicide and not true improvement.

Individuals should be asked directly if they have thoughts about harming themselves and whether they have a plan on how to carry out the suicide. Contrary to popular belief, questioning suicide prone individuals about their suicide thoughts will not increase the risk of suicide but instead lower their anxiety and help build rapport.

If the individual is giving behavioral and verbal clues of suicide intent, and especially if they have a suicide plan, direct and firm action must be taken to prevent a tragedy. An understanding, authoritative approach is most beneficial as suicidal people usually have mixed feelings about dying and want someone to care. Be aware of community resources such as suicide prevention centers and professional counselors, and be prepared to even break confidentiality in order to save a suicidal person's life.

Predicting exactly an individual's behavior in the future is impossible, but familiarity with the clues of suicide will improve your ability to help hurting people. □

Suggestions of subjects that you would like to see discussed by Dr. Faust in the BAPTIST HERALD are welcomed. They may be addressed to Dr. Faust or the editor and forwarded to him. Marvin W. Faust, M.D., P.C., of St. Clair Shores, MI, has a practice in Adult and Child Psychiatry. He is also a member of Grosse Pointe Baptist Church, Grosse Pointe Woods, MI.

"The suicidal person will usually present clues in an effort to see if anyone cares if they live or die."

their emotional pain, it is extremely important to recognize the clues of an individual who is very likely to kill himself.

Suicide is not a recent phenomenon as seen by the examples in Scripture of Saul, Judas, and Samson. Research has shown that certain groups of individuals are at high risk to commit suicide, with elderly white males consistently demonstrating the highest suicide rate of any age group. Physicians, dentists, police officers, pharmacists, and attorneys display an elevated suicide rate as do alcoholics, drug addicts, and homosexuals. Suicide is the second leading cause of death behind accidents in adolescents and college age students with this rate increasing at an alarming pace.

Suicide is usually the result of a gradual downhill process and may even have roots in childhood. For example, a child who loses a parent or sibling to suicide is nine to ten times more likely to commit suicide as an adult than the child who did not have that experience.

Serious loss is frequently seen in suicidal people, such as, the loss of a spouse, friend, health, business, child, self-esteem, or job. Men tend to

view suicide as an attractive option if a peer or famous person commits suicide.

The suicidal person will usually present clues in an effort to see if anyone cares if they live or die. Clues associated with depression such as loss of self-esteem, insomnia, decreased appetite, hopelessness, crying, withdrawal, painful thinking, poor concentration, and thoughts of death need to be recognized.

The statements of a self-destructive person will generally indicate he is thinking of harming himself: "I'm tired of life," "Nobody needs me," "I wish I were dead," "I can't take it anymore," and "My family would be better off without me" are a few of the typical verbal clues to be taken seriously.

Since almost half of completed suicides are preceded by a recent suicide attempt, it is important to assess behavioral clues. Giving away valued possessions, purchasing a gun, putting personal and business affairs in order, or unexplained resignations from organizations may signify a suicidal person. A sudden recovery from depression should be viewed

Baptists and Religious Freedom

From their beginnings more than three centuries ago, Baptists always have contended for complete and absolute religious liberty for all. Baptist historians are agreed universally that religious liberty is one of the denomination's primary distinctives and perhaps its finest contribution to the whole of Christendom.

To see the historic importance of religious liberty as a Baptist distinctive, one turns first to the writing of 17th century Baptist John Smyth who, in Article 84 of his Confession—consisting of 100 articles of faith written in 1612—wrote:

"That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine: but to leave Christian religion free, to every man's conscience, and to handle only civil transgression (Romans 13), injuries and wrongs of man against man, in murder, adultery, theft, etc., for Christ only is the king, the lawgiver of the church and conscience (James 4:12)."

Thomas Helwys, another early Baptist leader and pastor in England and a contemporary of Smyth, was thrown into Newgate Prison in 1613 by order of King James I for writing, "The King is a mortal man and not God, therefore hath no power over the immortal souls of his subjects to make laws and ordinances for them and to set spiritual Lords over them."

This same dedication to the principle that the soul of every person is free before God also characterized the views of early English Baptist leaders John Bunyan and John Milton. It further was confirmed in America by pioneer Baptists like Roger Williams, Isaac Backus, and John Leland.

Rooted in Scripture

What is perhaps most important about this emphasis on religious freedom among early Baptists is that it is rooted firmly in the soil of Holy Scripture. Religious liberty thus is not the sole possession of Baptists; it belongs by God's decree to all humanity, even to the unredeemed. But that Baptists have focused on religious liberty and lifted it up as a special emphasis throughout their history cannot be denied. It is therefore incumbent upon members of every generation of Baptists to learn about their heritage of

freedom, to seek to enhance it in their own time, and to pass it on in its fullness to the next generation.

The Bible, from beginning to end, is filled with the wondrous good news that in wisdom and love God makes every person free—free to accept or reject God's gracious entreaty to repent and to become part of the family.

'The magistrate is not by virtue of his office to meddle with religion, or matters of conscience ...'

(John Smyth)

The theme of religious freedom begins with the creation narratives of Genesis 1 and 2. Genesis 1:27 (NKJV) declares, "God created man in His own image," while Genesis 2:7 explains the creative act by elaborating that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being." To be created in God's image clearly means God has chosen to share His own essence, His own being, with humans. A vital part of being created in God's own essence is the freedom to choose right or wrong, light or darkness, salvation or perdition. Thus Genesis teaches that freedom by its nature entails risk.

Just as God created the first man and woman free to make choices of life and death, so He brought into being a nation He could call His own, the nation Israel, and gave it the choice to become His own people. Although many biblical passages could be cited as examples of both sound and disastrous choices made by Israel, the book of Jeremiah illustrates well the people's freedom to choose.

The entire prophecy features the twin issues of slavery and freedom as basic choices facing the faithless people. Jeremiah continually warned that they could choose slavery—a path they surely had chosen already—or freedom. Of course, that freedom was the kind of liberty God always offers—freedom conditioned on surrender, liberty made available at the cost of commitment.

In the painful experience of its own history, Israel learned the hard lessons that disobedience to God invariably amounts to choosing slavery over freedom

and that oppressing others invariably oppresses the oppressor. In equal measure, this paradox turned inside out teaches that obedience to God invariably amounts to choosing real freedom, and dealing generously with others invariably means choosing true liberty.

The Old Testament prophets had much to say about freedom. Isaiah is another example of a prophet who sought to remind the Hebrews about their enslaved condition in Egypt before the Lord through the leadership of Moses set them free and made of them a real nation. Like so many others of the classical prophets, Isaiah's warnings largely went

Religious freedom is rooted firmly in Holy Scripture.

unheeded. But he did not tire of calling the people to their roots: "Hearken to me, you who pursue deliverance, you who seek the Lord; look to the rock from which you were hewn, and to the quarry from which you were digged" (Isaiah 51:1). Baptists need to be so reminded today of their own roots.

Likewise prominent in the New Testament is the theme of freedom, the freedom that only Christ can give. Luke recorded that Jesus, from the outset of His public ministry, gave high priority to His mission of freedom in the world.

Luke 4:16-30 is the account of Jesus' first recorded public address following His baptism in the Jordan and His wilderness temptations. After those inspiring events, Jesus returned to His hometown of Nazareth where on the Sabbath He went to the synagogue, as was His custom. There He was invited to read the Scripture of the day and comment on it. The reading was from Isaiah and read in part:

"The spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord" (Luke 4:18-19 NKJV).

After concluding the reading, Jesus told the assembled congregation, "Today this scripture has been fulfilled in your hearing," a declaration that shows Jesus consciously took upon Himself the tasks described by Isaiah. Jesus came in part "to proclaim release to the captives" and "to set at liberty those who are oppressed."

On another occasion, speaking of the slavery of sin, Jesus declared, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36, KJV).

The writings of the Apostle Paul are filled with references to Christian freedom as a gift of God to the redeemed. Like Jesus, He considered sin to be spiritual slavery. He admonished the Roman Christians that they were no longer slaves to sin: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2, KJV).

Paul's letter to the Galatian Christians has been called the "Magna Charta" of Christian freedom. It has to do with spiritual liberation and is an eloquent declaration that in Christ believers have been delivered from bondage to all man-made systems of spiritual law. Paul also reminded the Galatians that in Christ all man-made barriers of inequality have been torn down: "There is neither Jew nor Greek ... slave nor free ... male nor female; for you are all one in Christ Jesus ... Abraham's seed, and heirs according to the promise" (Galatians 3:28, NIV & NKJV).

Consequently, Paul admonished the Galatians—as he surely admonishes believers today—"It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1, NIV).

One of Paul's most easily overlooked pieces of writing is the short letter to Philemon, a Christian co-worker who resided in Colossae in Phrygia and the owner of a slave named Onesimus. This brief epistle is an eloquent appeal on the part of the great apostle to a fellow believer to receive back the runaway Onesimus, who during his flight to freedom had become a Christian disciple under Paul's influence. Paul asked Philemon to receive Onesimus "no longer as a slave but more than a slave, as a beloved brother" (v. 16). And, Paul concluded that "if you consider me your partner, receive him as you would receive me" (v. 17).

(continued on next page.)

Soul Liberty

All these biblical passages give witness to the central truth that freedom lies at the heart of the good news of God. Baptists have called this freedom "soul liberty" because of their conviction that God alone is Lord of each person's conscience.

Perhaps no Baptist, past or present, has spoken with more eloquence to the importance of this soul liberty, this religious freedom, than did a Baptist pastor, Dr. George W. Truett, in 1920. He declared:

"Indeed, the supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has thus far made to civilization ... it was preeminently a Baptist contribution. An American historian, Mr. Bancroft, says: 'Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists.' ... the noble John Locke said: 'The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty.' Ringing testimonies like these might be multiplied indefinitely."

Then he added:

"How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty? They did not stumble upon this principle. Their uniform, unyielding, and sacrificial advocacy of such principle was not and is not an accident. It is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is molded by its ruling principles, just as a nation is thus molded and just as individual life is thus molded. Our fundamental essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but for everybody else as well."

And what does this fundamental principle of religious liberty say of Baptists' relations with others? Dr. Truett answered:

"A true Baptist could not persecute others. If anywhere you find so-called Baptists persecuting Protestants or Catholics, Gentile or Jew, pagan, heathen, sinner, or anybody else, they are belying the age-long contention of our people."

This point needs to be underscored. The kind of freedom to which the Bible—Old Testament and New—gives witness is absolute freedom. In breathing into man and woman the breath of His own life, God empowered each one not only to accept redemption but also to reject it.

Today the concept and practice of religious freedom are under attack. Conflicts within and between nations themselves sometimes are predicated on religious intolerance. Indeed history bears all too frequent testimony to the fact that religious differences have been at the core of innumerable conflicts and even wars. Religious freedom seems to be a scarce commodity.

Yet the biblical witness to religious freedom calls Christians to a better way, both in the vertical dimension of one's personal relationship with a redeeming God and in the horizontal dimension of relationships within the human family. That better way goes beyond mere toleration of the right of every person to choose in matters of faith and conscience. It is instead the way of religious freedom.

The sacred right—religious liberty, which is, after all, a gift of God—must be protected by Baptists at all costs. For Baptists, soul liberty is not optional. If it ever becomes so, Baptists cease being Baptists. This is part of their birthright of which they need to be reminded today. Baptists are not Baptists unless they are free to think for themselves and, yes, to interpret Scripture for themselves. They must settle for nothing less.

'Religious liberty is not religious toleration.'

Herschel H. Hobbs

For this reason, Baptists have never adopted for themselves creeds or other binding theological statements. At the same time, of course, this does not mean Baptists do not stand for certain principles.

If Baptists are not a creedal people yet hold common beliefs, they must exercise special care in granting the God-given gift of religious freedom to one another. To do so will give eloquent testimony today to the revealed truth of Scripture that a sovereign God has created His children free, a liberating Christ has redeemed them, and the Holy Spirit beckons them to "stand firm, then, and do not let yourselves be burdened again to a yoke of slavery" (Galatians 5:1, NIV).

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Never Too Young

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (1 Timothy 4:12).

I'm reminded, as we travel as a New Day team, that we are probably close to the age of Timothy as Paul writes to him in this verse. We are never too young, as Christians, to share with others what Jesus Christ has done for us. The Lord has given us many opportunities to share. We share Him by the way we walk and talk.

Bethlehem, Pennsylvania, was one place where we saw the Lord working in a mighty way. We, as a team, had the opportunity to share Jesus Christ and His love with the children there. Children, both at Calvary Baptist Church and at a Christian school, made decisions for the Lord. Some made first-time commitment decisions, while others made decisions to rededicate their lives to Christ.

Pittsburgh, Pennsylvania, found us ministering to people at a detention centre. Again we saw the Lord working mightily through songs such as "People Need the Lord," a dramatic sketch about the prodigal son, and a challenge for the need of a personal relationship with Christ. Five people raised their hands indicating they had prayed to receive Christ. Afterward, we were able to encourage two young men. Praise the Lord!

We, as Christians, are called to set an example in all we do and say. The Lord is able to use us no matter what our age may be. He has used us on New Day. He will use the young people who received Him as Savior in Bethlehem and Pittsburgh, and He will use you—young, middle-aged, and elderly alike. We are never too young or too old to share the love of Christ Jesus. The Lord will use those who will be His examples ... if we are willing.—Scott Fossil



Love Is Real in Any Language

The lyrics of the song, "Love in Any Language," came alive to us, as we experienced ministry in two different cross-cultural churches within the greater New York City area recently.

We were amazed at the enthusiasm and depth of commitment we saw within New Life Center Baptist Church in West New York, New Jersey, pastored by Jamie Maldonado. This inner-city church planting project is a young congregation, primarily Cuban, most of whom are our age. We spent an exciting final evening sharing our talents with one another; we were inspired by the message of their band, "Foundation." Truly on the cutting edge of ministry, these young Christians had an incredible outreach. We witnessed this firsthand. Attracted by the music, a passerby wandered in and sat on the stairs. Soon two young men of the congregation approached him and began to talk with him. How exciting to watch God's love being shared in this way. This was an example of meeting the practical needs of those around us. We, as New Day members, were challenged.

We were also inspired by the exuberance we encountered at a Portuguese-speaking church in Newark, New Jersey (Walnut Street Baptist Church). At first, we thought the language would be a barrier but soon discovered that our common bond in Jesus Christ superseded differences in communication as well as culture. As we shared an evening of music, we communicated through many smiles the spirit of oneness we can enjoy as members of one body. We especially appreciated the time of fellowship afterward, as we were blessed with an impromptu "mini-concert" by their fabulous men's quartet. Even more exciting was watching the enthusiasm of the young people; many stayed long after the close of the service to join in a time of informal praise and singing. It was exhilarating to be able to sing together, each in his or her own language, yet united in heart.

We have truly seen *love in any language*, not only fluently spoken, but beautifully carried out in action. As we continue in our ministry as New Day, we must challenge ourselves to do the same. For as Pastor Rubens Domingos of Walnut Street Baptist Church said to us, "May your voices go through the heart. In Christ there is a new day which has no tomorrows."—Roxane Korporal and Laurie Kiemele □

Questions for the Long-range Planning Committee

by Lyle E. Schaller

"We've appointed a special committee to look into the future and to report back to our Board on the direction they recommend our church should be going," explained the pastor of a 68-year-old congregation, "but when the committee had its first meeting last week, we could not agree on where we should begin.

"A couple of people suggested that we gather population data about our community. Someone else said we should begin by studying the characteristics of today's members on the assumption that tomorrow's new members will resemble our current membership. A few wanted to focus on real estate. One person insisted we begin with a survey of the membership asking people what they wanted that isn't being offered now.

"The most articulate member urged that we begin by evaluating all of the current programs and ministries. The person chairing the committee wants to begin by reviewing our statement of purpose and perhaps writing a new one. One man believes we should begin by studying the financial potential of our members because he claims that sooner or later financial resources will determine what we can or can't do.

"What do you think would be the best place to begin? I've urged the committee to begin by spending five or six meetings studying the New Testament images of the churches and seeking to discover what the Bible tells us about the nature of a worshipping community, but no one seems especially interested in doing that."

A Crucial Question:

The Choice of a Beginning Point

This is the critical issue facing any Long-range Planning Committee or Futures Committee. The choice of a beginning point will have a powerful influence not only on the deliberations of that committee, but also on the nature of that committee's recommendations. The only factor that will have a greater impact on the role and recommendations of this type of committee is the set of criteria used for selecting the members.

This point can be illustrated by looking at a dozen different questions that can serve as a beginning point for the deliberations of a Long-range Planning Committee.

1) What does the New Testament tell us? This is a widely used

initial question. Typically, the pastor leads four to eight sessions directed at identifying the distinctive characteristics that stand out in a review of the New Testament churches.

A common result is that the members of this special committee will repeatedly use New Testament images in explaining or defending a particular course of action. A second is that the committee may get bogged down in efforts to agree on what this means for this congregation today and tomorrow. A third is that the new Testament images become a test or basis for comparison in evaluating alternative courses of action.



Do you know
that the questions
we ask
determine
the answers we'll get?

-FRJAR JUCK-

2) What are the local population trends? This may begin with a review of population statistics to determine a) whether this community is experiencing an increase or decrease in the number of residents and/or b) whether significant changes are occurring in the demographic characteristics of the people living near the building.

While this may be useful information, it often tends to perpetuate the concept of the church as a geographical congregation, when today few long-established congregations function that way.

More significant, this tends to perpetuate the assumption that if the population of the community is increasing, the church will grow, and if the population is declining, the congregation will shrink in numbers. The evidence suggests that the length of the time the congregation has been in existence and internal factors are far more influential than population growth or decline in determining whether a congregation will increase or decrease in numbers. This can be illustrated by the fact that in those counties

that experienced a population increase of 25 percent or more between 1970 and 1980, a majority of the congregations affiliated with the oldline Protestant denominations experienced a decline in the membership during the 1970s.

3) Will our members in the year 2018 be satisfied with this building on this parcel of land at this location? This question almost automatically means real estate considerations will dominate the discussions of the Long-range Planning Committee. If the congregation is meeting in a building constructed before 1955 and the Long-range Planning Committee is composed largely of people born after 1945, this question may

result in a recommendation that the congregation relocate and construct a new building on a larger site with more offstreet parking.

4) Should we plan to increase in numbers, expect to decline in the number of members, or plan to remain on a plateau in size? For the vast majority of Protestant churches in North America, this beginning point is almost certain to guarantee the Long-range Planning Committee will prefer numerical growth to decline.

Second, as they examine what will be required to produce numerical growth, they will recognize that this will require changes. These recommended changes will vary tremendously from one congregation to another, of course, and may include changes in the Sunday morning schedule, or the program, or in staffing, or in real estate, or in the financial base, or in the priorities for the allocation of scarce resources.

5) What should be our major thrust in outreach? This beginning point naturally will cause the Long-range Planning Committee to focus first on evangelism and/or missions. It usually means the members of that Committee will become dissatisfied with what the congregation is now doing in outreach, will conclude the potential is there to do more, and will bring in recommendations to expand the resources allocated to outreach.

6) How much money will be required ten years from now to cover all of the expenditures? If one assumes a) an average annual inflationary rate of five percent over the next decade and b) that local church expenditures will increase at a faster pace than the rate of inflation (that has been true since 1955) that means if there are no significant changes in the size of the congregation or in the proportion of receipts allocated for capital improvements, the annual expenditures will nearly double during the next ten years.

If this question becomes the beginning point for the discussions of the Long-range Planning Committee, the usual result will be recommendations a) on how to hold down that increase in expenditures and b) for a greater emphasis on stewardship education.

7) What are the needs of people in this country that today are not being met by the churches? Which of those needs could our congregation respond to in the days ahead?

In some congregations, this beginning point will produce a discussion about social welfare programs such as childcare, or scholarships, or advocacy efforts, or services for shut-ins, such as meals-on-wheels.

In other churches, this same question may result in plans for Saturday evening worship for people who work on Sunday, or an expansion of the women's organization, or a ministry with the recently widowed, or the creation of new adult Bible classes, or organization of an adult day care center.

8) What are the issues before this nation, this state, and this community which should be debated within the context of the teachings of the Christian faith? If this becomes the beginning point for the discussions of the Long-range Planning Committee, it probably will cause the members to look at issue-ministries. If this includes divisive issues such as abortion, school vouchers, higher taxes, censorship, disarmament or nuclear power, that may become a divisive debate within the

committee, and that polarization can be transferred to the congregation via a strongly worded minority report.

9) Are we staffed for numerical growth, or for decline, or for remaining on a plateau in size? Unlike the earlier question four, which will tend to produce recommendations in favor of numerical growth, this question usually will lead to a discussion of the present staff, their gifts, skills, responsibilities and priorities, their anticipated tenure, and their relationships to one another. That may be followed by a decision to place greater emphasis on taking better care of today's members (calling on shut-ins, expanding the youth program, enlarging the Sunday school, etc.) or for adding staff to reach more people. The first alternative usually gains more support than the second.

10) Which generation of adults should be our number one priority as we look at who will be our next 100 new members? This beginning point usually produces a wish that most of the next 100 new members will be parents of young children. That may be accompanied by the assumption that young parents will choose a new church home on the basis of where they are needed rather than on the basis of finding a church that will meet their religious needs.

A serious discussion of this question may produce a decision to concentrate on reaching more mature adults and that mature adults represent a rapidly growing proportion of the population (especially in states such as Florida, Iowa, New Jersey, Kansas, Arkansas, Missouri, Texas, Nebraska, and South Dakota). It also may produce recommendations for placing the top priority on reaching people who are about the same age as the largest age cohort in the membership since that usually will require the fewest changes in programming.

If the decision is to focus on adults born in the 1945-55 era, that often will be accompanied by recommendations in Christian education. If the top priority is to concentrate on people born after 1955, that may be followed by recommendations on preaching and worship.

11) What are our major weaknesses, liabilities, and shortcomings? If this becomes the beginning point for discussion, it often will create feelings of pessimism and frustration, encourage a past orientation toward the "good old days," and produce a debate over the identification of the number one scapegoat.

12) What are our assets, strengths, and resources? This question is more likely to enhance the level of self-esteem, reinforce hope, create a strong future-orientation, undergird a spirit of optimism, and spark vitality.

These questions are offered to illustrate the wide range of possibilities available as a beginning point for the Long-range Planning Committee in your church. They also illustrate the central point that the choice of questions will have a profound influence on the direction the discussion will go and on the nature of the recommendations that follow.

What questions do you want the Long-range Planning Committee or Futures Committee of your congregation to discuss?

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WOMEN of HOPE

reaching our world

Women in Ministry Around the World

by Mary Bumuh, director,
Cameroon Baptist
Theological Seminary
Women's Department,
Cameroon, West Africa

I am married to the Rev. Alfred Bumuh, who is studying at the North American Baptist College and Divinity School in Edmonton, Alberta. We have been blessed with five children, three girls and two boys. Nancy, the oldest, is studying at Saker Baptist College in Limbe. Saker, a secondary school, covers grades eight through twelve; Nancy is in grade eight. The other children are in elementary school: Wilson is in grade five; Eleanor in grade three; William in nursery school, year one; and Novela stays in the Cameroon Baptist Theological Seminary's child care center during class hours.

My husband and I were called into the ministry in 1977. We had been married for four years. At that time, my husband was teaching at the Cameroon Baptist Convention elementary school at Nkwen, Bamenda. He was asked to become a teacher at the Cameroon Baptist Seminary, which was, at that time, a Bible school. After teaching there for three years, he attended a seminary in Nigeria on a Cameroon Baptist Convention scholarship, completing the three-year course for the Diploma of Theology. During those three years, I enrolled in the Religious Education Department at the Seminary.



When we came back home to Ndu, I was employed to teach in the Women's Department of the Cameroon Baptist Theological Seminary. The Women's Department is for student wives who have had less than seven years of elementary school education. Student wives who have completed their elementary school and pass the entrance exam for the regular Seminary courses enroll in the Certificate of Theology course, along with their husbands.

I really enjoy working in this Department. There are many things now that I can handle very well. When I came in 1983, I was not brave enough to talk to my women. Now they don't complain so much as they used to. At first, women were not willing to learn, but nowadays they are anxious to learn. It took a long time for us to help these student wives to realize why they needed to learn to read and to learn other things. We emphasize that they can learn if they work at it.

Some women who come into our Department have never been to school; before they leave (after two or three years), they are able to read the Bible. They then see the

need for more schooling and will continue on in a local elementary school while their husbands serve in the local churches as pastors. There are others who were not able to pass the First School Leaving Certificate and when they leave the Women's Department of the Seminary, they are able to pass it. (The First School Leaving Certificate is written at the end of elementary school grade seven.) I teach in this Department according to levels; we have level one, two, and three.

I am very encouraged with the women, because when they leave the Seminary and go into the local churches, they help in the women's meetings. Some of them are Field Chair Ladies. Some are even leaders in the Women's Union of our Convention. I thank God for using them for His glory.

As I teach in the Women's Department, I also have time to take care of my family. I get up at 5:30 a.m. on school days, prepare breakfast, and also prepare the children for school. At 7:30, everyone leaves the house for school. When I am back from school at 12:30 p.m., I prepare lunch for Novela, William, my

husband, and myself. Eleanor and Wilson come home from school at 2 p.m. and eat then.

At 2:15 p.m., I go back to class and teach until 4:15, except for Monday and Friday. Short-term missionaries teach the classes on these days. I attend these classes to learn how to sew and type so I can teach these courses next year.

When I return home, I prepare supper. We eat at 6:30 p.m. The children take a bath at 7:30, and we have our devotions at 8 p.m.

Be in Prayer

by LaVerna Mehlhaff,
women's work director

"... The effectual, fervent prayer of the righteous man (woman) availeth much" (James 5:16).

Many hours have been spent in prayer, planning, and hard work in preparing for the Triennial Conference. As we draw nearer to that time, there will be pressures and many details which will need attention. During the days of the Conference, there will be much "behind the scenes" work being done.

I would encourage us, now and during the Conference, to faithfully uphold in prayer all aspects of the Conference. Remember especially the speakers, the business sessions (looking forward to future growth), the children's ministry, the youth who will be our future leaders.

Pray for our fellowship and that we, as North American Baptists, may be a positive witness in Calgary—on the streets, in the hotels, restaurants, and stores. Pray that we may allow the Holy Spirit to guide us in every decision which will need to be made and that it will be a time when we, God's children, will bring honor and glory to our Lord Jesus Christ. □

The children go to bed at 9 p.m. On days that I do not have afternoon classes, I do laundry or go to my farm. We have cement floors which I sweep and wash on Saturday. Wilson cleans them on Wednesdays.

My husband used to pay students to help with the household and yard chores, but now that he is studying in Canada, we do these chores ourselves because I am not able to pay for their work. Much of my salary goes to sponsor my children in school.

The church has its own part, too. I am the secretary of the women's meeting of our church. We meet on Sundays at 4:00 p.m. Also on Sundays, from 7:00 to 8:00 p.m., we have our Staff Bible Study.

So, my dear sisters in Christ, it is not easy. There is not a day which is fully free for me. Pray for us in Cameroon, especially here at the Cameroon Baptist Theological Seminary. □

Chin Chin

(a recipe from Cameroon)

5 cups flour, sifted
¼ tsp. salt
4 T. sugar
2 eggs
1 cup milk
¾ cup margarine

Beat the egg yolks and whites together. Add other ingredients and mix well; knead until smooth. Turn dough onto floured board. Roll gently until 1/8 inch thick. Cut into small squares and fry in deep hot oil (soybean or peanut).

President's Corner

by Sarah Pasiciel,
WMF president,
Steinbach, MB



Monday: The last few times we've visited with N.A.B. Conference groups other than our own church, we've left each other with the farewell, "See you in Calgary!" The idea of seeing friends and fellow workers again—some for the first time in three years—gives us a feeling of being a part of a larger fellowship, yes; but also a sense of being a part of a force which could potentially make a positive difference in our societies.

Thursday: In one week, our daughter comes home from her

first year of university, and things will be just the same as they were before! Well, I suppose not just the same. Her brother has grown four inches, been baptized, has made new friends; her mother and father are a year older, perhaps a bit mellow and, we hope, wiser. No doubt we'll be amazed at the significant changes that have taken place in her life!

Each of these "milestones," these movements toward growth and change, is another reminder of God's plans for us as individuals and for us as a family. Looking back, we see how God has used each of the rough and each of the smooth places in our journey—and the road has certainly been interesting! We're grateful that He is directing our paths daily, not just year by year. □

Commissioned to Witness

Praise God for Churches Growing Through Baptisms and New Members

■ **EBENEZER, SK.** "Easter Sunday was a double blessing at Ebenezer Baptist Church this year as we not only celebrated our Lord's resurrection, but also the baptism of three young people," reports Pastor Gordon W. Freiter. The congregation rejoiced as these young men shared their testimonies and their desire to obediently follow the Lord's leading in their lives.

"We, as a congregation, also committed ourselves anew to helping, nurturing, and caring for these new members," says Pastor Freiter. "We praise God for His promise that He will build His church!"

■ **BEISEKER, AB.** Five people were baptized by Pastor R. Bob Hoffman while 59 people witnessed them confess their faith at Tri-Community Baptist Church, April 17, 1988. "The experience was filled with deep emotion as later we also gathered for a noon meal and table fellowship in which we shared personal experiences in confessing Christ," reports Pastor Hoffman.

The Church's membership now stands at 39. "Do pray for further faithful witnessing and winning people to Christ," requests Pastor Hoffman.

■ **EMERY, SD.** Pastor Charles P. Davis, Jr., baptized four young people during the evening services at First Baptist Church on April 17, 1988.—*Margie Fluth*

■ **SASKATOON, SK.** On April 17, 1988, the congregation of Hudson Bay Park Baptist Church received five new members into their fellowship, two by baptism and three by testimony and letter of transfer. "We are excited about what God is doing in our midst," reports Pastor Walter Foth.

■ **LANSING, MI.** Five young people were baptized at Colonial Village Baptist Church, April 3, 1988. Three of those were welcomed into the Church's membership.

The Rev. Elmo Tahrn is pastor of the Church.—*Charles Yeomans*

■ **BURLINGTON, IA.** Recently, five young people accepted the Lord as Savior and were baptized by Senior Pastor Gregg Donaldson at Oak Street Baptist Church. Also, two infants were dedicated to the Lord by their parents in the same service.—*Diane Weyl*

■ **KITCHENER, ON.** Pastor Fred Kahler baptized nine young people at Central Baptist Church, April 24, 1988. "After extending the right hand of fellowship, communion was celebrated with the new members," reports Karen Yahn. "Central praises the Lord that His Spirit continues to work the miracle of new birth in lives today."

Members of the Church distributed 6,000 flyers in a

"community blitz" aimed to make their community aware of the Good News of Jesus Christ as well as extending an invitation to the Church. To date, two persons have responded.

The Church's annual missions evening, led by the W.M.F., gave the congregation new insight into the everyday lives of our missionaries. "We were challenged to be bearers of a cup of cold water in Jesus' Name to those in need and to be faithful missionaries at the place where God has put us," states Karen Yahn.

Minot Church Celebrates Centennial

MINOT, ND. First Baptist Church is celebrating its Centennial Anniversary this year with the theme, "Celebrating a Century of God's Grace." North Dakota Lt. Governor Lloyd Omdahl spoke at a Friendship Banquet.

In April the Church observed a milestone with the "Retire the Mortgage" banquet with former pastor, Dr. Paul Siewert, Rochester, MN, as speaker. "Historic moments were recalled as glory to God was given for His grace," reports Inez Rhone.

On April 15, the youth of the Church presented a Wayne Watson concert at the university in Minot. They earned money to cover all costs to make this outreach to the community free of charge.

Included in the year's projects are a missions project for Crystal Springs Camp, a Spruce Up Committee for complete redecoration and repair of the Church facility, as well as a historical book and a recipe book.

The Centennial Main Event to be held July 22-24 will include a float in the State Fair Parade depicting "A Century of God's Grace," a Homecoming Banquet, and a Family Reunion Picnic.

The Rev. Keith R. Heyn is pastor of First Baptist.

Saskatchewan Association Plans New Churches

YORKTON, SK. At the Saskatchewan Baptist Association meetings hosted by Central Baptist Church, Yorkton, SK, March 10-13, delegates unanimously approved in principle the start of a new church in the city of Regina in September of 1989. Application for Conference approval has already been made. The Association is committed to start a new church every five years.

"It was good to see a positive spirit and a genuine desire to touch people around us with the claim of the Gospel and reach them for Christ, thus fulfilling the Great Commission in our own Jerusalem," says the Rev. Walter Foth, chairman of S.B.A. Church Extension Committee.

South Dakota and Wyoming Churches Have Missions Conference

RAPID CITY, SD. South Canyon Baptist Church held its annual missions conference with Mountain View Baptist Church, Spearfish, and Gillette (WY) Baptist Church participating. Missionary speakers included Lucille Wipf and Alan Steier, Japan, and the Rev. Clem Auch, Nigeria.

During a recent Wednesday evening Bible study and prayer meeting, Nancy Grover, missionary in Cameroon, spoke about her teaching responsibilities and the continuing needs there.

A group from Sioux Falls, SD, including Dr. Charles Hiatt, N.A.B. Seminary president, presented the need for church planting in the southeast part of Sioux Falls.

The Church is planning a vacation Bible school this summer. A number of the Church families plan to attend the Triennial Conference in Calgary.—*Wanda Decker*

Attendance Increases at Rapid City Church by 25%

RAPID CITY, SD. South Canyon Baptist Church's attendance has increased about 25 percent since last October. "We have gained 28 members through baptism and transfer of letters, bringing the current membership total to 269," reports Wanda Decker.

The Rev. Jack R. Smith

is senior pastor of the Church.

Swan River and Minitonas Churches Have Missions Conference

MINITONAS, MB. First Baptist Church and Swan River Temple Baptist Church joined together to host a missionary conference, with the theme, "Partners in the Gospel."

Events included workshops, services, a banquet, a men's breakfast, ladies' luncheon, and youth pizza party. Missionaries present were Jerilyn and Ken Bayer, Brazil; Minnie Kuhn, Nigeria; and Harry Lehotsky, inner-city ministry, Winnipeg, MB.

"The missionaries gave us a glimpse of their lives on their mission field," reports Linda Fried. "We were inspired by their burning desire to see people experience Christ. They challenged us to pray fervently for those struggling to make a decision for Christ, and they offered new insights on how to be more involved as 'partners' in their ministry."

Bayers Speak in Alpena Church

ALPENNA, MI. Recently, Ken and Jerilyn Bayer, N.A.B. Conference missionaries in Brazil, told of their work with the Brazilian people at Ripley Boulevard Baptist Church in both their morning and evening Sunday services. The Bayers expressed appreciation for prayers and gifts and told of establishing a church in Torres, Brazil. An offering

was taken for the family. The Rev. Fred Sweet is pastor of the Church.—*Doris Turnbull*

Alpena Church Votes to Purchase Land for New Church

ALPENNA, MI. Members of Ripley Boulevard Baptist Church took a giant step into the future during the quarterly business meeting. By an overwhelming vote, they decided to purchase 25 acres of land on which to build a new church to the glory of God. This site was recommended by Church Growth Services, which conducted a four-month study of the church and its growth potential in 1987.—*Doris Turnbull*

New Understanding of Missionaries at Latta Road Church

ROCHESTER, NY. Latta Road Baptist Church held a missions conference with the theme, "We Can Touch the World," March 18-20, 1988. Throughout the weekend, Missionaries Ken and Eileen Priebe, Japan, and urban pastor Jamie Maldonado of New Jersey shared their concerns and joys in ministry. The conference highlighted both home and overseas missions and challenged all to see missions as a call to every Christian.

"We all gained a new understanding that missionaries are *real people* with hurts and needs and dreams and desires just like everyone else," says Pastor Marc Maffucci. "All who attended left with renewed determination to touch our

world for Jesus," reports Hilla Metzger.

New Day Ministers at Alpena Church

ALPENNA, MI. "The New Day team, 14 enthusiastic, talented young people sponsored by the North American Baptist Conference, were hosted by Ripley Baptist Church for an exciting, action-packed schedule during their five-day stay in Alpena," reports Doris Turnbull.

The team shared Christ through music, drama, visitation, and witnessing. The week's activities included a "Spring Youth Banquet"; a Sunday evening service; a Fellowship Class dinner; team visitation and singing at a hospital and nursing home; and concerts at two schools.

Many of the Church families opened their homes to provide lodging and breakfast for the team members. Church groups arranged other meals.

"We, as a Church, thank the Lord for groups such as New Day," states Doris Turnbull. "We were privileged to have them visit us!"

Lodi Church Experiences Growth

LODI, CA. Fifty new members were added to First Baptist Church, Lodi, CA, during 1987. "We suffered some losses through death or from members moving away, but we still enjoyed a net gain of 25," says Christiana Harr Perman, church historian. "Our Church attendance

(cont. on page 26.)

Called to Worship

Bible Studies Held at Olds Church

OLDS, AB. The seven "Cottage Bible Study Groups," "Kids Club," and "Ladies Morning Break" have completed their studies at East Olds Baptist Church recently. "God's Word has been revealed to each group in a very unique and special way," reports Trudie Schroeder. "Fulfilling the Great Commission is each one's challenge for the coming months."

More than 100 Attend Youth Retreat in Iowa

BURLINGTON, IA. Oak Street Baptist Church hosted the Iowa Association Youth Retreat, April 8-10, 1988, attended by 77 youth plus 44 adult workers. The N.A.B. Con-

ference churches from Applington, Parkersburg, Steamboat Rock, Cedarloo, and Victor participated.

Pastor Joey Link, minister of family life and youth, Oak Street Baptist Church, spoke on Saturday. Senior Pastor Gregg Donaldson gave his testimony, also.

Activities included roller skating, gym time, singing, and a Saturday evening banquet at the Church.

"The highlight of the weekend was a Saturday evening concert by David Meece, a popular contemporary Christian artist," reports Diane Weyl. "The sell-out crowd was blessed by the music and dialogue. David also ministered in the Sunday school hour the next morning."

Lodi Church (continued from p. 25)

has increased as well as our giving to well above a number of years ago."

The Rev. David Mitchell is senior pastor; the Rev. Merle Brenner is Visitation Pastor.

"J. Edward Quillian, pastor of worship and family life, and his wife Mary, gifted in music and drama, have started a new drama ministry here, which helps to enhance many of our worship services," says Mrs. Perman.

Good growth has occurred among the youth, both spiritually and numerically, under the leadership of youth minister, Larry Blythe.

McClusky Church Hosts Men's Sing Fest

MC CLUSKY, ND. McClusky Baptist Church hosted the Northern Dakota Association's 37th Annual Men's Brotherhood Sing Fest, April 24, 1988. Eleven of the seventeen Association churches participated, with a mass men's choir, vocal groups, and a harmonica player. Turtle Lake Baptist Church presented a skit inviting all to the Northern Dakota Association meetings, June 11-12, 1988. The Rev. Oscar Fritzke is pastor of the McClusky Church. —Marion S. Kirschman

New Program to Help Youth Understand God at Greenvine Church

BURTON, TX. A new

program for the children and youth of Greenvine Baptist Church began Sunday evening, May 1, 1988. Its purpose is to lead the youth to a better understanding of the character of God. Leader Candy Huebner hopes this time will be a "hands on" approach to their experiences and walk with the Lord. The group will study the book, *Young Pilgrim's Progress*.

Committed to Give

Easter Offering Goes Over Goal at Olds Church

OLDS, AB. The Easter Mission Offering at East Olds Baptist Church was well over the goal that the Church had set.

The congregation gave a love offering to the pastor and his wife, the Rev. and Mrs. John Wollenberg toward their Holy Land tour, an educational trip to assist them in their ministry. —Trudie Schroeder

Rowandale's Easter Offering Totals \$8,000

WINNIPEG, MB. What do a bunch of bananas and Easter have in common? At the Easter breakfast at Rowandale Baptist Church Mrs. Marlene Schroeder, former missionary to Cameroon, explained that our lives should be fruitful for Jesus, just as the banana tree starts a new shoot after being cut down after the harvest.

The Rev. Harold Schroeder, interim pastor,

announced that the Church's Easter Missions offering totalled \$8,000. —H. Kahler

Medicine Hat Church Dedicates New Hymnals

MEDICINE HAT, AB. Grace Baptist Church recently dedicated new hymnals, which were a memorial donation by the family of the late Mr. and Mrs. Christian Martin. The Rev. Helmut Strauss is pastor of the Church. —Violet Treiber

ALEXANDER ADAM (83), Edmonton, AB; born Aug. 24, 1904, in Rowno, Poland; died April 18, 1988; married Olga Bich, March 15, 1931; member, Zion Baptist Community Church, Edmonton, AB; survived by his wife Olga; seven children: Elsie (Bruno) Reimchen; Ila (Ken) Stobbe; Erna Henkel; Gordon (Gertrud); Howard (Pat); Ivan (Evelyn); and Wally (Sharon); 16 grandchildren; and four great-grandchildren; Reverends H. Goliath and Loren Stark, pastors, funeral service.

KATHRYN BAUMBACH (73), Lodi, CA; born to Adam and Margaret Young in Woodrow, SK; died Feb. 13, 1988; married Ed Baumbach, who predeceased her in 1981; member, Priscilla Keiry Circle, Sunday school teacher, Bible camp counsellor, First Baptist Church, Lodi, CA; predeceased by twin daughters, Karen Ann and Sharon Lee; two sisters, Elizabeth Hurley and Agnes Willm; one brother, John; and two grandchildren, Randall Engel and Vicki Baumbach; survived by two children: Lloyd (Delores), Stockton, CA; and Joyce (Mrs. Allen Engel), Woodrow, SK; nine grandchildren; seven great-grandchildren; three sisters, Marie Linkert, Lena Baumbach, and Sylvia Pettyjohn; and three brothers, Jacob, David, and Reuben.

REINHOLD BENDER (63), Lodi, CA; born Jan. 21, 1925, to John and Lydia (Heft) Bender at McCluskey, ND; died March 5, 1988; married Mary Marlow in 1950; member, First Baptist, Turtle Lake, ND; member, deacon, head usher, bus driver, First Baptist Church, Lodi, CA; survived by his wife Mary; two sons: Dean (Ella) and Milton (Jane) of Lodi, CA; four grandchildren; one brother, Ralph, Bismarck, ND; and three sisters: Ruth Hessing, Ruby Schimke, and Erna Laib; Rev. David Mitchell, pastor, funeral service.

CAPTOLA G. BROCK (90), Lansing, MI; born in 1898; died April 8, 1988; member for 25 years, W.M.F. member, Colonial Village Baptist Church, Lansing, MI; Rev. Elmo Tahrán, pastor, memorial service.

RAYMOND FRITZ EGGERS (74), Ellinwood, KS; born July 6, 1913, in rural Stafford, KS; died Feb. 22, 1988; married Ruby Koch in 1935; member, First Baptist Church, Ellinwood, KS; survived by his wife, Ruby; two children: Florence Gideon, McPherson, KS, and Rebecca Liguori, Staten Island, NY; four grandchildren; and four great-grandchildren; Rev. Randall Kinnison, pastor, funeral service.

ERIE FRANZ (75), Ashley, ND; born Sept. 17, 1912, to Frederick and Pauline Franz in McIntosh County, ND; died April 14, 1988; married Lea Schweigert, March 13, 1933; member, Ashley (ND) Baptist Church; survived by his wife Lea; seven children: Edna (Mrs. Harold Giesler), Kulm, ND; Evangeline (Mrs. Gordon Steinwand), Riverside, CA; Agnes (Mrs. Richard Fischer), Ham Lake, MN; Elmer, Santa Marie, CA; Milton, Sunnyvale CA; Roy, Palm Desert, CA; and Murray, Omaha, NE; 11 grandchildren; six great-grandchildren; three step-grandchildren; four step-great-grandchildren; and one brother; Rev. Allan Gerber, pastor, funeral service.

MARTHA GEISLER (nee MUELLER), (90), Leduc, AB; born May 11, 1897, in Slowno, Poland; died April 16, 1988; married Karl Geisler on Jan. 29, 1918, who predeceased her in July 1984; member, Zion Baptist Community Church, Edmonton, AB; predeceased by three sons: Leonard in 1923; Theodor in 1979; and Rudolf in 1984; and two grandsons, Colin and Chad Rattai; survived by five children: Bruno (Elsie), Millet, AB; Theofil (Lilly), Edmonton, AB; Elsie (Erwin) Butt, Sherwood Park; Elisabeth (George) Schedler, Beaumont; and Helen (Edwin) Schade, Millet, AB; two daughters-in-law: Olga (Mrs. Rudolf Geisler), White Rock, BC, and Lucy (Mrs. Theodor Geisler), Edmonton, AB; 26 grandchildren; and 37 great-grandchildren; Reverends H. Goliath and Ernest Hoffman, pastors, funeral service.

ANNA HEIM (77), Jamestown, ND; born Nov. 22, 1910, to Christ and Katie (Bitz) Hust in Streeter, ND, Township; died March 22, 1988; married Willie Heim, Sept. 24, 1940, who predeceased her, June 29, 1982; member, S.S. teacher, W.M.S. member, First Baptist Church, Medina, ND; predeceased by one son, five brothers and two sisters; survived by one brother, Albert Hust, Laurel, MT; four sisters: Esther (Mrs. William Rothwell), Jamestown, ND; Inez (Mrs. Alex Michalenko), Tioga, ND; Vera (Mrs. Glen Meadows); and Sylvia (Mrs. Vello Meadows), both of Medina, ND; and several nieces and nephews.

KATIE MAY DOYLE HILL (88), Kyle, TX; born in 1900; died March 22, 1988; survived by four sisters and three brothers; Rev. Winston Smith, pastor, funeral service.

EMMA HOFFMAN (96), Ashley ND; born March 16, 1892, to John and Marguaret Feiok near Eureka, SD; died April 9, 1988; married Jacob J. Hoffman, Feb. 8, 1914, who predeceased her in 1963; member, W.M.F. member, Ashley (ND) Baptist Church; survived by three children: Ernest, Lodi, CA; Rev. Raymond, Jamestown, ND; and LouElla (Mrs. Wilbert Opp), Ashley, ND; ten grandchildren; 20 great-grandchildren; four great-great-grandchildren; two sisters; and one brother; Rev. Allan Gerber, pastor, funeral service.

OLGA KLUTTIG (81), Edmonton, AB; born Jan. 5, 1907, in Zyrdardow, Poland; died April 14, 1988; married Rev. Robert Kluttig, Nov. 25, 1944; member, Zion Baptist Community Church, Edmonton, AB; survived by her husband Robert; four children: Harry, Edmonton, AB; Christa (Siegfried) Priebe, Germany; Siegfried (Wilma), Edmonton, AB; and Karla (Heinz) Deutscher, Edmonton, AB; 10 grandchildren; and four great-grandchildren; Reverends H. Goliath and Loren Stark, pastors, funeral service.

EDWARD C. POWELL, (89), Lansing, MI; born in 1899 in Germany; died April 16, 1988; immigrated to the U.S. in 1921; member since 1934, trustee, deacon, Colonial Village Baptist Church, Lansing, MI; survived by his wife of 57 years; two sisters-in-law; and several nieces and nephews; Rev. Elmo J. Tahrán, pastor, funeral service.

ESTHER RESCHKE (74), Calgary, AB; born Nov. 23, 1913, to Daniel and Hilda Reschke in Trochu, AB; died Feb. 29, 1988; active member, Grace Baptist Church, Calgary, AB; predeceased by one brother, Ben, and one nephew, Dan; survived by one brother, Walter (Bernice), and one sister, Elsie (Mrs. Lawrence Samson), of Trochu, AB; and five nieces and nephews; Dr. W. Kerber, pastor, memorial service.

LENA O. THIELENHAUS (78), Bison, KS; born Aug. 1, 1909, to Fredrick and Marie Niedenthal in Portland, OR; died March 24, 1988; married Elmer J. Thielenhaus, Aug. 1, 1936, who predeceased her July 8, 1980; member, Sunday school teacher, and junior S.S. superintendent, W.M.F. member, Scripture Memory, BYF, pianist, organist, First Baptist Church, Bison, KS; survived by two sons: Rev. Dr. John, Parma Heights, OH; and Rev. Dr. Arlyn, Great Bend, KS; six grandchildren; and two sisters, Laura and Clara Niedenthal; Reverends John and Arlyn Thielenhaus and William Effa, pastors, funeral service.

Developing a Lifestyle of Giving

The first basic step for a Christian developing a lifestyle of giving is to realize that in God's Word, the basis of all stewardship is work. Early in the Scriptures, in Genesis 3:19, it states, "By the sweat of your brow you will eat your food."

And certainly, no one can deny the wisdom of Solomon. In Proverbs 28:19, it states, "He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty."

In II Thessalonians 3, starting in verse 7, Paul talks about the necessity of work. In verse 10, he lays down the rule that if a man will not work, he shall not eat. And again, in verse 12, he instructed them to "... settle down and earn the bread they eat."

Another interesting thought about labor is found in Ephesians 4. Begin reading at verse 20 to get the full impact of how labor is tied to spiritual life. And in verse 28, it concludes with, "He who has been stealing must steal no longer, but must work, doing something useful with his own hands that he may have something to share with those in need."

This passage gives us two interesting thoughts. First of all, the word stealing is used. In a recent year, it was estimated that approximately \$137 billion was stolen from employers by individuals in the labor marketplace who simply didn't do the job that they were paid to do. This was greater than all other recognized crimes together.

Greater than all other recognized crimes together is the crime of employees stealing from their employers.

And the second interesting thought in this verse is that he gives one of the reasons why we work, so we will have something to share with those in need.

At the basis of stewardship is work. Therefore, at the basis of Christian lifestyle also has to be the development of perfection in the marketplace in which we work. As Christians, are we not obligated to be the very best we possibly can, so that our labor will be worthy of those who seek it?

People do not seek out our services because we are Christians, but they seek us out because we are the best we can possibly be. **And we are the best we can be, because it is part of our Christian lifestyle.**

Because of the compensation we receive for our labors, we are financially equipped for a lifestyle of giving. Let each of us examine our labors in the marketplace and see if they are consistent with our lifestyle of Christian perfection. □

Mind Pollution (from page 12.)

venient; being filled with all (manner of) unrighteousness ..."

Our modern methods of printing and easy methods of photography are a pornographer's dream come true and a nightmare for those who oppose it.

Several national organizations are actively and effectively fighting this scourge. They may have chapters in your state or city: 1) Clean Teens, Box 918, Modesto, CA 95353. (209)

571-TEEN; 2) Morality in Media, 475 Riverside Drive, New York, NY 10115. (212) 870-3222; 3) Citizens for Decency Through Law, Inc., 2845 East Camelback Rd., Suite 740, Phoenix, AZ 85016; or 4) National Coalition Against Pornography, 800 Compton Rd., Suite 9248, Cincinnati, OH 45231. □

Chaplain Wanted

for

Haven, Sunnyside, and Garden Homes

N.A.B. Conference affiliated retirement and nursing homes

The present chaplain, the Rev. Walter Hoffman, will be retiring mid December 1988. Resume and application can be made to

Board of Directors,
Haven, Sunnyside,
and Garden Homes,
1720 Bell St. SW,
Medicine Hat, AB, T1A G51.

■ *The Rev. Steven Opp* has accepted the position of Associate Pastor in Pastoral Administration at Cascade Park Baptist Church, Vancouver, Washington, effective August 1. He has served as Children's Ministries Director at Temple Baptist Church, Lodi, CA, since 1981.

■ *The Rev. C. I. Wiebe* was appointed administrator of Evergreen Baptist Home, White Rock, BC, effective April 1, 1988. He had been serving as chaplain at the Home.

■ *The Rev. Rudy Rapske* retires as administrator of Evergreen Baptist Home, White Rock, BC, effective July 31, 1988. He has served as administrator there since 1966. Prior to that he served as pastor of Grace Baptist Church, Medicine Hat, AB; Bethany Baptist, Hutchinson, MN; Zion Baptist, Terrace, BC; and Hilda Baptist, AB. He also served in Immigration in Calgary, AB, and Terrace, BC.

■ *Chaplain CPT Gregg Lee Drew* began his new assignment with the army at Camp Casey, South Korea, on May 20. His wife Annette remains in Phoenix, Arizona.

■ *Shady Grove Baptist Church, Gaithersburg, MD*, with the Rev. *Jim Arends* as pastor, and *Gettysburg Baptist Church, Gettysburg, Pennsylvania*, with the Rev. *Bill Mummert* as pastor were received into the Atlantic Association as recognized N.A.B. Conference churches at the Atlantic Association in April. These churches were begun as church extension projects.

■ *Chaplain John W. Hoffman* is assisting the Foreign Mission Board of the Southern Baptist Convention until July 3 as a pilot in Tanzania.

■ *The Hope Fellowship Church of Kansas City, Missouri*, held a Recognition Council on April 30, 1988, at which time they were informed they would be welcomed into the Southwestern Association at its annual meeting to be held in July 1988. *The Rev. Dennis Dewey* is pastor of the Church.

■ *Walnut Grove Baptist Church, Langley, British Columbia*, was received into the British Columbia Association as a recognized N.A.B. Conference church in May 1988. *The Rev. Jim Calamunce* is pastor.

■ *Chuck Feeney* became fulltime youth pastor at Riviera Baptist Church, Salem, Oregon, effective early May after completing his Seminary training at Western Conservative Baptist Seminary, Portland, Oregon. He has been serving at Riviera on a part-time basis.

■ *The Rev. Art Bollaert* has accepted the call to plant a church in southeast Sioux Falls, South Dakota, effective May 15, 1988.

■ *Mr. Darold Sauer* became pastor of Southey Baptist Church, Southey, Saskatchewan, in January 1988. He has served as interim pastor there since May 1987. He also continues as principal of the Ruth M. Buck School in Regina, Saskatchewan.

■ *Mark Brandel* became pastor of Forest Baptist Church, Winburne, Pennsylvania, effective March 13, 1988. He is a 1988 graduate of the North American Baptist Seminary, Sioux Falls, South Dakota, and is formerly of Ripley Boulevard Baptist Church, Alpena, Michigan.

■ *The Rev. Dennis Leisch* resigned as pastor of Community Baptist Church, Taber, Alberta, to become the pastor of Unity Baptist Church, Red Deer, Alberta, effective July 1, 1988.

■ *The Rev. David Berg* is serving as interim pastor at Faith Baptist Church, Airdrie, Alberta.

■ *Glen Thomas* accepted the pastorate of Stafford Baptist Church, Wilsonville, Oregon, effective June 26, 1988. He is a 1988 graduate of the North American Baptist Seminary, Sioux Falls, South Dakota.

■ *The Rev. Robert Lowden* resigned as pastor of Ebenezer Baptist Church, Abilene, Kansas, effective June 1, 1988.

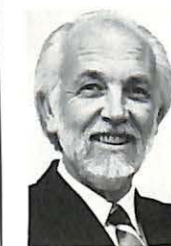
■ *The Rev. Norman Miller* resigned as pastor of First Baptist Church, Elgin, Iowa, effective August 31, 1988. He is available for interim pastorates.

■ *The Rev. Don Patet* resigned as pastor of Aplington Baptist Church, Iowa, to retire in Aplington. He pastored Randolph Baptist Church, Randolph, Minnesota, from 1952-56, and Aplington Baptist Church from 1956 to 1988.

■ *James Renke* becomes pastor of Aplington Baptist Church, Aplington, Iowa, effective July 1, 1988. He is a 1988 graduate of the North American Baptist Seminary, Sioux Falls, South Dakota.



Brown to Be Bible Study Speaker at Triennial Conference



The Rev. Stephen W. Brown has accepted the invitation to be morning Bible study speaker at the 42nd Triennial Conference of N.A.B. Churches in Calgary, AB, July

26-31, 1988. He will speak on the Conference theme, "Come Together—Share the Vision," with emphasis on several of the Biblical Imperatives.

Mr. Brown is a well-known speaker. He conducts preaching missions, speaks at evangelistic conferences, lectures at colleges and seminaries, opens conferences as the keynote speaker, and is known as a Bible teacher.

Mr. Brown has served as senior pastor of Key Biscayne Presbyterian Church in Miami, FL, since 1974. He is a member of the Executive Committee of the Board of Directors of *Christianity Today* magazine and a contributing editor of *Preaching* magazine.

Flying to Calgary?

For those flying from anywhere in the U.S.A. to Calgary, call MTS Travel 1-800-323-9402.

We will look at other rates if the convention fare is sold out.

The hours for MTS Travel are 8:30 a.m.-5:30 p.m., Central Daylight Savings Time, Monday through Friday.



Funds Needed for Deprived Children in Argentina

BUENOS AIRES, ARGENTINA. The Central Baptist Church in Buenos Aires provides a ministry in a difficult and economically depressed area of the city. This ministry has grown dramatically over the past ten years and serves a barrio that is larger than 100 city blocks.

More than 50 children receive hot meals at Central Baptist Church every day. Thousands of children, as well as the elderly, remain hungry because of extreme poverty. Legal counseling, free medicine, dental care, medical attention, and spiritual guidance are a part of this ministry.

Social problems resulting from extreme poverty, unemployment, and subemployment are being dealt with through the ministry of the Church's Center for Community Services, "Pablo Besson," named for its founder. With the continuing pressures on the Argentinean economy, the runaway inflation has been a devastating experience for families living in poverty. They find themselves without work and almost completely destitute. The most pressing and urgent need of the community is for housing for poor families.

Funds are needed to expand, furnish, and operate the Church's Community Center. The request is for \$30,000.

If you wish to contribute toward this need, write your check to North American Baptist Conference, designate it for "Ministry to Deprived Children in Argentina," and mail it to North American Baptist Conference, 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181.

Dear Friends:

Ever since we heard the alarming report that the 1987 Conference budget was not met with its resulting cut-backs, I've been wanting to write.

Since our return from Cameroon in 1972, we have been fully involved in the Edmonton Area Missions Conference each fall. We have always been moved and blessed by hearing our missionaries share but each year seem to come away with the feeling that perhaps the real issue of the desperate need of dollars was skirted or *not mentioned at all.*

Missionaries from other "faith" agencies ... are very bold in their request for funds! "The squeaking wheel gets the grease."

Are you familiar with "An Evangelical Commitment to Simple Lifestyle" as a result of a resolve expressed in the Lausanne Covenant (1974)? I would like to see such a challenge presented to our people at the Triennial Conference.

Many of our people have been so squeezed into the world's mold, they don't even recognize that maybe they could live in a more simple way. If our budgets are not being met, it's not because of the economic depression. I recognize some indeed have been hard hit, but the majority continue their luxurious, self-indulgent life-styles without a challenge to rethink it for the cause of Kingdom growth.

Gerlitz's article in the June 1987 BAPTIST HERALD on revival expressed our need so aptly. I hope and pray such a message will be voiced in Calgary and also to those who weren't able to attend. If we really consolidate and pray for a revival, the financial needs will be met.

May we all be faithful to the specific assignment God has given us.

Yours for greater commitment,
Mrs. Ellen Breitzkreuz
Edmonton, Alberta

Thank you for your good work on the BAPTIST HERALD. I have been a constant reader ever since it first was printed when Martin Leuschner was the editor.

Sincerely in Christ,
Christina Harr Perman
Lodi, CA

Claas Dies from Car/Truck Accident Injuries



Baptist World Alliance leader, Dr. Gerhard Claas, (59), died March 21, 1988, from injuries sustained in a car/truck accident near Lodi, CA.

Claas, who was general secretary of the Baptist World Alliance since 1980, was in California to raise funds for the work of the BWA.

Claas was an evangelist whose aim was to make the love of Christ known so that all could understand. He was a spiritual leader who had a deep sense of compassion and love for the oppressed and needy of the world. He was a statesman who presented the work of the Baptist World Alliance before heads of state, cabinet ministers, and civic leaders. BWA President Noel Vose says, "He carried Christ's name before them with grace and wisdom. The Church worldwide has lost an outstanding leader whose life reflected strength and humility, for people who had much to do with Gerhard Claas soon realized that he walked close to Jesus Christ."

In areas of human rights, negotiations with governments and associations with church leaders of all traditions, Claas became well-known and respected. Through his bold proclamation of the gospel of Jesus Christ and often unpublicized efforts in more delicate arrangements, his ministry opened doors for many people and accelerated the spread of the Gospel of Jesus Christ.

Gerhard Claas had served as the general secretary of the European Baptist Federation for five years prior to coming to the BWA. His wife Irmgard plans to return to Germany where the Claas' three children live.

Dr. Denton Lotz (49) was named Acting General Secretary-Treasurer of the BWA by the Executive Committee of the BWA General Council on April 19. Lotz has served as Associate Secretary for Evangelism and Education for the BWA since 1980.



Luci Lengefeld teaching English at the Christian Education Centre.



A missionary home as it was under construction in Nagoya, Japan.

Capital Funds Aid in Church Growth in Japan

The Japan Baptist Conference's requests for Capital Funds centered on three areas of ministry: Purchasing church land, the Christian Education Center (CEC), and the Chapel Loan Fund. Each of these areas is vital to the growth of the church in Japan.

Chapel Loan Fund. Three churches have borrowed funds from the Chapel Loan Fund in recent years to renovate and to build new facilities for the glory of God. The Capital Funds we have received are being used in those building projects.

Church Land. Capital Funds have assisted the Japan Baptist Conference to purchase land in two areas. A new piece of property was purchased for the Higashi Muko Christian Church, where Pastor Hata and Missionaries Reimer and Nobuko Clausen have been faithfully serving in this growing

church. With help from Capital Funds, the loan on the church land in Ikeda was diminished. Pastor Fujie and Missionary Florence Miller serve this church.

Christian Education Center. Three major ministries housed and conducted in the Christian Education Center (CEC) are being richly blessed by the Lord. Students from Mie University come for Bible studies under the leadership of Ron and Joan Stoller. About 200 Conversational English students study at the Tsu English Center. William and Lucille Lengefeld serve as head teachers in this ministry. The third ministry is that of the education of five missionary children at the Tsu Christian School. A short-term missionary teacher teaches them.

In addition, Capital Funds have helped build a new missionary home in which Missionaries Alan and Judy Steier and their family live. Thank you all for giving!

N. C.
...
N. L.
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Oakbrook Terrace, IL 60181

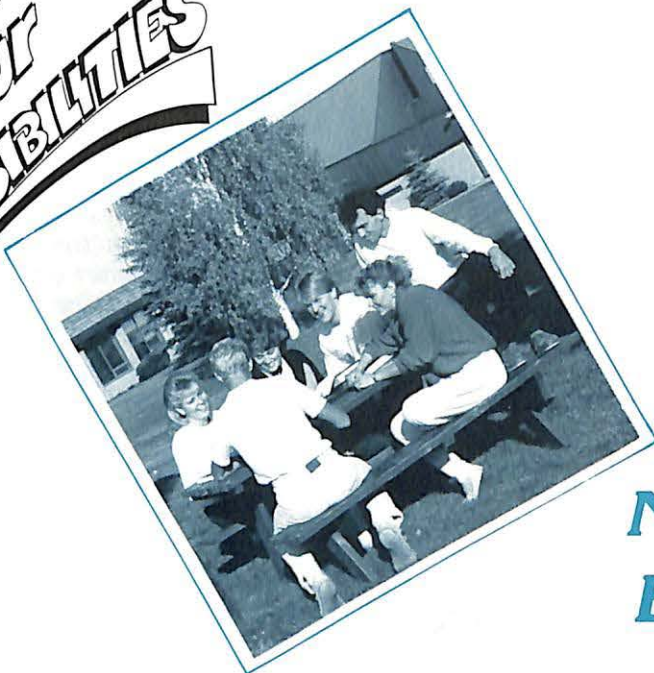
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Bachelor of Arts	4 yrs.



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