

Baptist Herald

September 1988

“... the goal should be that by all available means and at the earliest possible time every person will have the opportunity to hear, understand, and receive the Good News.”



Special Issue

The Unfinished Task: Our Involvement
16 Studies in the Philosophy of Missions

Siewert Appointed College President



North American Baptist College and Divinity School announces the appointment of the Rev. Dr. Paul H. Siewert as president effective Aug. 1, 1988. He succeeds Dr. J. Walter Goltz, who was president since 1981.

Dr. Siewert, born in Minitonas, MB, is married with two children. He is a graduate of Augustana College, Sioux Falls, SD, with a B.A. degree, and from North American Baptist Seminary, Sioux Falls, with Bachelor of Divinity and Doctor of Ministry degrees. Siewert has had extensive experience in Christian ministry, having served as pastor of First Baptist Church, Leduc, AB; Ebenezer Baptist, Vancouver, BC; First Baptist, Minot, ND; and since 1977, First Baptist, Rochester, MN.

Ebel Appointed Women's Work Director



The Church Growth Board appointed Linda Ebel as Assistant Director of Women's Work for the N.A.B. Conference effective Aug. 1, 1988.

The Executive Committee of the Women's Missionary Fellowship recommended the three-year appointment.

Miss Ebel has served as staff coordinator, Lakeshore Baptist Church, Stevensville, MI; associate professor of Christian Education and Dean of Women, N.A.B. College and Divinity School, Edmonton, AB, 1979-85; and Director of Christian Education, Redeemer Baptist, Warren, MI. Born in Calgary, AB, she is a graduate of N.A.B. College (B.R.E.), Tabor College (B.A.), and North American Baptist Seminary (M.A.)

Upon achieving self-support, Hartland Baptist Church, Prince George, British Columbia, received a congratulatory letter from the Rev. Bernard R. Fritzsche, associate director for church planting. Hartland, a former church extension project, responded by letter, expressing their gratitude.

We accept your congratulations with great thankfulness. Church growth has been a vital part of our (North American Baptist) Conference's using much foresight and wisdom in assisting churches to build and grow on the solid foundation of faith. The Conference has spent much time find-

Mehlhoff Retires from Women's Work Position



Miss LaVerna Mehlhoff has resigned effective July 31, 1988, as Assistant Director of Women's Work, N.A.B. Conference. Miss Mehlhoff was appointed as the first salaried, full-time women's work director in 1974. She has won the hearts of those who know her for her dedication to Christ, her enthusiasm for His work through the women of our Conference, and her prayer life.

She served as chair of the program committee for the Bahamas North American Baptist Women's Union Congress.

Prior to serving at the N.A.B. Conference International Office, Miss Mehlhoff served as a short-term missionary in Cameroon and Japan and as Christian Education Director at Parma Heights Baptist Church, Ohio.

"I praise the Lord for giving me the opportunity to serve as women's work director and thank all of you for your prayers over the years for me and the women's work of our Conference," says Miss Mehlhoff.

ing pastoral leadership for us and the financial assistance to sustain them, so that we, as a congregation, could extend our efforts to consideration of the Word of God, service within the body of believers, and extension into the community to honor and glorify God.

Our heartfelt thanks goes to all God's people in the Conference who have supported us with prayers and finances over the past seven years, truly joining us to this widespread fellowship of believers and together sending up a sweet savor of praise to God the Father and our Lord Jesus Christ. We count the privilege of the guidance you have given us as a treasure from God.

We are looking forward to our part in supporting our Conference missions at home and abroad as we have done to this time. The partnership that we joined when we became a part of the North American Baptist Conference is valued in our Church, and we anticipate a long relationship in serving God with you. We trust that our experience may be of help to others and that our financial support will be part of starting and supporting Church Extension churches.

May we all praise God for His goodness to us.

Your Servant in Christ,

John Lines
Church Clerk
Hartland Baptist Church
Prince George, BC

Our church, First Baptist of Durham, Kansas, participates in the Church Family Subscription Plan to the BAPTIST HERALD. Continue your good work with the BAPTIST HERALD. We like what we see and read.

Lloyd and Jill Harsch
First Baptist Church
Durham, Kansas



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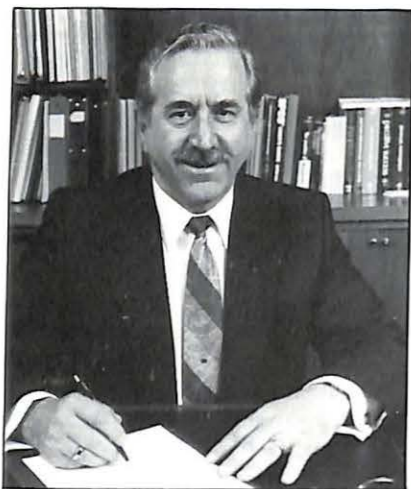
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The Relationship of Church Attendance to Marital Stability

by J. Walter Goltz

"The family that prays together, stays together." While this statement may be regarded as a truism by many, there is no doubt that religious participation has a profound effect on marital adjustment and satisfaction. There is a great deal of research evidence that indicates that joint church attendance contributes significantly to marital stability. We could, therefore, suggest that "the family that worships together, stays together."

My Edmonton, Alberta, research data clearly indicates that religious participation, as measured by the frequency of church attendance, is positively related to marital commitment. More frequent church attendance is related to a higher level of marital commitment. Several interesting findings, however, modify this relationship. When differences in religious participation or church attendance between husband and wife are used as a measure, the relationship between religious participation and marital commitment disappears. In other words, in order to build strong marital commitment, it is necessary for both husband and wife to attend church regularly.

A rather surprising finding of this research is that the lowest level of commitment is not found among those couples where neither spouse attends church, but rather among those couples where the

husband never attends but the wife does. Similarly, the highest level of commitment is not found among those couples where both attend church, but rather among those couples where the husband attends church but the wife does not. It appears, therefore, that the relationship between commitment and religious participation is more clearly related to the husband's church attendance, particularly when there is a difference in the religious participation of spouses.

"An important means of building a strong, stable marriage is to regularly attend church together as a family."

We might well ask the question why marital commitment is so strongly related to religious participation or church attendance. We need to recognize, on the negative side, that a good number of unhappy couples grimly hang on to a relationship which makes them miserable because their religion forbids them to do anything else. Such a relationship

is certainly a tragedy from a Christian perspective.

Rather than seeing religion as having merely negative effects in keeping low-quality marriages together, we need to see its positive effects on marital adjustment. The Christian faith, in its proper application, emphasizes family values and activities. It supports growing, vibrant relationships between husband and wife based on genuine, sacrificial love. Religious faith provides help in dealing with life's problems and gives strength and guidance when confronted by crises and difficult times.

Ideally, the church provides friends and spiritual leaders who are willing to walk with us through life's dark hours. Most of all, the resources of Scripture and Scriptural preaching provided through regular church attendance provide meaning and direction in a world which is seeking a sure foundation upon which to build marriage and family relationships. An important means of building a strong, stable marriage is to regularly attend church together as a family.

Dr. J. Walter Goltz is the former President of North American Baptist College and North American Baptist Divinity School, Edmonton, Alberta, and now is Professor of Sociology and Bible there.



On Keeping a Cheerful Heart

by Daniel Leininger

Who doesn't like to laugh? Laughter is an ability unique to humans. To laugh is to step back, to look at life, ourselves, and our problems in a new way, and to rise above them all for a moment. "A cheerful heart is good medicine" says Proverbs 17:22.

On Christmas Day of 1972, my one-year-old son, Matthew, sat in the middle of my brother's living room floor. With all the new presents, Matt had found something more interesting to play with—a carton of empty pop bottles. As he took all of the bottles out of the carton and was putting them all back in, my sister said, "Let's all clap for him when he finishes." So a room full of uncles, aunts, and cousins did just that. As he took them back out of the carton, my sister said, "Let's clap again," and so we did.

When he put them all back in the carton, my sister said, "Let's not clap and just see what he does." When no one clapped, Matt looked around briefly, smiled a healthy grin and began clapping for himself. When the world stops clapping for us, a cheerful heart can be our own best medicine.

Last semester, I gave a test to my counseling students at the seminary. For comic relief, I included an extra question about a joke I had told in class. The question was "How many counselors does it take to change a light bulb?" The intended answer was "One, if the light bulb really wants to be changed." One student couldn't remember the joke so he

made up his own answer. He wrote, "It takes zero counselors to change a light bulb because real counselors are not afraid of the DARK." I laughed and gave the student full credit!

One day in the summer, I was working in my shop with the radio on. A news story came on about a volunteer fire department somewhere that raised \$20,000 throughout their community in order to rebuild and equip their *only* fire truck. When they drove it out to a local lake to test the new pumper, the inevitable happened. Someone did not set the emergency brake tightly enough, and the shiny rebuilt fire truck rolled down the boat ramp and into the lake. As the wreckers were pulling the muddy fire truck out of the water, a TV action news team arrived to cover this community event. As the reporter descended upon the embarrassed fire fighters, he asked the fire chief what words of wisdom he had for the viewing audience. The chief grinned only slightly and said, "I am sure that 20 years from now this whole incident will seem much funnier than it is today." I've never met that fire chief, but I am sure I would like him. A cheerful heart is wise medicine.

There are times when laughter is not appropriate, when the pain is too deep, the anger too fresh, or the sorrow too heavy. There are times to weep and times to laugh (Ecclesiastes 3:4). And sometimes even in laughter the heart may ache

(Proverbs 14:13). At such times, we need not fear feeling pain deeply, any more than we fear laughing too loudly in our times of joy (Psalm 126).

A number of years ago, I bought a plaque for my office which says, "Blessed are they who can laugh at themselves for they shall never cease to be amused." Laughing at someone else is easy, but sometimes laughing at myself seems just too hard to do. I am rather far-sighted when it comes to seeing the comedy of my own life. It is easier to laugh from some distance in time than from up close. But thanks to this little "beatitude" which I see everyday and my fire chief friend whom I have never met, I have been blessed by a new prayer in my life. It came serendipitously to my lips one day when I was somewhere between sorrows and joy on that wide plateau called "daily frustrations." I stopped, smiled up in the sky, and heard myself voice this simple petition, "Lord, help it not take 20 years, Amen!"



Dr. Daniel Leininger is Associate Professor of Pastoral Care and Counseling at North American Baptist Seminary, Sioux Falls, South Dakota.

Groups Focus on Religion in Public School Curriculum

by Kathy Palen

WASHINGTON (BP)—Religion should have a place in the public school curriculum, announced a coalition of 14 national religious and educational groups in the United States.

The diverse organizations, which represent a broad spectrum of political and religious viewpoints, joined together to sponsor a publication focusing on the proper role of religion in the public school curriculum.

"This publication demonstrates that people with widely divergent views about many other issues can and do agree that study about religion in public schools, when done properly, is both constitutionally permissible and educationally sound," said Charles Haynes, project director for Americans United Research Foundation, one of the brochure's sponsors.

Haynes and Oliver Thomas, general counsel for the Baptist Joint Committee on Public Affairs, served as the chief spokesmen during a press conference held to release "Religion in the Public School Curriculum: Questions and Answers," which is to have nationwide distribution. They were joined by representatives from some of the other sponsoring organizations.

"Completion of this year-long project confirms what many of us had hoped was true: widespread consensus does exist about the proper role of religion in the public school curriculum," Thomas said. "Moreover, we have demonstrated that dialogue rather than litigation may provide the solution to many current church-state controversies.

"This brochure is evidence of the benefits that can result from a constructive dialogue between the religious and educational communities."

In addition to the Baptist Joint Committee and Americans United Research Foundation, other sponsoring organizations are the American Association of School Administrators, American Federation of Teachers, Association for Supervision and Curriculum Development, Christian Legal Society, National Association of Evangelicals, National Conference of Christians and Jews, National Council for the Social Studies, National Education Association, National School Boards Association, and several other groups.

The question-and-answer brochure was designed, according to its introduction, to assist school boards in making decisions about curriculum and to aid educators in teaching about religion in ways that are "constitutionally permissible, educationally sound, and sensitive to the belief of students and parents."

The publication emphasizes the 1960s Supreme Court cases that ruled against state-sponsored school prayer and Bible reading did not mandate elimination of teaching about religion in public schools.

In defining the term "teaching about religion," the brochure lists statements it says distinguish between teaching about religion and religious indoctrination:

- "The school's approach to religion is academic not devotional.
- "The school may strive for stu-

dent awareness of religions, but should not press for student acceptance of any one religion.

- "The school may sponsor study about religion but may not sponsor the practice of religion.
- "The school may expose students to a diversity of religious views but may not impose any particular view.
- "The school may educate about all religions but may not promote or denigrate any religion.
- "The school may inform the student about various beliefs but should not seek to conform him or her to any particular belief."

On the issue of teaching biblical creationism in public schools, the brochure says—based on court cases—that while science instruction may not endorse or promote religious doctrine, the creation account found in various scriptures may be discussed in a religious studies class or in any course that considers religious explanations for the origin of life.

While religious holidays should be treated carefully in public school classrooms, according to the publication, they can offer good opportunities for teaching about religions.

"Recognition and information about such holidays should focus on the origin, history, and generally agreed-upon meaning of the observances," the brochure advises. "If the approach is objective, neither advancing nor inhibiting religion, it can foster among students understanding and mutual respect within and beyond the local community." □

People Are More Important than Dollars

The estate planning process involves the transfer of property. In our attempts to avoid probate and save taxes as we make these transfers, we often lose sight of the people.

Your estate has been accumulated as a result of your labors and God's blessings. Whether or not that estate has a positive or negative impact on the people and organizations with whom you are involved is very important.

A parable in the Scriptures tells about a young man who came to his father and asked that a portion of his inheritance be distributed to him. The son who received the money wasted his inheritance in riotous living and found himself in a deplorable condition.

When the son realized his condition, he returned to his father, who greeted him with open arms, placed a ring on his finger, and killed the fatted calf for the celebration of the son's return. But family relationships were strained. His brother did not welcome him, even though the father assured him that his inheritance was still intact.

This parable provides an insight into some of the family problems in estate planning. It illustrates the problem of distributing too much money to children before they have learned the responsibility of managing property. It also illustrates the problems in interpersonal relationships that may arise.

It is so important to keep our perspective: **people are more important than dollars.**

How do you keep this from happening in your family?

Let me share with you some thoughts for consideration.

1) Consider naming an individual who does not have a vested finan-

cial interest in your property, or a bank trust department, to serve as **personal representative of your estate or trustee** of any trust that you establish.

Many family problems come about because a family member, placed in this position of responsibility, had to make decisions that were not acceptable to or popular with other family members. Areas which can better be handled by an individual who does not have a vested interest in the property are the division of household goods and personal effects, the sale of the family home, the continuation of the family business, the interpretation of the will seemingly in conflict with what mother or father had shared with another family member, or the attempted enforcement of lifetime promises made to family members, which mother and father didn't get around to putting into their estate plan.

2) **Interpersonal problems in family relationships** may also occur when a child must go to the probate court and ask to be declared legal guardian in a time of incompetency prior to death.

Not only are there costs and restrictions of the court but also the choice of nursing care, property management decisions, and "preserving the inheritance" for the other children. These decisions may better be made by a bank, trust company, or an individual who does not have a vested interest in the property.

3) **Distribution of household goods and personal effects.** If you had \$100,000 in cash, you could divide it equally to any number of people. But how do you divide the antique table, which was given to you as a wedding present by your

favorite aunt, equally among three children?

It is important that you express your desires as clearly as possible for each unique item of personal property. Many times, these desires change. Therefore, it's impractical to do this in the will. The legal wording in the estate plan, combined with a letter of instructions placing your desires for personal property distribution in your own handwriting, is usually the most workable plan, and leaves the least room for interpersonal conflicts.

4) **The guardianship of minor children** is an important people-planning decision. Guardians may make the difference in the total lifestyle of children left behind.

5) **Protecting children from receiving too much money, too soon.** In most states, the legal age for inheritance is 18 years. How much money can children receive at that age, without affecting their lifestyle? Eighteen is about the age of a college freshman ... the time of the first romance, or the excitement of sports cars. With an inheritance, the child might drop out of school to get married, to buy a fast, shiny car, or whatever else seems important at that age.

For this reason, it might be well to "postpone financial death" by establishing a trust in which all the property is maintained as one unit until the youngest child reaches an age of greater maturity, for example, 25. If there are mental or physical disabilities, the trust can be continued for the benefit of the disabled child.

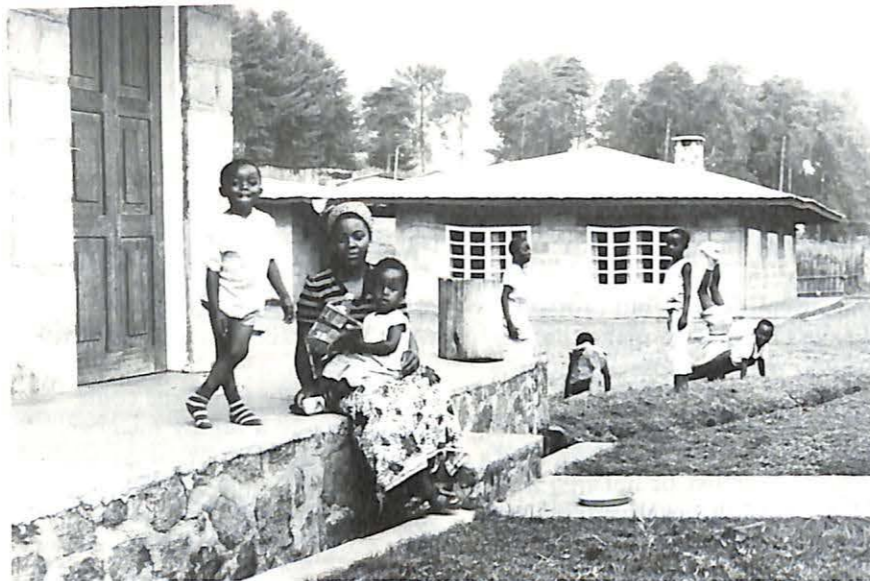
Yes, people are more important than dollars. Let's make sure that in our estate planning we do everything possible to eliminate the potential of interpersonal family conflicts. □

capital funds

What's Happening in Cameroon Because of Capital Funds

The Girls Dormitory at Baptist Comprehensive College, Njinikijem-Kom, provides housing on campus for about 100 girls. This Dormitory offers 1) free housing for girls so they do not have to live off campus in rented quarters; 2) a more disciplined and protected life under supervision of college authorities on campus; otherwise, they had to live off campus on their own; and 3) more time for study since the students will not have to cook their meals or travel great distances to and from classes. The dormitory includes bathroom facilities and a laundry and drying room.

The extension to the Communications Studio at Baptist Centre, Nkwen, makes it possible to record choirs as well as tape various programs for several Provincial Radio Stations. It has boosted the cassette ministry by



Three tutors' homes were built at Cameroon Baptist Theological Seminary, Ndu, with Capital Funds contributions.

distributing quantities of cassettes of recorded choral music.

Three houses at the Cameroon Baptist Theological Seminary, Ndu, built with Capital Funds, provide housing for three seminary staff and their families. This has

relieved a critical staff housing shortage and provided standard, equal housing for all of the tutors at the same time. Student pastors-in-training supplied much of the labor on these houses, earning necessary fee money for their schooling as well as learning skills.

Land purchased in Yaounde recently for a church and a pastor's house is part of the strategy of planting more churches in urban areas. This 5,000 square meter piece of land is large enough to also build a missionary residence, a rest house, and a missionary children's hostel. Baptist Christians throughout Cameroon are excited about this new church possibility.

The new school building at Cameroon Academy, Ndu, provides a spacious, light, and functional environment for the missionary children. With space for learning centers and displays, this building is more conducive to creative learning and is a more exciting place for students and their teacher to come every day than was the previous shed.



The main dormitory at Baptist Comprehensive College, Njinikijem-Kom, Cameroon, was built with contributions to the Capital Funds Campaign.

... the goal should be that by all available means and at the earliest possible time every person will have the opportunity to hear, understand, and receive the Good News.

a study of the

Philosophy of Missions

from the

Board of Missions

North American Baptist Conference



The Unfinished Task: Our Involvement

PHILOSOPHY OF MISSIONS

Preamble

The Board of Missions established this philosophy of missions for the purposes of

- 1) goal-setting and decision-making by the Board of Missions;
- 2) guiding the missionaries of the North American Baptist Conference;
- 3) interacting with partner churches overseas; and
- 4) educating, encouraging, and mobilizing churches of the North American Baptist Conference.

so as to assist the churches North American Baptist Conference in the effective implementation of their worldwide ministries.

The task is ours to do. The Great Commission clearly mandates that we are to be Christ's witnesses. North American Baptist Conference churches shout loudly that we agree. We are committed to missions. We believe that Jesus Christ needs to be known by each and every person in the world.

This task of world evangelization requires us to philosophize, strategize, plan, and prepare action goals. What part of this great responsibility of bringing people to Jesus Christ must we do? How will we do it? How will we make decisions regarding missionary placement and resource allocation? How can we encourage our national church conventions to carry on the work? What direction will we give to our missionaries as they sort through overwhelming ministry opportunities on their fields?

In these studies on the philosophy of missions, you will have the challenge of understanding how the Board of Missions of the North American Baptist Conference has started to answer these questions. Through reading the Board of Missions' newly developed "Philosophy of Missions" and studying articles that give examples and explanations,



you will sense the urgency, complexity, and importance of reaching the world. Targeted questions will help you think through your values and commitment to this unfinished task.

These studies are best used in a group. Through discussion with others in your family and in your church, you will be able to think through key issues in missions and help focus your church's actions in the future.

- Some ideas for use include
- a Sunday school quarter
 - a midweek study
 - a small group evening discussion in your home
 - study groups at mission conferences or missions weekend
 - family dinner table discussions

My prayer is that you and your church will be able to study, focus, and recommit yourselves to the unfinished task of reaching the world for Christ.

Ron Salzman

Ron Salzman
missions director



The population of the world has passed the five billion mark and is growing daily. Of these five billion people, more than 2.5 billion live beyond the normal reach of the Gospel message. If every Christian witnessed where he lived, one half of the world's population would never hear the Gospel because they are a culture, a language group, or a social structure away from the witnessing Christians.

The greatest need of the New Testament church is for more of its dedicated members to cross cultural boundaries as missionaries to effectively communicate the Gospel. There is no substitute for this. "The Lord ... is not wanting anyone to perish, but everyone to come to repentance" (II Peter 3:9).

The graph illustrates the major tasks faced by the Christian church today. The approximately 280 million true Christians must not only see renewal among the nominal Christians who surround them, but also reach the non-Christians who are culturally and geographically near them as signified by P1 on the graph. The greatest and most difficult task for the church today is to reach the culturally, linguistically, and socially different non-Christians who live both geographically near and distant from existing churches as signified by P2 and P3 on the graph (Karl Mueller, "The Task Remaining," unpublished).

Two things must happen. First, a new cadre of dedicated missionaries must respond. At the least, they must have appropriate education, "people" personalities, good health, and positive references. But more,

they must have an inner sense or a call to cross-cultural evangelism and obey that call. In the next decade, the North American Baptist Conference has a goal to put a witness in 12 new unreached people groups. Who will these pioneer missionaries be?

Second, a rededication to the missionary task must be rekindled in our churches. We must view our neighborhoods, our countries, our world as God sees them. People need to hear, understand, and respond to the Gospel message. Each of our churches must be dedicated to that central goal. Sending cross-cultural missionaries is expensive, but the finances will be available as God lays this urgency on our hearts. Our churches must be the training ground for our future missionaries. Our missionary force will only be as strong as our churches.

God is calling us to be His representatives to His world to glorify His name by the winning of the lost, by extending His Kingdom, and by the building up of His body.

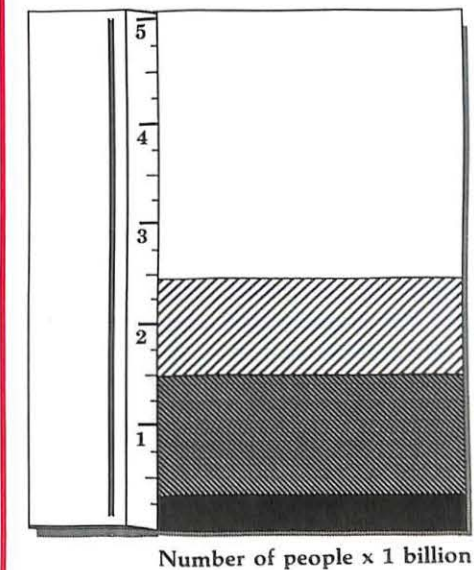
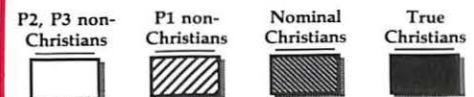
For discussion:

- 1) Suppose that your church targeted to send one missionary for every 50 of its families. How many missionaries would that be, and what plans would your church need to make to accomplish this goal?
- 2) Based on the chart, why is it not sufficient to establish life-style evangelism as the methodology of reaching the world for Christ?
- 3) What does it mean to be "called" to be a missionary? Why is a call important?

The Purpose of God

by Ron Salzman

God, the Creator and Lord of the world, exists as Father, Son, and Holy Spirit. He governs all things according to His will. He calls a people to Himself and sends them into the world by the winning of the lost, by the extending of His Kingdom, and by the building up of His body. (Genesis 1:1; John 1:1-3; Matthew 28:18-20; Ephesians 1:3-23; Acts 15:14; John 17:6, 18; Ephesians 4:11-13; Romans 12:1-2.)



- 4) In what ways will our missionary force only be as strong as our churches?



The Authority and Power of the Bible

by Scott A. Clark

The Old and New Testament Scriptures are divinely inspired, truthful, and authoritative in their entirety. They are the only written Word of God, without error in all that they affirm, the only infallible rule of faith and practice. The mandate of Jesus Christ to be His witnesses in the world as recorded in the Scriptures is for all who call themselves disciples of Christ. The timeless message of the Bible is addressed to all people. Through this message, the Holy Spirit meets the deepest needs of humanity. He illumines the minds of God's people in every culture to perceive biblical truth freshly through their own eyes. (II Timothy 3:16-17; II Peter 1:20-21; Isaiah 55:10-11; I Corinthians 1:21; Romans 1:16; Matthew 5:17-18; Ephesians 1:17-18; Ephesians 3:10,18.)

I came to know Jesus through reading a Gideon's Bible in my motel room. I grew quickly in the Lord because my pastor and church taught the Word of God consistently. Three months after my conversion, I went to a Josh McDowell conference on the trustworthiness of the Bible. When I knew that I could rely on the Bible as God's true Word, I started sharing it with friends. As people came into contact with the Bible and obeyed its teachings, I saw people accept Christ as Savior and their lives change. This was a new experience for me because I grew up in a church that did not preach that the Bible was accurate.

In Cameroon, I again saw the power of God's Word, but this time it was changing the people of another culture. I preached a message, "The Biblical Ingredients for a Good Marriage," to about 50 pastors. It was straightforward. The response was overwhelming. With tears in their eyes, the men thanked me again and again for this biblical emphasis.

I also spoke during the mission conference of Cameroon Baptist Theological Seminary in Ndu. My message was about the need to spread God's glory to all the nations (people groups). Even though it was not an evangelistic message, three boys at a local high school made decisions to follow Christ. What incredible power the Bible has!

The most exciting testimony of the power of God's Word is happening now with a Muslim religious leader in Cameroon. He is reading the "Holy Books" (Scripture) that I gave him. If this man is converted, it could change that whole community for Christ! Fulani who can read are rare in Cameroon, but I did find some. Pray for those who are reading the Bible that they may come to know Christ.

This quote from John Stott is an inspiration and challenge to me:

Without the Bible, world evangelism is impossible. For without the Bible, we have no gospel to take to the nations, no warrant to take it to them, no idea of how to set about the task, and no hope of any success. It is the Bible that gives us the mandate, the message, the model, and the power we need for world evangelization. So let's seek to repossess it by diligent study and meditation. Let's heed its summons, grasp its message, follow its directions, and trust its power. Let's lift up our voices and make it known.

For discussion:

- 1) In the end, our work in missions rests on the power and authority of the Bible. Why then is it insufficient to send Bibles and not missionaries to win the unevangelized?
- 2) In the growth of the church on each mission field, it is imperative that national theologians arise from within that culture to help their people perceive biblical truth freshly through their own eyes and culture. What challenges and concerns might this cause?
- 3) As your church continually commits itself to the authority of the Bible, what areas of obedience might your church consider in reaching the lost in your neighborhood and your world?
- 4) How might it affect your view of missions if you did not believe in the absolute truth of the Bible?

Scott A. Clark, and his wife, appointed as an N.A.B. Conference missionaries to Cameroon in 1988, served an internship in Cameroon in 1986 among the Fulani people.

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This is Fulfulde (Fulani language) in Arabic script. Psalm 160 says: "The sum of thy word is truth, and every one of thy righteous ordinances is everlasting" (NASB).

The Uniqueness and Universality of Christ

by Allan Effa

"What do you feel you are accomplishing here? Has Christianity really improved the lives of these people?" In the course of a friendly evening of conversation, our West German visitor finally felt free to ask the questions that had been nagging him for some time. As a businessman who had lived in Nigeria for nine years, he undoubtedly knew that African traditional religions have a fairly accurate concept of a supreme God, creator of the universe. Perhaps he found Africans to be much more religious than his secular and agnostic friends back home. Why then, should someone seek to convert them to Christianity?

I explained that Jesus Christ alone can set people free from the paralyzing fears of sorcery and the spirit world. Instead of running to charms, special medicines, or ceremonies to protect them from evil, believers in Jesus can exercise authority over all the powers of darkness because of their new relationship with God. The Christian message has also changed people's hearts so that peace and unity now reign among tribes and villages that once lived in constant warfare and hatred. I also told him how Jesus, through His Church, is bringing a dignity to women and the poor that never existed in traditional society.

As a devout Muslim and I were inspecting a herd of cattle, our conversation turned to the latest nationwide crusade to stamp out bribery, corruption, and smuggling. Upbeat slogans and moralizing speeches were being broadcast daily over the radio, encouraging citizens to reform their ways and enlist in this "war against indiscipline." I turned to my friend and asked, "Do you think all these efforts will solve our

nation's problems?" He looked at me and said, "Things will only improve when God changes people's hearts."

Islam has much in common with Christianity, but there is a great difference in their respective views of man and salvation. Islamic theology sees human nature as being basically good. Although humans do sin, they are not necessarily condemned by God or in need of regeneration. My Muslim friend knew his theology, but deep in his heart, he suspected that there is something intrinsically wrong with human nature.

As Christians, we know what that problem is and who can bring about its solution. This is why we preach Jesus to all people of all faiths and ideologies. Jesus alone can break the power of sin and effect the transformation of individuals and society which this world desperately needs.

For discussion:

- 1) In our society, what are some evils that only the transforming power of Christ can eradicate?
- 2) If the universal Christ is for all people, why do you think that some cultures are resistant to Him while others are more receptive?
- 3) How can we tactfully share with someone of another world religion that Jesus Christ is the only way to God?
- 4) Suppose an analysis of Country A leads the Board of Missions to project that a mission effort there would result in a small church in five years. Suppose in Country B, with the same input of missionaries and resources and time, five churches would be started. Which should the Board select and why? What other factors should be considered?

There is only one Savior and only one Gospel, although there is a wide diversity of evangelistic approaches. All people have some knowledge of God through His general revelation in nature, but this alone cannot save, for people suppress the truth by their unrighteousness. Every kind of syncretism and approach which implies that Christ speaks equally through all religions and ideologies is an insult to Christ and His Gospel. Jesus Christ, the second person of the Trinity, being Himself the only God-man, who gave Himself as the only ransom for all people, is the only mediator between God and individuals. There is no other name by which salvation can occur. All people are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent and believe. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God.

To proclaim Jesus as "the Savior of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all to respond to Him as Savior and Lord in the wholehearted personal commitment of repentance and faith.

Jesus Christ has been exalted above every other name; the day will come when every knee shall bow to Him and every tongue shall confess Him Lord. (Galatians 1:6-9; Romans 1:18-32; I Timothy 2:5-6; Acts 4:12; John 3:16-19; II Peter 3:9; John 4:42; Matthew 11:28-30; Ephesians 1:18-23; Phillipians 2:9-11.)



The Power of the Holy Spirit

by Ken Priebe

The power of the Gospel is expressed through the Holy Spirit. The Father sent His Spirit to bear witness to His Son; without His witness, the witness of the Christian is futile. Conviction of sin, faith in Christ, new birth, and Christian growth are all His work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth, wisdom, faith, holiness, love, and power. It is only through a visitation of the sovereign Spirit of God that all His people and that all His gifts many enrich the body of Christ. Only then will the whole church become a fit instrument in His hands, that the whole earth may hear His voice. (I Corinthians 2:4; John 15:26-27; 16:8-11; I Corinthians 12:3; John 3:6-8; II Corinthians 3:18; John 7:37-39; I Thessalonians 5:19; Acts 1:8; Psalms 85:4-7; Galatians 5:22-23; I Corinthians 12:4-31; Romans 12:3-8.)

In Cameroon, missionaries and Christians of the Cameroon Baptist Convention are obeying our Lord's command to spread His name throughout the land. We recognize that the Holy Spirit is the Person who convicts people of their need for a Saviour, and He works through His church to accomplish that. Christians in Cameroon are faithfully witnessing through the power of the Holy Spirit.

Group Evangelism. In 1984, leaders of one of the Cameroon Baptist Convention Fields began an intensive evangelistic outreach in the Furu-awa area. A village, Ezong, had no Christian witness, so the Field sent evangelists, seminary students, and pastors to witness to the people. As a result, almost all the people in the entire village gave their lives to the Lord. Old pagan practices were abolished, and new allegiance was shown to Jesus Christ and His church.

Vision for Outreach. A Field Pastor has expressed his desire to go to neighboring countries as a missionary to witness. The Holy Spirit is at work in his life.

Missions Program of the Cameroon Baptist Theological Seminary. The need for a missions program at the Cameroon Baptist Theological Seminary has been discussed in recent years. The Holy Spirit has been quietly working in the lives of the students, pastors, and staff, giving them the burden and vision for new outreaches in and outside Cameroon.

Unreached Peoples. In 1985 the Cameroon Baptist Convention said that it would begin a new outreach among the Fulbe people, many of whom are of the Islamic faith. After seminars with our Field Pastors, the Holy Spirit began to lay the burden for these people on our hearts. Preparation has begun for this pioneer work.

Urban Church Planting. Cities in Cameroon, such as Yaounde, Douala, and Bafoussam are growing daily. People are leaving the rural areas for the cities for jobs, education, or supplies. The needs of the city are great.

Consequently, the Cameroon Baptist Convention helped purchase

land in Yaounde for Etoug-Ebe Baptist, a church averaging 350 people on Sundays. We also assisted in purchasing land for a second church in Yaounde. In Douala, we are looking for land to build a church for the present congregation of 300. The Bafoussam congregation, meeting in a school, plans to build a church, also.

God's Spirit is moving in the lives of the people in these congregations. They and the missionaries are working, giving, and dedicating themselves for the cause of Christ and His church. God's program for Cameroon as well as for world evangelization cannot fail with the Holy Spirit at work.

For discussion:

- 1) Of the four examples that Ken Priebe gives, which for you most demonstrates the working of the Holy Spirit and why?
- 2) "A church that is not a missionary church is contradicting itself and quenching the Spirit." What does it mean for a church to be a missionary church? How does your church fit your definition?
- 3) The Board of Missions of the North American Baptist Conference has developed a biblical philosophy as well as thought-through policies and procedures for our overseas missions work. The power of the Holy Spirit is continually the needed dynamic for all the plans for evangelism. What recommendations would you give the Board regarding its goal of doing effective evangelism?

Rev. Ken Priebe is an N.A.B. Conference missionary serving in church ministry in Cameroon.

Spiritual Conflict

by Ken Bayer

Here was the same family, bruised, bleeding, and shaken.

After a brief explanation, we learned that the husband's mother-in-law was possessed and had beaten on them, threatened them with a knife, and had driven them out of the house. We prayed for her release, and then some of us went to where she was. On the way to this house, we saw her running home and in her right mind. Arriving at the house where this all occurred, we counselled and prayed with those there, explaining the way of salvation plus the danger of playing with Satan in the guise of spiritism.

Have these people been released? No. They are all open to demonic control. One said to me, "We know the way and commitment demanded of Christ, but we are not willing to lay aside that what hinders us the most: materialism." Satan withholds the wealth to scare them away from God as well as grants it to maintain his grip on these souls.

For discussion:

- 1) What evidences are present that you and your church are engaged in spiritual warfare?
- 2) How does Satan try to hinder Christians today, or what does he use to try to make Christians inoperative in spiritual warfare?
- 3) What is to be our position? To defend the gates of heaven or to storm the gates of hell? (Matthew 16:18)
- 4) Some mission leaders are calling us to adopt a warlike life-style as we battle for the souls of mankind. If we agree, what would that life-style be like?

The Rev. Ken Bayer is an N.A.B. Conference missionary serving in Brazil.

The church, including every believer, is engaged in spiritual warfare with the principalities and powers of evil who are constantly seeking to overthrow it and frustrate its task of world evangelization. The church must be watchful and discerning as it engages in this conflict. It must equip itself with God's armor to fight the battle with spiritual weapons of righteousness, truth, faith and prayer. The enemy is active, not only in false ideologies and persecution outside the church, but also within it through false teachings which twist the Scriptures as well as foster disunity and a devious spirit among believers. (Ephesians 6:10-18; II Corinthians 4:3-4; II Corinthians 10:3-5; I John 2:18-26; Galatians 1:6-9; II Corinthians 2:17; II Corinthians 4:2; John 17:15.)





The Church in Mission

by Hisashi Murakami

A goal of North American Baptist Conference missions is to establish local Baptist churches made up of believers who commit themselves to mutual support, worship, instruction, and outreach. Leadership of the church should arise from within itself so the church can assume responsibility for its own ministries. As local churches unite in denominations or conferences, then individual ministries can be broadened and strengthened. Further, cooperation serves as a visible unity to the world. (Matthew 28:18-20; Acts 1:8; Acts 2:44-47; Acts 4:23, 32-35; Acts 6:1-7; Acts 15: 1-34; II Timothy 2:2; Ephesians 2:19-22; Ephesians 4:1-7, 11-16.)

In a nation where response to the Gospel has been less than one percent of the population, God has placed us in the city of Tsu, capital of Mie prefecture, with a population of 150,000 to establish His church. God is working through His church in the mission field in Japan.

One unique ministry of the Tsu church is the Saturday Bible School for children. A Christian couple, who had opened their home in a newly developed housing area to children to come to learn the Bible, soon found their home too small for their class. This couple also opened their home for Bible study for adults in the evening. These meetings have been used to bring marvelous results of a personal and a family conversion.

God put a desire in a few Christian ladies' hearts to teach the Saturday Bible School and open their homes for classes. Later, two new home Bible study groups were born, one for the aged and one for non-Christian husbands of Christian women.

An advantage of having the Bible School in a Christian home is that here teachers and children meet each other almost daily in the neighborhood. The teachers then become acquainted with the children's parents and get into the homes with the Gospel, eventually bringing the family to Christ.

God has raised four Christian couples, 11 Christians, and many seekers in this one area. In recent years, we have witnessed the conversion of elderly people. This phenomenon is not only seen in this one area but also in other areas of our work. Behind their conversion, there are always some who have demonstrated the unique quality of Christian life in their home life.

Second Generation Christians

In the past few years, we have witnessed the birth of second generation Christians. We nurture these children in our Sunday School to become Christ's faithful ones. The Saturday Bible School and home Bible studies have been established as the bases for outreach.

As children enter junior high school, they are encouraged to follow Christ in baptism. Thus far, we have baptized ten from either Christian homes or divided homes.

Tsu Church Relocates

We are now relocating the Tsu church to a new site, which is fif-

teen times larger than the present one. The new church building will be completed by the end of 1988 with a budget of \$1,280,000.

How did we get our new land? Miraculously, two housing development agencies offered land to us for an unbelievable price. I have not heard of this in Japan that such large secular companies have valued Christians in such a way that they would provide the best pieces of land and location for us. Being in Tsu city for more than 20 years, our church has won the community's respect and confidence. We feel that we have established the foundation to expand the ministry as the church in mission with much more influence upon our society.

For discussion:

- 1) Why is it that the approach of the Saturday Bible School in the Christian home has been more effective than the Sunday School for outreach in Japan?
- 2) What could be attributed to the offer of housing developers, and how do you see the implications of this strange phenomenon in this nation which does not accept Christianity?
- 3) Individual Christians unite together to form a church and then individual churches unite together to form a denomination or conference. Why are these two different unions of value, and what is their common purpose?
- 4) Why is it so important to seek for a conversion of individuals in a family? What are some of the contributing factors for it?

The Rev. Hisashi Murakami is pastor of Tsu Christian Church, Tsu, Japan.

The Nature of Evangelism

by Leland Bertsch

The statement on the nature of evangelism emphasizes several principles that guide and challenge us in our work in the Philippines.

The Person of Jesus Christ

The first is that evangelism must focus on the person of Jesus Christ. The Christian religion is high profile in this country, but Jesus is often lost in the trappings. When we present the Gospel, we are asked: "What are the restrictions in your sect?" "What are the obligations?" "How are you different from all the other sects?" The challenge is always to avoid dead-end discussions and bring people to consider Jesus, the Way, the Truth, and the Life.

Personal Interaction

Another principle is personal interaction. Relationships are important to Filipinos. Rules concerning social obligations are detailed. Relational ties carry great influence. Disrupting relationships even in simple things is looked on with great disfavor. Therefore, it is impossible to do significant evangelism without learning to relate in the Philippine culture. That is a long-term project but worth every struggle along the way.

This was confirmed recently when several people were converted in a neighborhood where we have worked hard to build relationships for almost two years. Along the way, we have spent time with them practicing the Bicol language, playing volleyball, taking part in community programs, distributing relief goods after a typhoon destroyed their homes, organizing activities for the children, and visiting in their homes. Now they are willing to study the Bible with us, and the Lord is using this foundation of rela-

tionship to reveal the gospel of Christ.

The Cost of Discipleship

Another principle concerns being careful to present the cost of discipleship. By taking advantage of certain cultural factors in the Philippines, it is possible to produce tremendous numerical results, especially through crusade evangelism. Thousands will respond if you simply ask, "Do you want to accept Jesus as your Savior?" But when the Lordship of Jesus is made known, the results are much less but real and lasting.

Personal Bible Study

We are learning that the single most effective way to honestly and thoroughly present the gospel is through personal Bible study with individuals, families, or groups. If

"There is nothing quite so exciting as simply being the facilitator in a Bible study and watching the Holy Spirit do His beautiful and eternal work in a person's life."—Leland Bertsch

only we can bring people in direct contact with the Word of God, the Spirit will clear away confusion, bring faith to life, and deepen understanding about true discipleship. There is nothing quite so exciting as simply being the facilitator in a Bible study and watching the Holy Spirit do His beautiful and eternal work in a person's life.

For discussion:

- 1) What struggles do you have and what hazards do you see in doing evangelism through relationships?

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the regenerating power of the Spirit to all who repent and believe. A Christian presence in the world is indispensable to evangelism, and so is that personal interaction whose purpose is to represent Christ in the world. Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. In issuing the gospel invitation, the cost of discipleship should not be concealed. Jesus still calls all who would be His disciples to deny themselves, take up their cross, and follow Him. The desired results of evangelism include conversion to Christ, incorporation into the local church, Christian nurture, commitment to be involved in evangelization and responsible service in the world. (I Corinthians 15:3-4; Acts 2:32-39; John 20:21; I Corinthians 1:23-24; II Corinthians 4:5; II Corinthians 5:11,20; Luke 14:25-33; Acts 2:40-47; Mark 10:42-45.)

- 2) In what ways are you tempted to make the gospel more readily acceptable?
- 3) Think of an ethnic group close to your area of ministry. List several cultural realities that might be important if you were to build friendships with them.

The Rev. Leland Bertsch is an N.A.B. Conference missionary in the Philippines.



The Church and Evangelism

by Martha Nelson

Christ sends His redeemed people into the world as the Father sent Him, and this calls for a similar deep and costly penetration of the world by His disciples. In the church's mission of sacrificial service, evangelism is primary. World evangelization requires the whole church to take the whole Gospel to the whole world. The church is at the very center of God's cosmic purpose and is His appointed means of spreading the Gospel. The church is the community of God's people rather than an institution. Although it operates within cultures and social and political systems, it must complete its tasks without incorporating any form of syncretism that would alter its message of love and truth. (John 17:18; John 20:21; Matthew 8:19-20; Acts 1:8; Acts 20:27; Ephesians 1:9-10; Ephesians 3:8a-11; II Corinthians 6:3-4; II Timothy 2:19-21; Philippians 1:27.)

Our philosophy of missions states, "Evangelism is primary." In Brazil, when we are integrating a new believer into the local church and teaching him or her new doctrines, evangelism is emphasized as an expectation on an equal level of importance with tithing, church attendance, and obedience to Christ.

When my husband Ralph became interim pastor of Pantanal church in Florianopolis two years ago, very few people were actively involved in evangelism. We prayed that the people might "catch the vision." Ralph and I gave out 5,000 New Testaments and tracts, visiting house-to-house, and took individuals with us for evening open-air meetings.

We believe the best way to convince another believer of the joy in evangelism is to show him personally and get him or her involved.

As a result, the Pantanal church now has several teams involved in evangelism and regular prayer for new converts.

On Saturday afternoons, Francisca, Neria, and Olivia, elderly retired women, enjoy going with us for four or five hours every week to give our New Testaments door-to-door. Francisca says, "Nobody ever invited us to go out before or showed us any possibilities for ministry. I want to be part of this team from now on."

Valter was saved through reading a New Testament that his son found in the garbage and was baptized. Ralph trained him and another man, Waldir, to operate a 16mm projector, and they went along with us to many open-air meetings.

Valter has a full-time job, but he holds open-air meetings in two different residential areas per week. He was allowed to use a fishermen's club in one area for regular meetings and has the beginning of a congregation there. Valter is teaching a group to sing and brings a carload to our church each Sunday morning. He's leading home Bible studies, and he also helps the team with literature distribution on the weekends.

Waldir is a retired Post Office and Telegraph Company worker. Five days a week, he gives out gospel tracts and on weekends distributes New Testaments. In the evenings, he helps Valter in the preaching points they started.

When Itamar was 18 years old, he left home. He found Christ as Saviour by reading a gospel tract and was baptized. He attends the federal university and witnesses

regularly to classmates, sharing his testimony and gospel tracts. He goes with the team on Saturday to distribute New Testaments even though he studies full-time and has three part-time jobs. He said he feels he needs to do more for Christ!

The Pantanal church body has now outlined yearly goals for evangelism so that all will sense the responsibility and urgency of the task before us. Methods used in winning people to Christ are friendship evangelism, literature distribution, home Bible studies, multi-ministry women's work, and much prayer.

You can use these methods to reach others for Christ in your community, also.

For discussion:

- 1) Discuss the concept that every Christian is a missionary, and every person without Jesus Christ is a mission field. Do we personally believe this?
- 2) How can we make evangelism a life-style?
- 3) If you had \$10,000 to contribute to only one of the following three projects, which would you select and why?
 - a. A major evangelistic campaign for one week in a big city on a mission field.
 - b. Two years of training for a national Christian who has good potential to become a pastor.
 - c. Funding a hospital chaplain for one year as he ministers daily to patients and their families.

Mrs. Martha Nelson is an N.A.B. Conference missionary in Brazil.

Evangelism and Social Concern

by Kathy Kroll

What would you do to help this village?

In a village spread over an area of 12-15 miles, the people live in 10 groupings called quarters. To walk from one edge of the village to the other takes six and one-half hours. It is an extremely hot, lowland area. The motor road stops at one of the first quarters where the chief stays.

In the chief's compound is a shallow, hand-dug well. It is the only good water source for the entire village. Everyone else manages with polluted water from dried up rivers and streams in dry season.

There are 250 households with almost 1,300 people. Illness is a way of life. Almost all of the children ages one through five have some form of illness that is not being treated. The nearest health facility is a minimum of three hours walk. In some areas, almost half of the children are malnourished and anemic. Over half of the village population is under age 15.

The villagers are poor. They grow their food. They take small amounts of it and wild game, which they have hunted, to distant markets to sell. They have little money with which to buy expensive medicines for their illnesses.

The adult literacy rate is 4.8 percent. Almost none of the women can read. There is one small primary school with three rooms and three teachers for the entire village. There are several small churches and prayer groups in the village. They have no trained pastors. The people express a desire to know more of God's Word and to have good leaders who will help them to grow in their Christian lives. The remoteness of the area, the poor economy, and the overall shortage of trained pastors make it

difficult to find good shepherds for the flock.

What can be done to help this village? This is the kind of question the Life Abundant Programme (LAP) staff constantly face. As my nursing students and I spent eight days with them living in the village and making a thorough survey of the felt needs and needs we could observe in the village, the situation seemed almost overwhelming. We were able to share God's love in the church and village through personal concern, stories, dramas, and medical care.

What can we do to help now?

We can pray that God will help the concerned Christians in the churches to work toward motivating their community to form a village health committee. If they can raise funds, they can have health workers trained and purchase a box of essential medicines for a village health post. We can pray that God will give the community wisdom in choosing two strong Christians to serve as their village health workers.

What can we do to help in the future?

We can continue to support the training of pastors at our Cameroon Baptist Theological Seminary, so that more pastors will be available to go to the remote areas. We can continue to support the staff of LAP, missionaries, and nationals, who are committed to the tasks of training and supervision village health workers in the areas of health care, spiritual care and health education in their villages.

Thank you for joining me in reaching out to people in need in Cameroon.

Since man is created in the image of God, we must share God's concern for the suffering and oppressed. With the love and compassion of Christ, it is the responsibility of believers and the church to heal the sick, to comfort the brokenhearted, to bring relief and rehabilitation to victims of disaster, disease and ignorance, and to voice God's disapproval of oppression and injustice. Although the reconciliation of one person to another is not reconciliation with God, nor is social action evangelism, nor political liberation salvation, nevertheless evangelism and social concern are both parts of Christian responsibility, since both are necessary expressions of obedience to Christ. (Acts 17:26; Genesis 18:25; Isaiah 1:17; Psalm 45:7; Genesis 1:26-27; Leviticus 19:18; Luke 6:27,35; James 2:14-26; John 3:3,5; Matthew 5:20; II Corinthians 3:18; James 2:20.)

For discussion:

- 1) Evangelism and social concern are both parts of the Christian's responsibility. Why? What if you focused on one and not the other?
- 2) Why is it important to support the training of pastors at our mission seminaries?
- 3) Is it our responsibility as Christians to speak out concerning oppression and injustices in other countries? If so, how can this be done?
- 4) What principles should you and your church keep in mind when providing funds for world relief needs?

Kathy Kroll is a North American Baptist Conference medical missionary serving in Cameroon.



Cooperation in Evangelism

by Oryn Meinerts

The biblical mandate to world evangelization summons the church of Jesus Christ to cooperate in evangelism because oneness strengthens witness, just as disunity undermines the gospel of reconciliation. Although not all forms of organizational unity forward evangelism, cooperation by those who share the same biblical faith should be expressed in fellowship, work and witness. Development of regional and functional cooperation should be sought for the furtherance of the church's mission by strategic planning, by mutual encouragement, and by the sharing of resources and experiences. (John 17:21,23; Ephesians 4:3-4; John 13:35; Philippians 1:27; John 17:11-23.)

A recent example of how cooperation resulted in effective church planting is the story of our Baptist church growth in the Furu-awa area in Cameroon.

In 1982, no evangelical churches were in the Furu-awa area. A Cameroon Baptist Convention (CBC) Christian who moved there with her husband, a government worker on transfer, saw the tremendous spiritual and physical poverty of the place. She alerted her pastor. In the following years, the whole Belo Field of the CBC got involved. Teams of pastors went in to witness. The Field budgeted money for an evangelist. Men's and women's groups sent money to help roof a church. Youth teams went in with money and skills to build another church and to witness. Prayers went up.

Meanwhile, in England, Canada, the United States, Switzerland, and many other countries, Christians were praying and giving for the advancement of God's work. Some of their prayers were answered as the people they supported participated in the Furu-awa evangelism efforts.

About the time the CBC woman called upon her church, a Helimission pilot from a Switzerland-based mission flew to the area with the District Officer. Struck by the urgent medical needs, he contacted Dr. Ken Jones, North American Baptist Conference missionary working at Mbingo Baptist Hospital in the Belo field of the CBC. Medical trips connected with evangelism trips resulted.

Dr. Jones worked with the Belo Field to develop strategy. They tapped other resources: Cameroon Baptist Theological Seminary (CBTS), private individuals to help finance the life-line helicopter services for evangelists and workers, and Youth With A Mission (YWAM).

The Seminary, with Baptist General Conference missionary teacher Ken Gullman in charge of student practical experience, sent several holiday teams of student workers to assist the Belo Field evangelist. They visited unchurched villages, started prayer groups, and taught God's Word to eager listeners. YWAM drew on young people from all over the world, trained them in evangelism, and with the help of N.A.B./CBC administration and encouragement, assigned two teams to work in Furu-awa for a few weeks in 1986 and 1987. The response to their witness was rewarding.

Today, there are nine Baptist churches in nine Furu-awa area

villages! The witness has gone to other villages as well, and we expect more new churches. Belo Field of the CBC, supported by missionaries of the N.A.B.C./B.G.C., guides and encourages the work. Helimission continues its highly subsidized flights, which are further underwritten by generous donors.

Michael, now a court clerk in Furu-awa town, was baptized at the first baptism in the area in 1984. He wears a big smile as he tells you how he came to know Jesus Christ through the efforts of the first evangelist sent to the area. He is presently a deacon bringing others to Jesus.

Fields, Conventions, Conferences, and Missions are all involved, working in unity to preach Jesus Christ as Lord. One by one, people are accepting their message.

For discussion:

- 1) Which of the above named organizations is most important? Which requires our support and why?
- 2) What kind of cooperation to spread the Gospel do you have locally with other groups?
- 3) What is the basis of our unity with groups which are different from our own?
- 4) Most missionaries observe that Christian workers have better working relationships on the mission field than are experienced by their counterparts at home. Why do you think this is?

Dr. Oryn Mienerts is an N.A.B. Conference missionary serving as field secretary for our mission in Cameroon.

Partnership of Sending and Receiving Churches

by Richard Rabenhorst

It is a joy for us, as North American Baptist Conference missionaries, to work in Brazil in cooperation with a very "mission-minded" group of Baptists, the Brazilian Baptist Convention. Today, this Convention has about 465 home missionaries working in all of Brazil and about 100 short-term and career missionaries in 16 countries.

These Brazilian Baptists have a wonderful spirit in missions. They request additional missionaries to come to Brazil to help to evangelize their country, while, at the same time, they send their own sons and daughters into the mission fields at home and overseas. Because the Brazilian missionaries come from a neutral political base, they are welcome to enter into some countries where missionaries from certain other countries would have more difficulty entering. Angola, Mozambique, and South Africa are such examples.

As North American Baptist Conference missionaries, we are members of Brazilian Baptist Convention churches. The influence of the missionary is seen in terms of serving as an example in missions, helping to stimulate missions giving, and participation in missions, plus helping to encourage young people to consider the call of missions for their own lives.

A young man in our mission church in Caxias do Sul, Rio Grande do Sul, was helped in his Christian walk and dedication as a teenager through the Herman Effa family, former missionaries to Brazil. Today, this same person is serving as a Brazilian Baptist Convention missionary in Macau, just off mainland China. Yes, Rev. Jose



Francisco Aguiar do Amaral (pictured), his wife, and children are involved in English, Portuguese, and Chinese ministries in this land.

God used our missionaries in this dynamic "partnership" of both the sending and receiving churches involved in world evangelization and missions for His glory.

For discussion:

- 1) What is a "sending" and what is a "receiving" church?
- 2) To what extent is our North American Baptist Conference mission field in Brazil a healthy "receiving" and "sending" church?
- 3) Why is it imperative that every receiving church be a sending church?
- 4) Can you think of one or more illustrations of how our churches at home have been sending or receiving churches?
- 5) When a church becomes a sending church, should it cease being a receiving church? Why or why not?

The Rev. Richard Rabenhorst is an N.A.B. Conference missionary in Brazil.

God is continually raising up younger churches as a great new resource for world evangelization and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. Sending churches should encourage this and work in partnership with younger churches in fulfilling the Great Commission. Both sending and receiving churches should, therefore, be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of the missionary responsibility and role by all concerned should be continuous. In this way the rate of world evangelization will accelerate. (Romans 1:8; Philippians 1:5; Philippians 4:15; Acts 13:1-3; I Thessalonians 1:6-8.)



The Urgency of the Evangelistic Task

by Ron Salzman

This is the time for churches and agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A redirection of missionaries and resources from an evangelized area may be necessary to facilitate the national church's growth in self-reliance and to release those resources and personnel for unevangelized areas. Since all people outside of Christ are eternally lost, the goal should be that by all available means and at the earliest possible time every person will have the opportunity to hear, understand, and receive the Good News. The attainment of this goal will require sacrifice and flexibility. As God grants the resources to His church and its membrs, those who are disciples of Christ at all economic levels are required to give sacrificially to complete this urgent evangelistic task. (John 9:4; Matthew 9:35-38; Romans 9:1-3; I Corinthians 9:19-23; Mark 16:15; Isaiah 58:6-7; James 1:27; James 2:1-9; Matthew 25:31-46; Acts 2:44-45; Acts 4:34-35.)

The mandate of the Great Commission forces us to continually push forward in world evangelization. Each of our North American Baptist Conference mission fields senses the urgency of doing more.

In Philippines, Legazpi is a city

center with continuing growth potential. Our first missionary couple is planting a new church in that city. A small training school for future church leaders is being started. A second missionary couple was appointed in 1988, and plans are in place to send a third couple. The work is not easy as the people come from a strong religious bias. Home Bible studies, friendship evangelism, and witnessing by Christians are essential.

In Cameroon, the urgency of the evangelistic task is causing more and more of the work to be turned over to the Cameroonian leaders. The education work is completely under national leadership. The Cameroon Baptist Convention is sending evangelists and pastors to evangelize people in new areas such as Furu-awa as well as among Fulani peoples. Our missionary involvement is mostly in areas of needed professional expertise such as seminary professors, medical doctors and nurses.

In Nigeria, the Mambilla Plateau continues to call for missionary presence. Again, abilities in specialized areas such as medical knowledge, Bible teaching skills, and Fulani cross-cultural ministries are needed. The Mambilla Baptist Convention with 12,853 members and 144 churches continues to assume more and more responsibility.

Some Concerns

Some concerns that face the Board of Missions of the North American Baptist Conference are

1) With the world population growing at an unprecedented rate and with Christianity growing at a

lesser rate, how can we do more in world evangelization?

2) How can the Board of Missions continually impress on the people in our churches the urgency of the task and the financial needs to meet the task without appearing to you to be "always asking for money"?

3) How does one determine when a national church can handle its own work sufficiently so that missionaries and resources can be moved into new areas of outreach?

4) How does one balance the need for a witness in a country where the results are minimal but solid, to a country where the results are greater but often superficial?

For discussion:

- 1) Why is the lostness of man outside of Jesus Christ a motivation to be involved in missions?
- 2) What principles should your church keep in front of it as it assesses its responsibility to find a balance in being witnesses to Jerusalem (locally), Judea (regionally), Samaria (nationally), and the ends of the earth (globally)?
- 3) Analyze and discuss: Canada and the United States, because of wealth, education, and strength, are uniquely positioned to advance the rate of world evangelization as no other nations in history.
- 4) Discuss the four concerns at the end of the article, and list advice you would give to the Board of Missions.

Mr. Ron Salzman is Missions Director, North American Baptist Conference.

Evangelism and Culture

by Douglas Woyke

Japan's culture is popularly described as being group-oriented. One glue holding Japanese culture together is loyalty: loyalty to the family, to the company, to traditional religions, and to Japan itself.

Loyalty to Company

Recently, the Japan government-owned railway system was broken up into privately owned companies. In order to save money, great changes had to be made. Instead of firing thousands of people, the companies shifted workers into more profitable areas of work even though the new work was totally unrelated to what the workers had been doing previously. Track maintenance people became cashiers in 24-hour convenience stores run by the new companies!

Because the new companies were loyal to employees by not firing them, the employees were also loyal and willing to work where the company asked them to work. The good of the company was more important than the workers' personal desires!

God's Loyalty to Us

One cultural key we use for effective evangelization and planting strong churches in Japan is loyalty. In Japan, trees, rocks, idols, and even ancestors are considered gods. We must present the Living God as the only One, true God who is truly loyal and faithful to His creation and to His promises.

Our Japanese friends must also learn of God's loyalty to and love for each one of us in providing the way of salvation through Jesus Christ. We can help them know how much it cost Jesus Christ to provide salvation (1 Corinthians

6:19-20). I believe that when the Japanese see God's loyalty to us they will respond, through the power of the Holy Spirit, by believing and being loyal to Jesus Christ.

The Japanese Church

With such a strong sense of loyalty, the Japanese church can be a strong church even though numbers are few. The Japanese evangelical church is a sending church. Missionaries from Japan minister in various countries overseas.

The Japanese church is a giving church. The church in Tsu, with a membership of around 130, is, by faith, undertaking a \$1,000,000 building project! They know God's loyalty in giving to them, so they are willing to be loyal and give back to His work.

The church is a serving church. Japanese Christians want to have a part in the various tasks like printing the bulletin, or cleaning the building.

The Japanese church is a witnessing church. Many have opened up their homes for Bible studies and have seen friends and neighbors come to faith in Jesus Christ.

Pray that the Lord will help us, as missionaries, to be aware of the cultural contact points which can be used for the effective communication of the Gospel. Pray that the Holy Spirit will break the power of the Japanese people's loyalty toward their many gods and replace it with a loyalty toward the Living God, their Creator!

For discussion:

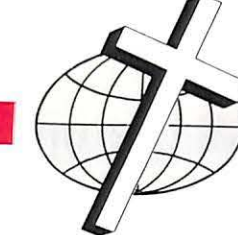
- 1) What, in Rev. Woyke's opinion, is one of the glues that holds Japanese culture together and

The development of strategies for world evangelization calls for imaginative, pioneering methods. Under God, the result will be churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin, and some of it is demonic. The Gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions need to avoid encumbering the Gospel with a culture alien to the field being served, and churches need to guard against bonding to a culture rather than to the Scriptures. (Mark 7:8-9,13; I Corinthians 9:19-23; Philippians 2:5-7; II Corinthians 4:5.)

why? What is of greatest concern for most workers in Japan?

- 2) What will produce loyalty to Jesus Christ in Japanese people?
- 3) What is one of the glues holding our society together, and how can it be used to evangelize those around us?
- 4) It has been said that our culture influences our Christianity far more than the Bible. Why do you agree or disagree?

The Rev. Douglas Woyke is field secretary for our North American Baptist Conference mission in Japan.



Education and Leadership

by Herman Effa

It is a goal of missions to develop in each culture an indigenous church that cultivates its own leadership. These national leaders should be equipped and encouraged to assume their rightful responsibilities in assuring that evangelism and Christian nurture are balanced in their emphases. There should be an effective training program for pastors and laity in biblical doctrine, discipleship, evangelism, nurture, and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards. (Colossians 1:27-28; Acts 14:23; Titus 1:5-9; Mark 10:42-45; Ephesians 4:11-16.)

One of the goals of a missionary is to work himself or herself out of a job. This sounds strange to our Western thinking, where job security and advancement are of great importance. The missionary, however, has reached a significant milestone in ministry when a disciplined and trained national assumes the leadership. The missionary is then free to take the responsibility for another ministry or possibly even another field of service where the process begins all over again. Seeing national leadership develop and take responsibility is a source of great satisfaction.

A National Trained to Take Missionary's Place

One example of a national who became a Christian leader is the Rev. Philip Sol. He was born into a pagan family in Mambilla, Nigeria. His parents wanted him to train to

be a "juju" leader and sorcerer. Through the faithful witness of God's servants, the Gospel got a firm grip on his young heart, and he became a Christian. Philip experienced pressure and persecution from family and friends when he forsook his earlier ambitions and enrolled at the Bible School in Ndu, Cameroon, to train for the pastorate.

In time, many members of Sol's family became believers through his testimony. After studying in Cameroon, he returned to the Warwar area where he worked with our N.A.B. Conference missionaries. Philip served as a chaplain in the mission hospital and as a teacher in a secondary school.

As leadership skills developed, he was chosen to become the Executive Secretary of the Mambilla Baptist Convention. Recognizing his unusual abilities, he was chosen to be the recipient of the Gary Schroeder Memorial Scholarship. Philip studied at the North American Baptist Divinity School in Edmonton for one year. Upon his return to Nigeria, he assumed the position of principal of the Mambilla Baptist Theological School, where he is helping train future leaders for God's work in Mambilla.

Nationals Trained to Do What Missionaries Could Not

Another goal in missions is to train and disciple leaders who can spearhead ministries that the missionary might find impossible.

Miss Florinda Serafim came in touch with our missionaries in south Brazil at a time when despair had driven her to the brink of suicide. She received Christ as Savior, was disciplined, and has since won most of her family to Christ. Having experienced and overcome the barriers that the traditional religion of Brazil

presents to any seeker, Florinda is in a unique position to help her fellow Brazilians on to victory in Christ. Her training at the Baptist seminary in Porto Alegre has added to her special skills to evangelize and disciple her people.

For discussion:

- 1) As soon as the first convert is made on a mission field, leadership training must be part of the missionaries' task. What opportunities and what concerns might this cause?
- 2) Sometimes international students trained in our seminaries and colleges return to their own country and because of their foreign education receive attractive job offers in government. What kind of struggle do you suppose would enter into their decision? What are the pros and cons of having someone we, as a Conference, trained for theological involvement, such as a seminary professor, to serve in government instead?
- 3) Many students from around the world study in the universities of North America. These students will return to positions of leadership in their home countries. What kind of plan could your church adopt that would win and disciple these people for Christ?
- 4) A shortage of funds sometimes results in failure of a student to complete training at our mission seminaries. As a result, he does not enter the ministry. How can your church help train national church leaders and pastors?
- 5) Why is it important to have an indigenous church?

Herman L. Effa is Associate Director of Promotion, Missions Department, North American Baptist Conference.

Freedom and Persecution

by Elmer Strauss

also has a weekly prayer meeting with other Christians.

Young believers still under their parents' authority have special problems. Students in Christian schools have come to believe in Jesus, but they cannot be very vocal about it at the risk of being turned out of their homes. One such young believer who wants to attend services was given two options. To a missionary teacher, she made the puzzling remark, "It would be safer to go to the Hillcrest School Chapel." It was later learned that at the other church people who know her family would see her and might tell her family she was there.

Through the years in northern Nigeria, sometimes members of Christ's body have physically protected or hidden young people who wanted to follow the Lord. Today, some of the once-hostile parents are proud of what their Christian children have grown up to be.

For discussion:

- 1) Some Christians say that they have been willing to submit to the destruction of their churches and other injustices, but they will not always put up with it, and they need to arm themselves for future conflict or be wiped out in northern Nigeria. Is this a justifiable response?
- 2) What should be the Christian's response to new Christian converts who are sorely persecuted when they follow Christ?
- 3) It is felt that when minors who are "secret believers" come of age they can then be more open about their Christianity. What is your feeling about minors who are "secret" believers as far as not confronting their parents with their faith is concerned? What instances can you think of when a youth or young adult becomes a believer and parents oppose their

Every government is ordained of God to secure conditions of peace, justice, and religious liberty. Christians are to pray for the leaders of the nations to guarantee freedom of thought and conscience in the practice and propagation of religion. The church must express its deep concern for all who have been treated unjustly and especially for Christians who are suffering for their testimony for the Lord Jesus. Although Christians should not subject themselves to needless danger, the church should not be intimidated, remembering that Jesus warned that persecution is inevitable. (I Timothy 2:1-4; Acts 4:19; Hebrews 13:1-3; Luke 4:18; Galatians 6:12; Matthew 5:10-12; John 15:18-22.)

changing religions and threaten disinheritance? What should the young person do?

- 4) Should these youth be reached for the Gospel knowing this will cause family disunity?
- 5) When a persecutor becomes the persecuted is he automatically a better witness? Is there a biblical example to support your opinion?
- 6) What advice would you give a young missionary who feels called to work in a country that outlaws the Christian witness?

The Rev. Elmer Strauss is an N.A.B. Conference missionary serving in administration in Nigeria.

The Return of Christ

by Herman Effa

Jesus Christ will return personally and visibly, in power and glory, to consummate His salvation and the final judgement. This promise of His coming is a further motivation to evangelism, for He has prophesied that the Gospel must first be preached to all nations. The interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. The returning Christ will demand accountability from His church and will give commendation or judgement as appropriate. Jesus Christ warned that false christs and false prophets will arise as precursors of the final antichrist; therefore, it is a proud, self-confident dream that man can ever build a utopia on earth. God will perfect His Kingdom and will establish a new heaven and earth in which righteousness will dwell and God will reign forever. (Mark 14:62; Hebrews 9:28; Mark 13:10; Acts 1:8-11; Matthew 28:18-20; Mark 13:21-23; Luke 12:32; Revelation 21:1-5; II Peter 3:13.)

In 1979, a missionary to Cameroon gave a Bible to a Field Pastor with this challenge, "Use this gift to bring the message of salvation to distant places." That gift resulted in the planting of a number of churches in a remote area. It is a joy to see the fruit of that gift today. Similarly, when our Lord Jesus ascended into heaven, He entrusted to us the message of salvation and gave us an awesome reminder that some day He would return.

Preach to All People Groups

Jesus said that before He would return, the Gospel would be preached in all nations (Mark 13:10). The word translated "nations" could bet-

ter be translated "people groups." A people group is a significantly large sociological group of individuals who perceive themselves to have a common affinity with one another. The common factor can be language, ethnicity, social caste, or class division. It is our Lord's desire that a witness be established among each people group.

Today there are more than 16,000 unreached people groups in our world. The Board of Missions has set a goal of reaching no less than 12 of these groups by the year 2000. They can be found in the very countries in which we already work: Cameroon, Nigeria, Brazil, Japan, and Philippines. God has given us a very exciting role to play in world evangelization before His return.

Resources and Opportunities Are Ours to Communicate the Gospel

God has blessed us with resources and open door opportunities. Many North American Baptist Conference people have the ability to learn a new language, adapt to a new culture, and communicate the Good News of salvation with compassion and conviction. Furthermore, we have been blessed with the financial resources to send these gifted people.

Only about six cents of every dollar contributed in our local churches goes to overseas missions. Consider that more than one-half of the world's population still waits to hear the Gospel of Christ. Surely at Jesus Christ's return, He will ask us to give an account of how we have used our resources to meet the challenge of the open doors.

The return of Christ will also set the stage for great rejoicing. "After this I looked and there before me was a great multitude that no one could count from every nation, tribe, people and language standing before the throne and in front of the

Lamb. And they cried out in a loud voice: Salvation belongs to our God, who sits on the throne, and to the Lamb, Praise and glory and wisdom and thanks and honor and power and strength be to our God forever and ever. Amen" (Revelation 7, NIV). If we are faithful in doing what we can for world evangelization, we will also join in that celebration when He comes again!

For discussion:

- 1) In the light of Christ's return, what are at least six things that you can do as a class or individual to be involved in world evangelization?
- 2) Why is the return of Christ a motivation for evangelism?
- 3) In overseas missions, there's often tension between the goals of reaching the unreached or discipling the new Christians. They each take time and resources. List and discuss the reasons why each is vital and generate criteria for making decisions on how much each will be worked on.

In prayer

- 1) Spend time in silent meditation to inquire as to your personal readiness for Jesus Christ's return.
- 2) Spend some time in prayer for unreached people groups that are being targeted by North American Baptist Conference missionaries today. There are fishermen and their families on Brazil's coastal islands, Fulani Muslim tribesmen in Cameroon and Nigeria, the nation of Japan, and the city of Legazpi in the Philippines.

The Rev. Herman Effa is Associate Director for Promotion, Missions Department, North American Baptist Conference.



Some Tough Questions On World Missions

In a group, you may distribute these statements and ask each person to circle T for true and F for false. When they are finished, use the questions as a basis for informal discussion.

- | | | | |
|-----|--|-----|---|
| T F | 1. A real missionary spends most of his time witnessing. | T F | 9. A dollar used for evangelism means more to God than a dollar used to feed the hungry. |
| T F | 2. It is acceptable for a young person interested in foreign missions to be afraid of snakes, spiders, and people with different color skin. | T F | 10. It is better for the North American Baptist Conference to finance 10 young people to have summer missions experience than to fund an additional missionary couple. |
| T F | 3. Most of the world has heard the Gospel. | T F | 11. A missionary candidate should have a special sense of call to missions that is in addition to the general call of the Great Commission. |
| T F | 4. Being a factory worker, teacher, or mother in North America is just as honoring to God as being a world evangelist. | T F | 12. If a person really feels called by God to be a missionary, the amount of formal education he or she has is not of particular importance. |
| T F | 5. If after 30 years of missionary work in Country A, there are only 500 converts while, during the same time and with similar work, there are 5,000 converts in Country B, it is better to transfer all the missionaries from Country A to Country B. | T F | 13. Every Christian should be a missionary. |
| T F | 6. When the Bible says, "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me" (Matthew 10:37), this means that a missionary should not shorten his career because of his family's needs. | T F | 14. A church should financially support a missionary directly and not channel the funds through a mission organization so as to maximize the advance of the Lord's work and minimize the waste of administrative expense. |
| T F | 7. A teacher of missionary children is not a real missionary. | T F | 15. A prospective missionary's home church must attest to that person's fitness for missionary service before he or she is appointed for missionary service. |
| T F | 8. If a missionary resigns after his first term of service, he has failed God. | | |

Mission Goals 1988-2000

The Missions Department of the North American Baptist Conference has established the following goals for 1988 to year 2000: To

1. Research, plan, and initiate church planting ministries in 12 new unreached people groups in Brazil, Cameroon, Japan, Nigeria, and Philippines.
2. Establish a new mission field.
3. Evaluate ministry effectiveness for each ministry on each field for the purpose of aiding the Board of Missions in decision-making.
4. Participate in evangelism thrusts that will result in 50,000 recorded decisions for Christ leading to baptism and membership in a local church.
5. Assist the overseas national conventions in increasing the number of churches by 30 percent.
6. Assist in the training of 1,000 national pastors.
7. Raise and distribute \$1,000,000 for world relief and development.
8. Promote and facilitate home and overseas mission experiences for 5,000 youth, laity, and clergy.
9. Increase the partnership ministry with the overseas national conventions through strategic meetings for discussion and mutual goal-setting.
10. Assist in meeting medical, educational, and social needs where such needs are not being met on our overseas fields.
11. Assist the overseas national conventions in discipleship education resulting in churches that are self-governing, self-supporting, and self-propagating.
12. Encourage churches, volunteers, and youth of the North American Baptist Conference to evangelize international students studying in North America.
13. Initiate and oversee three models for missions outreach such as tent-making, evangelistic teams, employment of nationals, and volunteer ministries.
14. Promote missions awareness and involvement in the constituency of the North American Baptist Conference by establishing regional and local mission committees and representatives and by providing mission promotional materials.
15. Provide missions education material for the local church that will instill a global concern, vision, and a biblical concept for missions.
16. Participate with the North American Baptist Conference in reaching Conference goals.
17. Provide adequately for the needs of the missionaries of the North American Baptist Conference.

Adopted by the Board of Missions, April 1988.

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what's happening

Dr. Richard Paetzel, academic vice president and professor of New Testament, North American Baptist College, taught at the Mambilla Baptist Theological School in Nigeria during this spring semester.

Dr. Benno Przybylski, professor of New Testament, North American Baptist Divinity School, is engaged in writing a thematic commentary on the gospel of Matthew.

Rev. Jake Leverette, pastor of Evangel Baptist Church, Boca Raton, Florida, has been appointed as the Manitoba/Saskatchewan Area Minister by the Conference Executive Committee upon recommendation of the Manitoba and Saskatchewan General Council representatives and the Area Ministries Director. He assumed this position, August 1, 1988.

Correction: The Rev. Harald Gruber has accepted the call to serve as pastor of Immanuel Baptist Church, St. Catherines, Ontario, effective August 1, 1988. He served Brooks Baptist Church, Brooks, Alberta, since 1982.

Harold Huber has accepted the call to serve as assistant pastor at Grace Baptist Church, Kelowna, British Columbia, effective June 1988. He was a former member of New Day.

Mr. Eric Berg became minister of youth and worship at Steele Heights Baptist Church, Edmonton, Alberta, effective June 1, 1988. He is a graduate of North American Baptist College, Edmonton, and the son of the Rev. and Mrs. Ron Berg, senior pastor.

The congregations of *Meadowlark and Westland Baptist Churches, Edmonton, Alberta*, voted to merge effective June 12, 1988, to be presently called Meadowlark-Westland Baptist Church. They held their first combined service May 12. The Church plans to relocate to the west end of Edmonton and is in the process of buying five acres of land on which to build a new sanctuary seating 1300 to 1500 people.

Mr. Dale Hufnagel became pastor of Community Baptist Church, Taber, Alberta, in July. He had served as associate pastor at Westland Baptist Church, Edmonton, Alberta.

The Rev. David Ewing resigned as pastor of Century Baptist Church, Bismarck, North Dakota. He is currently in secular work. *The Rev. Clem Auch* is serving as interim pastor at Century since June 19.

The Rev. M. Timothy Walker became pastor at Cornerstone Baptist Church, Carol Stream, Illinois, effective August 1. He had served as

associate pastor at Trinity Baptist Church, Sioux Falls, South Dakota.

The Rev. Dennis Goodin resigned as pastor of First Baptist Church, Lorraine, Kansas, effective May 31, 1988, to accept a non-N.A.B. Conference church in Grant, Nebraska. *The Rev. Aaron Buhler* is serving as interim pastor at First since June 17.

The Rev. Leigh Harrison became pastor of Hillcrest Baptist Church, Sioux Falls, South Dakota, effective June 5, 1988. He had served as Minister of Discipleship at Sunkist Baptist Church, Anaheim, California.

The Rev. Richard Quiring resigned as pastor of Faith Baptist Church, Regina, Saskatchewan, effective July 24, 1988, to accept a non-N.A.B. Conference church in Steinbach, Manitoba.

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

Mr. Ron Bartlett was ordained at First Baptist Church, Elgin, Iowa, April 7, 1988. He is a 1988 graduate of North American Baptist Seminary, Sioux Falls, South Dakota. *The Rev. Jacob Ehman*, area minister, preached the ordination sermon.

Mr. Jeffrey DeParsia resigned as youth pastor at the Ebenezer, Springside, and Yorktown Baptist Churches, Saskatchewan, effective July 1, 1988, to pastor a non-N.A.B. Conference church.

Mr. John Dotson became pastor of Immanuel Baptist Church, Portland, Oregon, June 1, 1988. A graduate of Western Conservative Baptist Seminary, Portland, Oregon, Mr. Dotson has been on staff with Campus Crusade for Christ.

The Rev. Douglas Bittle resigned as pastor of Discovery Baptist Church, a church extension project in Cedar Hill, Texas, to become pastor of Parkland Baptist Church, Spruce Grove, Alberta, in August 1988.

The Rev. George Robinson is serving as associate pastor and *Molly Pierce* as director of Christian education and music at South Canyon Baptist Church, Rapid City, South Dakota.

The Rev. Edwin Michelson of Bismarck, North Dakota, died May 9, 1988, after a long illness. He was a graduate of North American Baptist Seminary in 1944. He served as a missionary to Cameroon from 1944-56 and again in the 1970s. He also pastored First Baptist Church, McLaughlin, ND; Memory Lane Bap-

tist Church, Wichita, KS; First Baptist Church, LaSalle, CO; and North Sheridan Baptist Church, Peoria, IL.

Mr. James Liebelt became youth pastor at Sunkist Baptist Church, Anaheim, California, August 1, 1988. He had served as youth pastor at Calvary Baptist Church, Tacoma, Washington.

Mr. Dale Southworth resigned as pastor of Pioneer Baptist Church, Pound, Wisconsin, effective June 30, 1988. *The Rev. Alan Steier*, missionary in Japan currently on furlough, began serving as interim pastor at Pioneer on July 3, 1988.

The Rev. Ron Doereksen resigned as Associate Pastor of Discipleship and Evangelism at Northgate Baptist Church, Edmonton, Alberta. His plans for the future are indefinite at this time.

Mr. Clifford Spence resigned as pastor of First Baptist Church, Warburg, Alberta, to accept a teaching position at Prairie Bible Institute, Alberta.

The Rev. Elmo Herman resigned as pastor of Twin Pines Baptist Church, Cedar Rapids, Iowa, effective the end of August 1988.

The Rev. Scott MacDonald resigned as pastor of Tri-Community Baptist Church, Elk Grove, Illinois, effective Aug. 31, 1988.

The Rev. David Masterson resigned as pastor and *Mr. Steven Trampe* resigned as youth pastor at Ridgewood Baptist Church, Brookfield, Wisconsin, effective August 31, 1988.

The Rev. Terrence Midkiff became pastor at Central Baptist Church, George, Iowa, effective August 1, 1988. He had served as pastor at Central Baptist Church, Waco, Texas, since 1985.

The Rev. Ed Underwood resigned as pastor at Bethel Baptist Church, St. Clair Shores, Michigan, effective July 31, 1988, to accept a call to a non-N.A.B. Conference church.

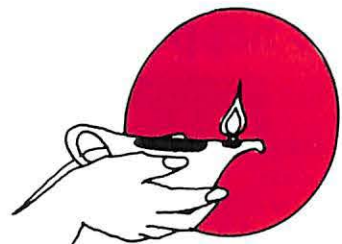
John Wahl became youth minister at First Baptist Church, Arnprior, Ontario, on June 1, 1988.

Gary Nixon became youth pastor at Sunshine Ridge Baptist Church, Surrey, British Columbia, on June 12, 1988.

Dean Crandall has joined the staff at Hartland Baptist Church, Prince George, British Columbia.

Don Ojalla joined the staff of Mary Hill Baptist Church, Port Coquitlam, British Columbia, on June 1, 1988.

(continued on page 35)



WOMEN of HOPE

reaching our world

Editor's Note: On July 31, 1988, Miss LaVerna Mehlhaff retired. LaVerna was the first women's work director appointed for the Women's Missionary Fellowship of the North American Baptist Conference. She has served faithfully

since 1974. We cannot let LaVerna retire without publicly acknowledging her contributions to N.A.B. Conference women's work and expressing our gratitude for all she has done.



LaVerna, My Friend

by Dorene Walth, Citrus Heights, CA, vice president, North American Baptist Women's Union, Women's Department of the Baptist World Alliance

It is with mixed emotions that I bid LaVerna farewell as women's work director for the Women's Missionary Fellowship. I will miss her greatly, but I am happy she can have a change from her heavy responsibilities.

We have worked together in women's ministries since 1974. Ironically, the triennial W.M.F. theme that first year was, "... For Such a Time as This." It was truly God's timing and His selection that brought her to us.

Because she was our very first director, her appointment carried no tried and tested job description. She was a pioneer for us, and we shall forever be grateful to her.

I have observed some personal qualifications which equipped her at that time and sustained her throughout the 14 years and have arranged them in an acrostic of her name.

- L** - Lover of God. She lives close to Him.
- A** - Adaptable. She is a former teacher, missionary to Africa and Japan, and church worker in South Dakota and in Ohio.
- V** - Vivacious personality.
- E** - Enthusiastic worker, encourager to all.
- R** - Role model in ministering to women.
- N** - Noble in morals and life-style.
- A** - Accommodating; given to warm hospitality in and out of her home.
- M** - Magnetic, drawing others to Christ.
- E** - Energetic, with enduring strength.
- H** - Heroine of the faith; human, humble, and honorable.
- L** - Large-hearted lady; a leader and a laugh!
- H** - Humorous and enjoys having fun.
- A** - Accountable in the "chain of command."
- F** - Friendly to all ages.
- F** - Faithful to God and to her commitments.

Thank you, Lord, for LaVerna Mehlhaff. I love her very much. She came to us for such a time as this.

LaVerna, an Effective Leader

by David Samf, director, Church Growth Department, Oakbrook Terrace, IL

Throughout her fourteen and one-half years as director of women's work through the Women's Missionary Fellowship for the North American Baptist Conference, LaVerna has provided stable leadership with biblical insight and sensitivity. Her pioneering efforts have raised the level of awareness of and for women throughout all levels of the Conference. She encouraged change where change meant life. As a woman of vision, she innovatively supported a prayer chain, conducted seminars, implemented interest groups, and developed contemporary resources and promotional materials. From her solid foundation of willingness, she invested in nurturing capable leaders so that, together, they could effectively minister to all the women who attend North American Baptist Conference churches. The flame of excellence burns brightly. For LaVerna, this is not a time to extinguish the flame, but to send it forward as an enduring torch of light and strength.



Welcome, Linda Ebel, Incoming Director of Women's Work

We are happy to welcome Miss Linda Ebel who began her ministry as Conference women's work director on August 1, 1988.

Linda was born and raised in Schuler, Alberta, Canada. Her education is wide-ranging. She earned her B.R.E. Degree in Christian Education and Music at the North American Baptist College, Edmonton, in 1971, and received her B.A. in Humanities/Bible from Tabor College, Hillsboro, Kansas, in 1975. She went on to earn her M.A. in Christian Education at the North American Baptist Seminary, Sioux Falls, South Dakota, in 1977.

Linda served with New Day, Conference music and evangelism ministry, from 1971-72.

Positions Linda has filled have prepared her well for her position as women's work director. From 1977-79, she was staff coordinator at Lakeshore Baptist Church, Stevensville, Michigan, with responsibilities for the overall Christian education and youth ministry, as well as serving as advisor for women's ministries.

Linda served as dean of women at the North American Baptist Col-

lege, Edmonton, Alberta, from 1979-1985. Her primary duties and responsibilities were in the areas of advising, counseling, management, administration, programming, and discipline. She was responsible for the selection, training, supervision, and evaluation of undergraduate staff. In addition to these responsibilities, she taught a course each semester at the Col-

Prior to coming to the Conference office, Linda served as director of Christian education at Redeemer Baptist Church, Warren, Michigan. She was responsible for the planning and supervi-

sion of the overall Christian education ministry of the church for all age levels, and she served as the staff advisor to women's ministries.

In addition, Linda has had the opportunity to speak at seminars, workshops, camps, women's retreats, and association meetings.

We believe that Linda is the answer to the prayers of many people, including the Church Growth Department Search Committee and retiring director, LaVerna Mehlhaff. Please pray for Linda as she begins in her position of Women's Work Director for our Conference.

President's Corner

by Sara Pasiciel, WMF president, Steinbach, MB



LaVerna Mehlhaff lives on Monroe Street in Forest Park, Illinois, in the same house where my family lived for 17 years. When I attended meetings at Oakbrook Terrace, LaVerna would take me home, show me to the room where I slept when I was a child, and then sit me down at the kitchen table to talk W.M.F. business. But before we went to bed, we—and often there were several of us staying with her—would pray for our women and for the specific decisions that needed to be made during our meetings.

It's hard to describe the LaVerna I have come to know. She's a unique blend: homey hospitality in a warm, LaVerna-like environment of green plants and treasures from her mission experiences around the world; deep concern for women and the issues which face them; dedication to a career

which is so much more than a job, but rather an outgrowth of her background and preparation which provided the skills and expertise necessary for our first denominational women's worker; and humor and enthusiasm which make her a joy to have as a friend, as a traveling companion, as a coworker, or retreat speaker!

LaVerna has never stopped learning—her mind and heart are open to people, to ideas, to new experiences. Her focus is on the Lord and His will for her life, her truth and her guide, His Word. She has touched so many lives and accomplished much, but always credit and honor go to the Lord, whose guidance she honestly and earnestly seeks. As a woman, as a professional, as a servant, as a friend, and especially as a vital and vibrant Christian, LaVerna has provided a model and been a mentor for me, as well as for many others.

For many of us, LaVerna has exemplified the theme for the W.M.F. during the triennium in which I have served as president. She is indeed a "Woman of Hope," and her commitment, as long as I have known her, has been to "Reach the World for Christ."

Called to Worship

Praise God for Churches Growing Through Baptism and New Members

■ **HUTCHINSON, MN.** The congregation of Bethany Baptist Church rejoiced as Rev. Harold Kelm baptized two young ladies recently. Four others joined the Church. "An Outreach Seminar on life-style evangelism led by Dr. Ron Carlson, N.A.B. Seminary, Sioux Falls, SD, was greatly appreciated by those involved," reports Kathryn Froemming.

■ **ROCHESTER, NY.** Latta Road Baptist Church welcomed 12 new members. Of these, five were baptized during the Easter morning service. "It is a great source of joy to see steady growth and the consistent work of evangelism here at Latta Road," says Pastor Marc Maffucci.—*Hilla Metzger*

■ **GRAND FORKS, ND.** Recently, 14 believers were received into the membership of Grace Baptist Church, eight through baptism and six by testimony and letter. "It is a joy to see people come to the Lord and then obediently follow Him in baptism," reports Mrs. Fred C. Kranzler. "We sense the Spirit moving in our fellowship and are thankful for the leadership of our dedicated pastors, Phyl Putz and Bud Fuchs."

■ **SHAKOPEE, MN.** "Our church family at Shakopee Baptist has welcomed sixteen new members in 1987 and nine new members in 1988," reports Kari Hennes, church clerk. "We also had five baptisms in

1987 and two in 1988. Praise the Lord!" The Church celebrated its 15th anniversary, June 12, 1988, with a dedication service followed by a potluck picnic. Rev. Robert Lang is pastor of the Church.

■ **EBENEZER, SK.** Rev. Gordon Frieter baptized four young people at Ebenezer Baptist Church, May 15, 1988. They then joined the Church.

Four families dedicated their children and themselves to the Lord on Mother's Day at the Church.

■ **CARRINGTON, ND.** "Calvary Baptist Church is experiencing God's blessings under the leadership of Pastor Loren Franchuk," reports a member. "Six people publicly declared their faith and allegiance to Jesus Christ through baptism and were added to the Church membership. All attended the pastor's instruction classes."

The "Turn Your Heart Toward Home" film series by Dr. James Dobson on traditional values that can strengthen homes and assure family relationships was well attended.

■ **KELOWNA, BC.** Pastor Ervin Strauss baptized six young people at Grace Baptist Church, Easter Sunday. Pastor Siegfried Hoppe gave the challenge to the candidates.—*D. Fuhrmann*

■ **MINNEAPOLIS, MN.** Pastor Harvey Mehlhaff welcomed six boys and six

girls into the membership of Faith Baptist Church, May 1, 1988. Eleven of these had been baptized in late March.—*Anne Kruegel*

■ **MILBANK, SD.** The Rev. Rod Thompson baptized ten people at the newly organized Valley Baptist Church, May 1, 1988. In the communion service following, eight of them along with nine others were received into the Church fellowship.

"God is blessing us as we go forward in the new and expanded effort here in Milbank," reports Maynard Hoekman. "We are indeed grateful for the ministry of Interim Pastor Thompson and for the united effort of the people of the two churches, Corona and Milbank, to make a success of this new undertaking. We trust God for His guidance as we select a permanent pastor to serve this area."

■ **SUMNER, IA.** The Rev. Ralph Chandler baptized two young people and two adults (one couple) at First Baptist Church, May 8, 1988. They were welcomed into the fellowship of the Church at the communion service.—*Retha Menke*

■ **CAMROSE, AB.** Century Meadows Baptist Church welcomed 11 new members recently. The Rev. Mark Morris is pastor of the Church.—*Ruth Muzika*

■ **KITCHENER, ON.** Two women joined Central Baptist Church through testimony recent-

ly. "We praise the Lord for guidance in their lives and for continued growth at Central," reports Karen Yahn. The Rev. Fred Kahler is pastor of the Church.

■ **KELOWNA, BC.** Pastor Tim Schroeder baptized 13 adults, including a husband and wife, at Trinity Baptist Church, May 1. In the evening service, almost 800 people enjoyed the N.A.B. College Choristers as they presented their tour program, Sounds of Celebration.—*Elsie Hait*

More than 1300 Attend Trinity Church Dedication

KELOWNA, BC. "On Easter Sunday, we held the first services in our newly constructed sanctuary at Trinity Baptist Church, with more than 1,300 attending," reports Elsie Hait.

"Celebration of Joy" was the theme from April 20-24, starting with a concert of prayer on Wednesday, April 20. An appreciation banquet, attended by 400, was held Friday evening to say thanks to the many members and friends who prayed, gave financially, and those who worked physically.

During the dedication service held April 24, more than 1,200 people praised God for the completion of the expansion program begun in June 1987. Special guests included Rev. Ed Hohn, area minister; Rev. Gerald Scheel, association moderator; the Mayor of

Kelowna; and the Okanagan M. L. A.

British Columbia Association Approves Two New Church Plants

VANCOUVER, BC. Immanuel Baptist Church hosted the British Columbia Association meetings, May 26-29, 1988, with 145 delegates.

Dr. Charles M. Hiatt, president, N.A.B. Seminary, Sioux Falls, SD, spoke on the empowerment that God gives to His saints. Maria Evans, missionary to the Philippines, spoke at the women's meeting, and the Rev. Alfred Bumuh of Cameroon, presently studying at N.A.B. Divinity School, Edmonton, AB, spoke at the men's meeting.

Walnut Grove Baptist Church was received into the Association. Two church extension projects are underway: White Rock/South Surrey, to have a full-time pastor starting October 1988; and one in Penticton, to have a full-time worker in place in the fall of 1988.

"It is easy to see that the B. C. Association is anxious to establish new churches to help carry out our Lord's command in

keeping with the Great Commission," reports Pastor Garry Dirk.

The next Association meeting will be held at Osoyoos Baptist Church, May 25-28, 1989.

Carlson Leads Witnessing Seminar in Okeene

OKEENE, OK. Zion Baptist Church held a Witnessing Life-style Seminar recently. Dr. Ronald Carlson, instructor of evangelism, discipleship and church growth, N.A.B. Seminary, Sioux Falls, SD, led the seminar with excited participants from the Church.

The Oklahoma Men's Fellowship was held at the Church in the spring with all Oklahoma N.A.B. Conference churches participating. Dr. Carlson focused on the theme, "Men with a Purpose." The Fellowship plans to meet at the Immanuel Baptist Church, Loyal, OK, Oct. 22, 1988.

Alberta Association Adds New Churches

MEDICINE HAT, AB. The Alberta Association, with more than 450 special guests, pastors, delegates, and friends, held its 89th session March 24-27, 1988,

with the theme, "Growing by the Power!" Temple Baptist Church and Pastor Irwin Kujat hosted these meetings. The delegates adopted a budget of \$323,196.

"With joy we witnessed the recognition and acceptance into the Association of Temple Baptist's daughter church, Faith Baptist Fellowship of Medicine Hat," reports Mrs. L. Madeline Kern.

The Association welcomed a new church extension project in Okotoks with the Rev. Cornel and Linda Van Eyk as pastor and wife. Services began there April 10.

The delegates adopted a new church extension mortgage subsidy program for funding worship facilities.

Speakers included Gertrude Schatz, missionary nurse in Cameroon; Rev. Robert Wilson, Brant Bible Church, Burlington, ON; and Dr. Connie Salios, associate director of estate planning.

Youth shared Christ's love with their friends during a "Y" Night of recreation and a youth band concert. Other events included the N.A.B.C./D.S. luncheon, and men's and ladies' luncheons.

"Blessings abounded from the Word, the special

music, and the fellowship," states Mrs. Kern. "This fellowship continued an extra day for some who were unable to travel due to a blizzard on Sunday—a blessing itself upon the dry land!"

The next Association meeting will be held March 30-April 2, 1989, at Thornhill Baptist Church, Calgary, AB.

Gaithersburg Church Hosts Atlantic Association

GAITHERSBURG, MD. The Atlantic Association met April 29-30, 1988, hosted by Shady Grove Baptist Church.

"We were thrilled to receive two extension works, Shady Grove Baptist Church and Gettysburg (PA) Baptist Church, into the Atlantic Association fellowship as duly organized churches," reports Sally Prast, recording secretary.

The Rev. David Samf, church growth director, was the keynote speaker. Minnie Kuhn, retiring missionary to Nigeria, recounted her experiences at the W.M.F. missionary rally. Glenn Machlan, missionary appointee to Nigeria, was also present.

An Association-wide Church Growth Day is planned for early October.

Compelled to Serve

The Rev. James Harris is pastor of the Church.—*Lois Janzen*

Joy Commissioned by Alpena Church

ALPENNA, MI. Ripley Boulevard Baptist Church held a farewell and commissioning service for Robert Joy, June 5, 1988.

Sponsored by the N.A.B. Conference, Mr. Joy will serve a two-year missionary term in Japan, living with the Ron Stoller family in Tsu. Bob's mission is to teach conversational English to the Japanese. Pastor Fred Sweet gave the commission message.—*Doris Turnbull*

Marion Church Dedicates New Addition

MARION, KS. Emmanuel Baptist Church dedicated their new addition, May 15, 1988. Area Minister Rev. Milton Zeeb and his wife Alice joined in the Pentecost and Dedic-

ation Service. Rev. Zeeb brought the messages and dedication prayer at the ribbon cutting ceremony.

After the groundbreaking ceremony in March 1987, a contractor completed the outside shell in September. Volunteers, both church members and friends, supplied labor to complete the inside.

Compelled to Serve

Alpena Youth Serves with Missions Group

ALPENA, MI. During an evening service at Ripley Boulevard Baptist Church, Carolyn Dee shared her plans to serve the Lord in Ecuador and Paraguay this summer with a missions group from Spring Arbor College, MI. "She expressed her gratitude for prayers and support of the Church," reports Doris Turnbull.

Youth Host Dinner for Missions

KITCHENER, ON. The young people's group at Central Baptist Church hosted a formal dinner recently with proceeds from the evening going to missions. "Twenty-eight couples enjoyed the full-course, home-cooked meal served by courteous waiters," reports Karen Yahn. "Games, singing,

and poems highlighted the evening. It was a good time for all."

Greenvine Church Marked as Historical Site

BURTON, TX. Greenvine Baptist Church held a special dedication service for its new Texas Historical Marker, April 10, 1988. Organized in 1861 as Ebenezer German Baptist Church, the Church conducted services in German until 1947. The land where the marker stands was purchased in 1870, and the sanctuary built in 1879.

"Today, Greenvine Baptist Church continues to celebrate 126 years of Christian service and claims the original name, Ebenezer, as our theme: 'Hitherto has the Lord helped us,'" reports Cathy Mashburn.

The Rev. Don Mashburn, pastor, presid-

ed at the dedication service. Other participants included Mr. Franklin Effenberger, historical research; Rev. Alan Knuckles, guest speaker; and Mrs. Mary Jane Zorn and the Greenvine choir, special music.

SURREY, BC.

Associate Pastor John Neufeld held an "Appreciation Night" for all Christian Education workers at Sunshine Ridge Baptist Church. The program featured a concert by the children's choir, taped interviews of Sunday school children on their opinions of Sunday school, and some of their artwork.

"Our preschool facility, with room for 80 children, has been organized and built and is now accepting registration for classes starting in September," reports Sharon Neske. "We expect this to provide a good outreach into our community."

The Boys Club and the Girls Club had a most successful combined weekend campout at the end of April.

The Rev. Art Brust dedicated seven babies to the Lord on Mother's Day.

Women Hear Christensen and Kuhn at Banff

BANFF, AB. The 32nd annual Alberta Baptist Women's Retreat held at the Banff Springs Hotel, May 5-7, 1988, focused on the theme, "Being God's Woman" (2 Peter 1:1-11). Guest speaker Winnie Christensen, Lake Zurich, IL, and Missionary Minnie Kuhn spoke to 467 ladies representing 43 of the 51 Association churches. "We set our Special Missionary Project Budget at \$20,000, with funds designated for films and movie equipment for Cameroon, Nigeria, Japan, and Brazil," reports Lori Muz, secretary.

Re-entry Center, and the Local Food Shelf.

Edmonton Churches Host European Youth

EDMONTON, AB. Twenty Baptist youth from Hamburg, West Germany, and Austria, spent 10 days in the Edmonton, AB, area to become acquainted with religious and cultural life in Canada. They were hosted by Edmonton area N.A.B. Conference churches.

Ebenezer Church Has Special Mission Offerings

EBENEZER, SK. Missionary Trudy Schatz spoke at Ebenezer Baptist Church's W.M.F. annual program on Mother's Day. The missionary offering received was designated for the mission work in Cameroon, West Africa.

An offering for missions was also received during the sacred concert presented by the Singing Men of Ebenezer.

EDWIN MICHELSON (68), Bismarck, ND; born March 31, 1920, to Philip and Minne (Peppe) Michelson at Martin, ND; died May 9, 1988; attended N.A.B. Seminary, Rochester, NY; and Wesley College, University of North Dakota, Grand Forks, ND; married Verna Rust in 1943; N.A.B. Conference missionary with his wife to Cameroon, West Africa, 1945-55 and 1974-80; served as pastor of the following N.A.B. Conference churches from 1956-74: First, McLaughlin, SD; Memory Lane, Wichita, KS; First, LaSalle, CO; and North Sheridan, Peoria, IL; survived by his wife Verna; three sons and daughters-in-law: Dr. Paul (Jean), Huntington, IN; Mark (Christine), Peoria, IL; and Dr. Joel (Susan), St. Paul, MN; two daughters and sons-in-law: Judy (Mark) Albers, Denver, CO; and Carol (Scott) Livingston, Peoria, IL; nine grandchildren; one sister, Bernice (Mrs. Julean Lee); and two brothers: Clifford and Roland; Reverends M.D. Wolff, David Ewing, and Orville Meth, pastors, funeral service; Rev. Bill Keple, pastor, memorial service.

ADA MAY SEASE (95), Bismarck, ND; born May 25, 1892, to Albert and Clara (Northrop) Blanchard in Plover, IA; married Eral P. Sease in 1912, who predeceased her in 1974; member, Bismarck (ND) Baptist Church; survived by three sons and daughters-in-law: Ralph (Lois), McClusky, ND; Raymond (Mae), Bismarck, ND; and Lowell (Cleace), St. Paul, MN; two daughters and one son-in-law: Nida Lasher, McClusky, ND; and Shirley (Elmer) Fandrich, Bismarck, ND; 22 grandchildren; 35 great-grandchildren; and 6 great-great-grandchildren; Reverends Orville Meth and M.D. Wolff, pastors, funeral service.

ETHEL RADANT (78), Carol Stream, IL; born Jan. 29, 1909, to Fred and Olga Herman in Winnipeg, MB; died March 28, 1988; married Rev. Erwin Radant, April 6, 1929; served as pastor's wife at Deutsche Missions Gemeinde (now Mayfair Baptist Church), Chicago, IL; German Bethel Baptist Church, Milwaukee, WI (now Ridgewood); and Beach Community Bible Church, Waukegan, IL; survived by four children: Milton, Encino, CA; Dorothy Gleason, Carol Stream, IL; Violet Smith, St. Charles, IL; and Margaret Rick, Wheaton, IL; 12 grandchildren; Reverends R. Schilke and H. Uhlrichs, pastors, memorial service.

ELLEN L. LEHR (67), Minneapolis, MN; born Dec. 19, 1919, to Rev. and Mrs. C. F. Lehr in Pound, WI; died Oct. 9, 1987; member, Sunday school teacher, choir member, W.M.F. member, 100th anniversary committee chair, Faith Baptist Church, Minneapolis, MN; survived by two brothers: Charles, Grundy Center, IA; and Stanley, Clarksville, IA; and one sister, Mildred Stevens, River Falls, WI; Reverends Harvey Mehlhaff and Dr. Frank Veninga, pastors, memorial service.

ERNST GERHARDT (79), Edmonton, AB; born Oct. 27, 1908, to Paul and Elisabeth (Decker) Gerhardt, in Talsee, Kr. Gnesen, Germany; died Dec. 25, 1987; married Lydia Korh, May 1935; immigrated to (Winnipeg, MB) Canada in 1952; member, moderator, deacon, Sunday school teacher, choir member, McDermot Ave. Baptist, Winnipeg, MB; member, Central Baptist, Edmonton, AB; survived by his wife Lydia; three sons: Ernst (Avril), Calgary, AB; Klaus (Sandra), Calgary, AB; and Wolf, Edmonton, AB; three daughters: Liz (Sig) Wolff, Edmonton, AB; Lydia (Reinhard) Spletzer, Winnipeg, MB; and Christa, Calgary, AB; 13 grandchildren; two great-grandchildren; and two sisters; Reverends Terrence Fossen and Levi Reimer, pastors, funeral service.

ERMA TERVEEN (72), Emery, SD; born July 27, 1915, to Rose (Huetter) and Conrad Christman, Sr., Taylor Township, Hanson County, SD; died Feb. 21, 1988; married Donald Bennett, Dec. 24, 1936, who predeceased her May 18, 1975; married John Terveen, June 16, 1979; member, Sunday school teacher, W.M.F. member, First Baptist Church, Emery, SD; President's Council member, N.A.B. Seminary; tour guide to Conferences; predeceased by five brothers and one grandson; survived by her husband John; one daughter, Elaine (Jack) Caprio, Pittsburg, CA; three grandchildren; four sisters: Rose (Mrs. Louie Triebwasser), Lydia (Mrs. Glen Evans Schleswig), Annette (Mrs. Sterling Jermstad), and Mrs. Lillian Osterloo; three stepchildren: Dr. John L. Terveen, Portland, OR; Grant Terveen, Mebane, NC; and Mrs. Hal Biermann, Fair Oaks, CA; and seven stepgrandchildren; Rev. Charles Davis, pastor, funeral service.

DAVID KRAMER (78), Regina, SK, formerly of Edenwold; born in 1908; died May 15, 1988; married Ruth, Oct. 15, 1933; predeceased by two brothers, Siegfried and Bill; and one sister, Ella Unrah; survived by his wife Ruth; three sons: Allan (Doreen), Dallas, TX; Ron (Josephine), Kingston, ON; and Orville (Tanis), Castlegar, BC; 7 grandchildren; one great-grandchild; two brothers: Eric and Helmut; and one sister, Flora (Lester) Karars; Reverends Barbara Mutch and Darold Sauer, pastors, funeral service.

(continued from page 29)

The Rev. Neil Nelson, Jr., resigned as pastor of Cypress Baptist Church, Lynnwood, Washington, to take graduate studies.

George Pontius became pastor at Terrace Heights Baptist Church, Spokane, Washington, in July 1988.

Mr. Steven Burrell resigned as associate pastor at Trinity Baptist Church, Portland, Oregon, effective August 31, 1988.

Mr. James Church resigned as pastor of Esterhazy (Saskatchewan) Baptist Church effective August 31, 1988, to accept the pastorate of a non-N.A.B. Conference church in Kitimat, British Columbia.

Mr. John Emmons became pastor of Rose of Sharon Baptist Church, Richmond, British Columbia, on June 1, 1988.

Mr. Bill Gould became pastor of Melville (Saskatchewan) Baptist Church on August 1, 1988. Mr. Gould is a 1988 graduate of North American Baptist Seminary, Sioux Falls, South Dakota.

The Rev. Michael Hodgin resigned as pastor of Sherwood Park Baptist Church, Greeley, Colorado, to enter secular work.

The Rev. Kenneth Schmuland became pastor of Eagle Rock Baptist Church, Idaho Falls, Idaho, effective June 15, 1988.

The Rev. Lynn Heinle became pastor of West Center Street Baptist Church, Madison, South Dakota, on July 24, 1988. He had served as pastor at Turtle Lake (North Dakota) Baptist Church since 1985.

Correction: The Rev. Howard Anderson, not his brother Harry, became pastor of North Carrollton Baptist Church, Carrollton, Texas, June 1, 1988. Harry is Minister of Christian Education and Youth at Faith, Minneapolis, Minnesota.

North American Baptist College, Edmonton, Alberta, announces that an affiliation agreement has been granted them by the University of Alberta. This will enable N.A.B.C. students transferring to the University to receive credit of approved General Arts courses in a number of disciplines. This will also enable students to receive greater course recognition at other universities and colleges throughout Canada and the United States.

Commanded to Care

East Olds Women Focus on Caring at Retreat

OLDS, AB. Ladies of East Olds Baptist Church hosted a mini women's retreat for Central Alberta area churches. Seventy-five ladies gathered for one day to hear Heather Douglas speak on "How to Be a Caring Christian Woman." Edith Rynning demonstrated many floral arrangements and then gave her testimony, "Something More Beautiful than a Flower."

"Many women attending were richly blessed and encouraged to be more caring Christian women as was shared during praise and prayer time," reports Trudie Schroeder.

Faith Women Sponsor Monthly Food Drive

MINNEAPOLIS, MN. Women's Ministries of Faith Baptist Church sponsors a monthly food drive. They collect non-perishables for the Sandvik Center, Damascus Way

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