

Baptist Herald

April 1989



**The Caress
of God:
Embodied Spirituality**

All Religious Prisoners Set Free in Russia

by Kathy Palen,
Washington Bureau,
Baptist Press

All Baptist religious prisoners of conscience in the Soviet Union have been released, according to government and other sources.

During a briefing for human rights advocates in early February, U.S. State Department officials confirmed reports that all Soviet religious prisoners have been released. Similar confirmation came for the Commission on Security and Cooperation in Europe — known as the Helsinki Commission — and Keston College in Kent, England, which monitors religious freedom in Eastern Europe.

The office of exiled Russian pastor Georgi Vins, whose International Representation for the Council of Evangelical Baptist Churches keeps close contact with prisoners' families in the Soviet Union, also confirmed to the *Baptist Standard* that the last Baptist prisoners were among 139 religious prisoners of conscience released in December.

As late as 1987, 265 prisoners, including 116 Baptists, were held in the Soviet Union because of their religious beliefs, reports indicated.

"Baptists and other believers everywhere should rejoice in this major victory for religious liberty," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, who attended the State Department briefing. "All who worship Him who came 'to preach deliverance to the captives' have visceral identification with those who are prisoners for the sake of their faith.

"Great joy and satisfaction is

ours in their release. We praise the Lord for answered prayer and pledge anew to dedicate ourselves to the free exercise of faith in all lands."

The Baptist Joint Committee, which since its founding in 1936 has brought pressure on numerous governments to recognize religious freedom as a fundamental human right, has worked for the last two years for the release of the Soviet religious prisoners.

Baptists in the United States can now help Soviet Baptists in several ways, says John Finnerty, a staff member of the Helsinki Commission.

Many Soviet Baptists want to stay in that country, Finnerty said. The biggest need among those Baptists is literature, including Bible commentaries and children's literature, as well as Bibles, he said.

Finnerty recalled a conversation he had with a pastor in the Soviet Union last November.

"The pastor told me that the greatest problem for Soviet Christians is no longer the KGB," Finnerty said. "He said the problem is that he and others are hesitant about their ability to teach others. They have lots of faith, but not much to study." Finnerty also suggested visiting the Soviet Union and Baptists there as often as possible.

In addition, Christians in the United States should keep members of Congress aware of their interests in these issues, Finnerty said. "Doing so not only lets Christians in the Soviet Union know we care about them as brothers and sisters in Christ, but it also lets the Soviet government know we have an eye on this situation," he explained.

Other Soviet Baptists desire to emigrate, Finnerty said, adding that Baptists in the United States can take action on their behalf also. Baptists here first should learn about the law and its application and then should write their elected representatives.

The third category of Soviet Baptists is composed of people who already have left the Soviet Union. More than 3,400 Baptists and Pentecostals emigrated from the Soviet Union during 1988.

The sudden increase in Soviet immigrants has resulted in the placement of many of them in refugee camps in Vienna, Austria, and Rome, Italy, said G. Keith Parker, Southern Baptist Foreign Mission Board area director for Europe.

A major need is helping Soviet immigrants adjust to the shock of being in the Western world and develop realistic expectations about life there, he noted.

"There needs are not just physiological, but psychological and spiritual," Parker said. "They need help learning about what to expect in the West, such as that along with freedom they will have the responsibility for their own needs." (BP)

Kathy Palen is with the Washington Bureau of the Baptist Press.

Baptists Receive Permission to Open Seminary in USSR

The All-Union Council of Evangelical-Christians-Baptists received word from the council on Religious Affairs by the Supreme Soviet of the USSR that they have made "a decision to open under the All-Union Council of Evangelical-Christians-Baptists' auspices a theological seminary with stationary training, intended for four-year curriculum with the entire group of 50 students."

This decision, communicated on February 27, is an answer to prayer for Baptists in the USSR.



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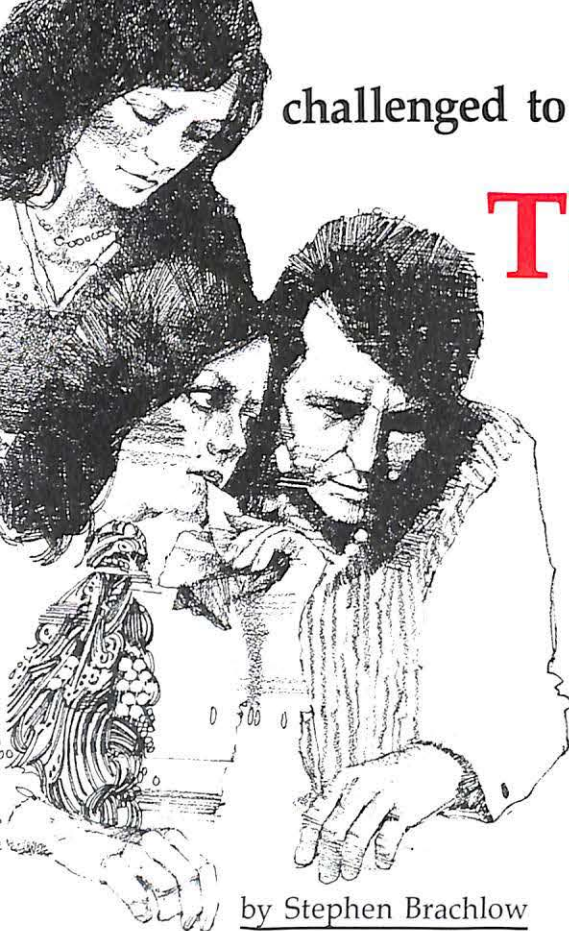
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by Stephen Brachlow

The Caress of God: Embodied Spirituality

that Christian spirituality is not only about the Spirit but also about bodies. For you see, Christianity is always incarnational. At the very center of the faith stands the confession that the Word became embodied, that God became flesh in Jesus Christ.

The Apostle Paul acknowledged that human flesh is the place where the Holy Spirit dwells. Our bodies, he said in his first letter to the Corinthians, are living temples of the Holy Spirit.

But to think this way about the role of our bodies in the spiritual life is not something we do very comfortably as Christians. This is because most of us are in some way at war with our own bodies. We far too often think of them not as a means of grace and prayer, but rather as sources of temptation and sin. This is something that has been ingrained in most of us since childhood when we learned to keep our bodies covered and not to touch other people beyond a courteous handshake.

We inferred from these social customs that bodies should not be

“Embodied spirituality is a ‘hands on’ spirituality that, perhaps, is at its finest when we minister to the needs of others through human touch. We get a glimpse of this through the way Jesus related to people.”

seen or touched, that they are somehow shameful, disgusting, and a source of temptation. Of course, our bodies may be an occasion for sin, as all things have the potential to be.

Indeed, in this day when the keep-fit-and-firm mania has swept so many of us into Nautilus centers and aerobic classes, we may actually be turning our old shame about the body into an inordinate sense of pride and vanity. Our bodies are now no longer something to hide but rather to flaunt and idolize. At the same time, our bodies may also become something we fear, as we do when we dread the onset of disease or pain, or the coming of old age when the body gradually begins to deteriorate.

Whether our bodies are in this way sources of shame or vanity, the way in which we, as Christians, often separate our bodies from any meaningful role in the spiritual life fundamentally distorts a gospel which Scripture tells us unashamedly affirms the physical, flesh-and-blood reality of human existence. This distortion has been a continual tendency for the church throughout its history. Over the centuries, the flesh-approving spirituality of the Judeo-Christian tradition has been often replaced by a more negative, flesh-degrading view of the spiritual life.

This is something the church may have largely inherited from Greek Platonic philosophy. Greek Platonists believed the body was essentially evil, while they viewed the non-material, spiritual dimension of life as alone good. The body was a bad prison that incarcerated a good spirit which alone was capable of divine redemption and immortality.

The Christian church has drawn,

at times, a similar line between the body and the spirit. In the process, Christians have often identified “good” or “spiritual” with that which is non-material and “evil” with that which is bodily.

But the Apostle Paul’s teaching about the human body is entirely positive when he says in I Corinthians 6:15-20: “Do you not know that our bodies are members of Christ? . . . Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? . . . So glorify God in your body.”

Throughout the Bible, we see many problems connected with the body, especially with the pain and suffering of the body, but always with the affirmation of Genesis 1:31 that “God saw everything that he had made,” including the bodies of Adam and Eve, “and behold, it was very good.”

So a good healthy, biblical understanding of the spiritual life will include this divine affirmation of the body. In some fashion, Christian spirituality, as Advent reminds us, is always incarnational. The Spirit of God, as Walter Wink has put it, “longs to be enfleshed.” This has several implications for living the spiritual life.

At the center of the gospel stands the confession that God has come to dwell in our human flesh through Christ. Nowhere is this confession more graphically made than in our participation in the Lord’s Supper. The bread and the cup are, after all primarily sensual signs; they attest to the fact that God takes human flesh seriously. They remind us that God became incarnate, became flesh for us, in Christ. They remind us that Christ bodily suffered, bodily died, and bodily rose from the grave. And in the eating of the bread and the drinking of the cup, we confess with all of our senses — seeing, hearing, feeling, smelling, tasting — that the flesh of Christ has come to dwell within our flesh.

The Lord’s Supper is, in this way, a sensual act; it is primarily a bodily rather than a mental activity. We see the bread and cup with the eye; we hear with the ear not only the words of institution, but the bread being

broken, and the cup poured out. Then we eat and drink. We put the bread in our mouth. We chew it, taste it, grind it with our teeth, and swallow it. Then the bread is transformed by our digestive system so that what was once out there, separate from us, is now inside and part of us, nurturing and giving life to our own flesh. So the Lord’s Supper is this very sensual confession that Christ dwells within our concrete enfleshed lives, and that we, in turn, have become — through the mystery of the gospel — the body of Christ in our world.

“Human touch, if offered out of love and in faith, is a profoundly spiritual act. When we touch another human being with the recognition that we, by the mystery of God’s grace, are the body of Christ in this world, we begin to understand how a tender, loving human embrace can be given and can be received as the very caress of God.”

If we affirm that our bodies are temples of the Holy Spirit, then we must listen attentively to our bodies as one way God speaks to us. We become conscious of God’s presence not only with our hearts and minds but also with our bodies. In other words, our bodies provide a spiritual way of knowing.

This is not an esoteric matter. It simply means that we should pay closer attention to our bodies — to that good healthy, bodily sensation of physical labor or hard exercise, to that very sensual feeling of running one’s fingertips over the smooth surface of a freshly sanded piece of wood, or to that exhilarating sensation of the first splash of water to the face in the morning. These, and a host of other physical sensations, as Dag Hammerskjold has said, are all

“words of a transcendent language

of the senses.” They are signals to us from the One who created us to be this way, as embodied spirits.

If we are to practice a biblically responsible form of embodied spirituality, we will pay closer attention not only to our own bodies but also to the bodies of other human beings, especially when their bodies suffer from any kind of deprivation: hunger, lack of adequate shelter, illness, neglect, inhumane treatment. Embodied spirituality takes seriously the physical suffering of other people. It not only seeks to convert the souls of sinners, but also feeds the hungry, gives drink to the thirsty, clothes the naked, cares for the sick, harbors the stranger, and visits the prisoner.

Embodied spirituality is not theology in the abstract. Neither is it a spirituality merely of pious feelings. Rather, it is a “hands on” spirituality that perhaps is at its finest when we minister to the needs of others through human touch. We get a glimpse of this through the way Jesus related to people. If you look at the way Jesus ministered to people in the New Testament, it is impressive to notice that in almost all the stories Jesus physically touches those to whom he brings the healing presence of the kingdom.

So human touch, if offered out of love and in faith, is a profoundly spiritual act. When we touch another human being with the recognition that we — by the mystery of God’s grace — are the body of Christ in this world, we begin to understand how a tender, loving human embrace can be given and can be received as the very caress of God. In this way, we who are the body of Christ mediate Christ’s loving presence to one another in real, physical terms. We thus speak of Christ to one another in a transcendent language of the senses and practice therein the wonderful gift of embodied spirituality. □

(You are encouraged to read Genesis 1:26-28, 31; John 1:14; I Timothy 4:1-5; I Corinthians 6:15-20.)

Dr. Stephen Brachlow is Professor of Church History and Christian Spirituality at North American Baptist Seminary, Sioux Falls, SD.

Is Canada Christian?

by Brian C. Stiller



Various rumors have floated around the churches about how secularized Canada is. Some claim that our nation is only three percent "Christian." While we can easily see that Canada is not bustling with religious fervor, we need to examine what is known in order to understand better the challenge evangelicals face.

What "Christian" Means

What do we mean when we say someone is a "Christian"? An evangelical defines a follower of Christ more narrowly than do other people. We don't believe, for example, that being born and raised in a home with committed Christian parents necessarily makes one Christian. Yet there are many outside the evangelically-defined circle who also call themselves followers of Christ.

What the Canadian Census Says

Let's use "Christian" first in the broad sense: Anyone who says they are. The 1981 census shows that 11,402,605 claim to be Roman Catholic, 361,560 Eastern Orthodox,

How Christian Is Canada?

- 32 percent of Canadians say they have attended church in the last week.
- More than two million claim adherence to an evangelical Protestant church.
- Stiller estimates that almost 1/2 million of those attending mainline Protestant churches would be evangelical in conviction.
- About 2 1/2 million Canadians, or 10 percent of the nation, would have an evangelical Protestant faith.

and 9,914,580 Protestant. A very high proportion — 90 percent — of the total population (which was 24,083,495 in 1981) say they are Christian.

But how many of that group regularly attend a place of worship? According to sociologist Dr. Reginald

Bibby (*Fragmented Gods*, Irwin, 1987), some 27 percent of Protestants said in a 1986 survey that they had attended their place of worship "in the last seven days." Applying that percentage to 1981 census figures, some 2,676,937 — or slightly more than 11 percent — of Canadian Protestants attend church regularly.

Add to that Bibby's finding that 43 percent of Catholic and Eastern Orthodox Canadians said they had attended their place of worship in the previous seven days. That means 5,058,591, or about 21 percent of Canadians, attend a Catholic or Eastern Orthodox church regularly.

We could say, then, that about 32 percent of Canadians attend a so-called Christian place of worship each week.

How Many Evangelicals?

I'm often asked how many Canadians are evangelical Protestants.

There are two major factors in attempting to answer this responsibly: 1) those attending Protestant churches that publicly affirm their evangelical stance, and 2) those who would consider themselves evangelical yet attend a mainline Protestant church whose leader would not call the church evangelical.

Those who claimed adherence to an evangelical denomination in the 1981 census total 2,019,105.

There are no similar statistics to tell us how many in mainline Protestant churches (Anglican, United, Presbyterian, and Lutheran) would identify themselves as evangelical. But Reg Bibby, in an interview, said that he felt it would be reasonable to estimate that six percent, or nearly 463,000, of those attending a mainline Protestant church (about 7,709,400) are of evangelical faith.

Adding these totals, then, we find that nearly 2.5 million Canadians — representing about 10 percent of this nation — are affiliated by belief and/or

regular attendance to an evangelical Protestant church.

Who Is an Evangelical?

Many of us forget the origins of the term "evangelical." When Martin Luther was excommunicated by the Roman Catholic church in 1521, he called those who left with him "evangelical," which comes from the New Testament word "evangel" meaning the good news.

To Luther an evangelical was one who believed that the Bible was the final source of revealed truth, that one came to Christ by personal faith, and that one attained forgiveness from God only through His grace not by one's own works. So those we call Protestant today have the same "evangelical" heritage.

Early this century, there was a split in the Protestant church. It was over the Modernist controversy, which questioned whether the Bible was the revealed Word of God.

The mainline Protestant churches were affected. Some shifted in the direction of theological liberalism. Some kept the tradition of affirming the Bible as God's Word and Jesus as the divine Son of God. And a number of new churches and denominations started up.

Two Sides

True faith in Jesus Christ, of course, cannot be measured by census or church membership statistics. What counts is how people think and live.

We may be encouraged to know that while only 32 percent of Canadians attend church regularly, nine in 10 Canadians say they believe in the existence of a personal God, and seven in 10 that Jesus Christ was (or is) the Son of God.

But there is the other side. Christian influence is being felt less and less in Canada. And Christian ideas are increasingly being ignored or avoided in the marketplace.

Over the past Christmas season, most politicians sent words of holiday wishes with phrases like "season's greetings." Few included the word Christmas. And a teacher told me it was difficult for her to include anything related to Christ, even the word Christmas, in school festivities.

How Conviction Is Eroded

The challenge for Christ's followers is to be cognizant of Canadian attitudes toward faith in order to develop a strategy to reach Canadians for Christ.

I have no interest in supporting a church which is known to have the "right" doctrine but is devoid of love or dedication. Jesus has tough language for those who are lukewarm in their faith. "I will spit them out of my mouth," He said.

In striving to become more socially acceptable, the evangelical community is in danger of losing its fire.

We must remember that religious conviction will be eroded not when it is under attack but rather when it is accepted.

Two centuries ago, Montesquieu commented on how religious influence could best be diminished: "To attack a religion is by favor, by the commodities of life, by the hope of wealth; not by what drives away, but by what makes one forget; not by what brings indignation, but by what makes men lukewarm."

There are many ways to test true Christianity, and we can be sure we are being tested. During Christ's lifetime, some were drawn to His followers because they detected that they had been with Christ. May we, too, reflect Christ by our closeness to Him. □

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A Business Administrator Makes Impact on People's Lives

by James Szymanski

When a person thinks of a missionary, one often thinks of a church planter, teacher, nurse, or doctor. A business administrator, as a missionary, does not usually enter into our mind. A person may also think that a business administrator has a boring position: to provide needed administrative work for those on the mission field. One may also think that this type of missionary does not have as great a spiritual impact on many people as other missionaries do.

However, this impression is not true of Missionary Elmer Strauss, who served as the business administrator for our mission in Nigeria, West Africa. Elmer did what most business administrators do on



Non-missionary friends in Kano minister through friendship and Bible studies in their home to the expatriate community. It was Elmer Strauss' privilege to baptize six of the converts to Christ in the swimming pool of one of the new Christians.



Elmer, Zebulon, superintendent of Primary Health Care in Mambilla, and Dalyop, a Christian mechanic in Jos, readied this new vehicle, filled with medicine for our mission work in Mambilla. Dalyop and Zebulon, fine Christians who assist our work in many ways, drove this vehicle to the Mambilla Plateau.

the mission field. He helped transport arriving or departing missionaries; he helped missionaries get the proper documents to stay in Nigeria; he helped get needed supplies for missionaries living in remote areas, such as the Mambilla Plateau; and of course, he distributed the needed funds to keep the mission running smoothly.

There was also a spiritual aspect to Elmer Strauss' ministry. He was active in chapel services at the Hillcrest School in Jos. Our N.A.B. Conference missionary children from Cameroon attend school there. Elmer also spoke at chapel services at Kent Academy, a Sudan Interior Mission school about 20 miles from Jos. Elmer became such a regular at speaking at these schools that he was soon affectionately called Uncle Elmer.

When Uncle Elmer did a chapel for the elementary and high school students, he rarely preached but told

a Bible story in the first person and acted it out as if he were the Bible characters. Many Sunday school teachers or pastors would say that keeping the attention of students is much more difficult than adults. Uncle Elmer conquered that problem by telling a Bible story in a way that made it come alive to the students. He held their attention while applying Scriptures to their needs.

Elmer also drove to Kano regularly — a four to five hour drive from Jos. He transported arriving or departing missionaries and their cargo between Jos and the international airport in Kano. Since he made this trip often, he developed friendships with other missionaries and expatriates (non-Nigerians) in Kano, a city with a strong Islamic influence.

In Kano were no churches, which had an outreach to expatriates. Elmer

heard how some expatriates were becoming Christians and wanted to be baptized, but they did not have an English-speaking pastor to provide them baptism by immersion. So upon their request, Elmer ministered to their need and baptized these new believers as the Scripture commands.

In Kano, Elmer Strauss baptized a woman from the Soviet Union. After becoming a Christian, she began to read the New Testament and was convicted of her need to be immersed. No one pressured her into the decision.

Months later, the Strausses heard from this Russian woman. She told them about how God helped her witness to a robber who had tried to kill a missionary in Kano. This man was in prison awaiting execution for his crime. She went to him, gave him a Bible, and spoke briefly to him. From her, he heard and received the message of Christ's salvation. He told her he had peace in his heart and was not afraid to die, because he now knew God. He was certain that God loved him and forgave him his sin by his personal faith in Jesus Christ.

Not all business administrators have the same opportunities that Elmer had to impact people's lives both physically and spiritually. However, it is important that people realize that a business administrator is indeed a missionary in a world that is desperately yearning to hear the good news of Jesus Christ.

(Pray for Ken Jerzyk who serves as the present business administrator since the Strausses have retired from the mission field but not from the Lord's work.) □



Ruth, Elmer's wife, demonstrates how to use a mortar and pestle, to grind pepper and egusi (pumpkin seeds) for native dishes. Larger ones are used to pound yams, which are eaten with a palm oil based stew.

James Szymanski is a missionary serving with the Mambilla Baptist Mission in Gembu, Nigeria, West Africa.

Who Are Your Friends?

by Lyle E. Schaller



"I have three very close personal friends, and all three are people I've met since I joined this church," explained Edna Miller, a 67-year-old widow. "I moved here several months after Jim passed away so I could be near our children. Outside of our kids, I really didn't know anyone in this town. That was six years ago. Two years after I moved here, my son and his wife were transferred by his company to a new job 800 miles away, and last year my daughter and her husband moved to Wyoming. That leaves me here without any family within several hundred miles, but I wouldn't think of moving. All my friends are here."

"I finally figured out one of the reasons my husband and I don't have the same feelings toward this church," reflected Sally Griffin, the 37-year-old mother of three. "I quit work a few months before Laurie was born ten years ago. Two years later, we moved here. The first friends I made when we moved here were two women I met through the Mothers' Morning Out program at this church. Today all of my close friends, with only one exception, are people I've met here at church. Every time I come to this building, it's a reunion with some of my closest friends, and this is where I meet and make new friends. My husband's best friends are people he works with downtown. So, on Sunday morning, he's ready to leave 30 seconds after the benediction, and he has to stand around and wait 20 or 30 minutes before I'm ready to leave."

These two comments help to explain why a) on a typical Sunday morning the worship attendance in most long established Protestant congregations is 55 to 75 percent female; b) mature widows attend church more frequently than do nineteen-year-old men; c) at most funeral or memorial services, women outnumber men; d) athletic teams are useful for those churches seeking to attract young males; e) it's important to schedule a fellowship period after worship as well as between Sunday school and worship; f) the kitchen can be an extremely valuable room; g) it is useful to model the church newsletter after the rural weekly newspaper that stays in business by publishing a huge number of names every week rather than model it after a Sunday worship bulletin; h) the worship-to-membership ratio usually is far higher in the high-expectation churches than it is in congregations that resemble voluntary associations; i) churches often have difficulty reaching and including DINKS (couples with a double income and no kids); j) smaller adult Sunday school classes often have a better attendance-to-membership ratio than large classes; and k) some churches experience a sharp drop in attendance when the pastor is away and the pulpit is filled by a stranger, or when a remarkably incompetent minister follows an exceptionally effective pastor, but in other congregations, similar incidents usually produce only a modest decline in attendance.

Coming and Staying

To understand this point, it is important to understand the difference between why most people come to a particular congregation for the first time or two and why people remain year after year.

While it is true some people are members of a particular congregation because they were born into it or because they married a member, the majority of people seek out a church in the hopes that it will meet their religious needs. The church is a place to come to worship God, to sing His praises, to find meaning in life, to be reminded that the central fact of life is that Jesus Christ is Lord and Savior, to experience spiritual renewal, and to learn more about the faith.

If they stay, and an increasing number move from church to church as part of their religious pilgrimage, friendship ties often are one of the most influential reasons people remain in the same congregation. One example is the farm couple who moved in to town to retire, but are still active leaders in that church out in the open country where they have been members for over 50 years.

A second example is the person who states, "I don't get a thing out of the new minister's sermons, but I'm here every Sunday. This is where all of my friends are, and I'm not about to leave." Many people seek out and join a church for religious reasons, but as time passes, social ties may be the most powerful force in keeping them in that congregation.

A common example is the elderly couple who have been members of this congregation for several decades and continue as active members and regular attenders during a severe internal congregational disruption. That couple's daughter and son-in-law, neither of whom has many close friends from among the members, find it easy to go to some other church in their search to have their religious needs met.

A parallel pattern can be detected by looking at the frequency of worship attendance

among two groups of members. One group is composed of those members who report that all or nearly all of their closest personal friends are members of that congregation. The second group is composed of church members who report that few or none of their close friends are members of that congregation. One survey revealed that 62 percent of those who say, "Most of my friends are members of this congregation," attend worship nearly every Sunday as do 30 percent of those who respond, "Most of my friends are not members of this congregation."

A similar pattern can be seen in those small-town and rural congregations where friendship ties and kinship loyalties are powerful cohesive forces. Their attendance-to-membership ratio usually is much higher than in the very large urban churches, where few people can call correctly by name as many as one-third of the current membership.

The power of friendship ties also helps to explain the gradual disappearance of the geographical parish. Once upon a time, most people met and made friends with people living in that neighborhood. In recent decades, the primary point of socialization has moved from the neighborhood to the place of work, the place of recreation, the place of education, the place of worship, and the place of retail trade. Today fewer people draw their closest friends from the immediate neighborhood.

So What?

The most obvious implication can be stated as a question. What are you doing to increase the number and variety of opportunities for your people, and especially your most recent new members, to meet and make new friends from among the membership?

One model is to ask every member to join a fellowship group who meets for dinner in someone's home once a month. The members of each group take turns hosting that group. In some

churches, these are permanent self-selecting groups. In others, the membership of each group is changed every two years.

One organizing model for a youth group is to create a mutual support and fellowship group from among teenagers who are not part of a cohesive friendship circle in school.

The power of friendship ties is one of the most frequently offered arguments against the annual rotation of members of the study groups or circles in the women's organization.

In many congregations, the adult Sunday school is intentionally organized in a manner designed to encourage the creation of close friendship ties.

A growing number of churches are recognizing the value of the weekend camping trip, the mission study-work camp experience, the decision to use volunteer workers for much of the construction of the new building, the three-day bus trip for senior citizens, the 36-week orientation class for new members, offering breakfast before the first worship service on Sunday morning, the half-hour food-and-fellowship following choir rehearsal, the Wednesday evening all-church dinner, the softball or volleyball team, the annual all-church picnic, the annual overnight visit to a theological seminary, the meet-the-new-minister dinner in someone's home with a dozen guests, the fall weekend retreat of the governing board, marriage encounter weekends, adult Bible study groups on Thursday afternoon or Tuesday evening, the staffing of the food pantry or the clothes closet to help the needy, committee meetings, the Advent workshop, teacher training opportunities, the monthly parties for people (and spouses and friends) who had a birthday in that month, and other shared experiences as opportunities to help members meet and make new friends and to deepen existing friendship ties.

For a majority of Protestant congregations, the issue can be stated

more precisely. "We already offer many opportunities for women, and especially for older women, to meet and make friends from among our members. What can we do to expand the opportunities for younger women and for men to develop closer friendship ties with other members?"

In reflecting on that question, it may help to remember that research on friendship ties indicates a) women usually report a larger number of friends than do men; b) women tend to place a higher value on friendships than do men; c) men tend to maintain friendship ties on a more superficial level than do women who often report deeper and more intimate friendships; d) men report their friendships tend to be centered around structured activities, while friendships among women are more likely to grow out of relationships rather than structured time together; and e) a married man's best friend usually is his wife, while married women usually report their closest personal friend is another woman — or sometimes a cat or a dog — (which probably is better than if most married men reported their closest personal friend was another woman).

For those seeking an historical model, the New Testament churches clearly were unified communities because of their common acceptance of Jesus Christ as Lord and Savior. Reinforcing those ties of Christian commitment were friendship ties and what can be described as surrogate kinship ties. Both Jesus and Paul repeatedly referred to the faith as the foundation for a new family. Centuries later, Christians continued to refer to one another as "Brother" or "Sister" despite the absence of any relationship by blood or marriage.

What can you do to strengthen the friendship ties among your members? □

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Church Growth Potential Is Good

by Ray Harsch

The potential for church growth is good as we approach the 90s, according to a major survey conducted in 1988 by the Princeton Religion Research Center for the Gallup Organization in 1988.

The Gallup Organization gives us six reasons for believing that this is so.

- The unchurched today are, by many measures, more religious than they were a decade ago, when Gallup did a similar study.
- The unchurched have a "significant degree" of traditional religious belief, with only 18 percent claiming no religious affiliation and 63 percent believing the Bible to be either the literal or inspired Word of God.
- Fifty-five percent of the unchurched said they would "definitely," "probably," or "possibly" return to church. This is up from 52 percent in 1978.
- Sixty-eight percent of the unchurched, along with 85 percent of the church, said they would invite others to join their denomination.
- The percentage of children receiving religious training shows a slight upward trend. This fact should contribute to church growth since religious training in

youth is related to a person's being church as an adult.

- Many reasons for being unchurched are practical and apparently could be addressed relatively easily. Half of those who left church after moving, for example, said they never got around to looking for a new church. An intensified invitation program should "yield positive results."

It is important to note that Gallup also discovered that those returning to church after being absent from church for two years or more are today more likely to be motivated to return by an inner personal need rather than external factors such as marriage or having children.

What does the data above say to the church today? How will this affect our ministry plans as we approach the 90s? How should the church respond? What ministry plans and what courses of action can the church take?

The organization makes the following suggestions:

- Intensify a program of invitation and evangelization.
- Promote prayer and Bible study groups which would meet in places other than church.

- Be more responsive to an openness and growing public belief in Jesus Christ. Gallup suggests that we listen more carefully to people's accounts of spiritual journeys and religious experiences and help them build on those experiences.
- Help people find a personal relationship with Jesus Christ.
- Encourage Christian education programs even more strongly than at present, including forging a firmer partnership between churches and parents to foster Christian training at home.

In light of these findings, what could your church do to reach these people? Share your ideas with your church leaders and/or share them with the readers of the *Baptist Herald* in "Readers Respond." □

Ray Harsch

The Rev. Ray Harsch is Associate Director for Church Growth Strategy, Church Growth Ministries Department.



by John S. Kiemele

Ministry Is "Being There" . . .

. . .for
instruction



. . .for all ages

After Christ's appointed, yet tragic, death and His dramatic resurrection and ascension, His followers regathered in an upper room (Acts 1). During that time, God prepared them for the next phase of His kingdom work. As I thought about that scene, I was reminded of an element vital to ministry: "Being There."

Each of Jesus' followers was there for the others. Through such a network of relationships, God healed and prepared for the approaching opportunities of ministry.

This year, I recall several instances when ministry happened or was advanced by a person(s) "being there." For example, several team members contracted the flu bug in the span of a couple weeks and were in bed for days. Whenever needed, gracious hosts offered the comforts of their homes to aid the healing process.

They were there for our team. They ministered.

An elderly man in a local church has assumed the role of "official church greeter." Whenever someone walks through the door, he is there. He understands the value of a friendly handshake and warm smile. He ministers.

I picked up a postcard that pictures Winnie the Pooh and Piglet. The caption read, "Piglet sidled up to Pooh from behind. 'Pooh!' he whispered. 'Yes, Piglet?' 'Nothing,' said Piglet, taking Pooh's paw. 'I just wanted to be sure of you.'" (A.A. Milne.)

"Being there" is so important. Indeed God understands this necessity and in His provisions has sent His Spirit (John 14:16, 17).

Who ministers to you by being there? Better yet, to whom do you minister by being there? □



. . .for
celebration

Quail Lakes Baptist Church Active in Homeless Ministry

by Pat Fulks

A number of years ago, the Christians who were running the Gospel Center Rescue Mission became concerned with the plight of homeless women, children, and families in Stockton, California, by prayer and faith, they acquired a restaurant and turned it into a shelter for the homeless. Quail Lakes Baptist Church became involved in furnishing the rooms, which sleep a family of five. This "New Hope Family Shelter" takes a holistic approach to ministry. They try to minister to many of the physical and social needs of people while ministering to their spiritual needs. Children are taken care of while mothers attend Bible classes or go out on job interviews arranged by the shelter. Every attempt is made to turn these families into self-supporting, happy families by introducing them to Jesus Christ and helping to stabilize them economically.

Last year, one of our Spice Bible Study groups took the Center as their mission project. These ladies, headed by Karen Mori, saw a vision for a playground where the children could play. Karen found a friend who donated steel for a swing set and a jungle gym. In June, Bill Elson and Harold Morris spent several days welding the pipes together to make a wonderful playground.

Mark Yound, manager at Longs in Quail Lakes, works together with Joy Clatterback on a regular basis to provide personal hygiene items in travel sizes for the families who come through the Center. The adult Sunday School classes have provided the funds to make this possible. □

Cameroon

God Answers Prayer

While at the December Cameroon Missionary Fellowship Conference in Bamenda, many of us kept an ear open to hear if missionary Jakob and Lori Koch's new baby had yet arrived at Banso Baptist Hospital. Lori had a difficult pregnancy.

Then one evening, the news came to us. Lori had delivered a healthy baby boy, but Lori had continued bleeding. She was in danger and would need blood. Her blood-type was O-negative and was very rare in Cameroon. It appeared that no missionary at the Conference had an O-negative blood-type. Then we learned that an R.B.M.U. missionary, Doug Warkentin, who had just arrived in Bamenda after a tiring, dusty journey from the "bush", had O-negative blood. Doug was rushed on another tiring, dusty journey to Banso to give blood.

In the meantime, many of us at the Conference in Bamenda separated into small groups or by ourselves to pray. We asked for God's will to be done yet petitioned for Lori's life and health. An answer came later that even-

ing when we received word that Lori's condition had stabilized, and she was out of danger. What a wonderful way for God to reaffirm His existence, control, power, and love. — Walter Grob, missionary serving in the Central Treasury, Kumba, Cameroon



Missionary Annemarie Hattenhauer uses her new bicycle to visit local churches in the Ndu Area of Cameroon, West Africa.



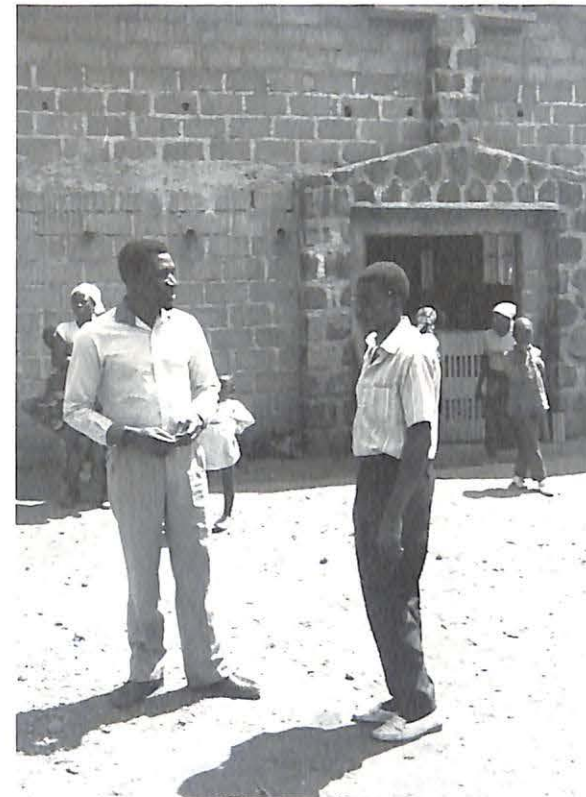
Pastor George and Edith Bambo serve the Lord at Kife Baptist Church near Ndu in Cameroon. Edith (holding Missionary Annemarie Hattenhauer's new bicycle) teaches the Word of God each week to this group of children in the Children's New Life Club. George asks your prayers as he gives and prepares his sermons weekly, and Edith asks your prayers for joy and courage in teaching these children.

(continued on page 18)

Japheth's Testimony

by Japheth Tavnjong

photos by Nancy Palmer



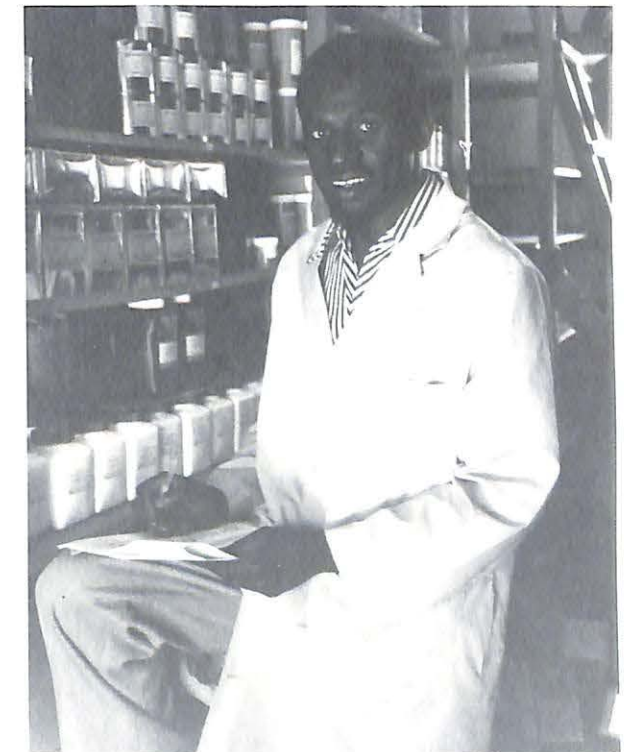
I became a Christian in 1963, while attending the Cameroon Baptist Convention Church at Kai. The pastor, Samuel Lawyer, had recently graduated from the CBC Bible School at Ndu.



Although I live near the big church at Banso, I prefer going to my home church at Kai each weekend. This is one way I can help encourage the small group there.



I began working at Banso Baptist Hospital in 1977. Since 1981, I have been in charge of the drug and White Cross storerooms, except during 1984-86 when I took additional nurses training.



One day, while I was in the storeroom, a man came to me and asked me to sell him medicine in secret. He said, "This way, both of us can profit." I took that opportunity to talk to him about my relationship to Jesus Christ. I explained how Jesus had changed my life. He left without the medicine, and he thanked me.

(continued on page 16)

(continued from page 15)



Whenever the pastor or Sunday school teacher is absent, I take that person's place.



I am an advisor for the men's fellowship at the church. We meet weekly after the Sunday morning service.



In October 1983, I became very ill from an amoebic liver abscess. I was hospitalized for over two months. Some non-Christians in my family tried to persuade me to leave the hospital for other treatment, but I refused. I based my hope on the prayers of my Christian visitors in the hospital, as well as on the therapeutic measures I received from the doctors and nurses.



Later, missionary doctor, Helen Marie Schmidt, told me that God had certainly been involved in my healing.



My daughter, Betty, has been hospitalized several times since she was two weeks old. My own illness taught me the importance of prayer, so I always ask others to pray with me when Betty is sick.



Last September, I came to Dr. Dennis Palmer's house. I asked him if it would be possible for us to have a Bible study class. He said that he was very surprised that I asked this, because he was looking for three people to begin a discipleship class.

Now we meet together each Thursday evening for Bible study and prayer.



I found the discipleship class so interesting and helpful that last month I began teaching the lessons each Monday night to my own family.



Gospel Team Member Prays for Woman's Healing

BAMENDA. One Saturday afternoon, Missionary Oryn Meinerts drove the Gospel Team to a small church about six miles away for witnessing in compounds and to give an evening program, followed by a special Sunday morning service.

One young man went with a local youth to the home of a sick woman. For three months, she had not been able to get about. They talked to her, prayed for healing, and went on.

Within herself, the woman felt a change. That evening, she got up and went to the stream to wash. The next morning, she was in church, quite spry, to the amazement of the Gospel Team members and others. She has continued to be well and faithful in church.

On January 22, that church had a baptismal service for about 20 candidates. The man whose prayer was answered has started reading the Scriptures more seriously and trusts God in a new way.

We thank God for lifting this excursion out of the routine into the miraculous," says Meinerts. "May we never be complacent about the power of God's Word and use it commonly."

Binder Helped by Former Student

LIMBE. Recently, Missionary Wilma Binder had a filling replaced by none other than Florence Weyih, her former student at Saker Baptist College. She received her dental training in Prince Albert, Saskatchewan. "There are very few dentists around," says Wilma, "and she is doing a good job here at our Nkwen Baptist Dispensary. Praise God for her and her Christian testimony. We hope she can come

to Saker College during the school year to check our 550 students' teeth and do the repairs. Pray that a short-term dentist can come out to relieve her so that she can visit our secondary schools."

"We also need a nurse. As our student body increases, it becomes more difficult to tend to their many needs and do a good job of teaching my classes," says Wilma. "We praise God for you at home who continue to pray for the work in Cameroon."

NIGERIA

New Maternity Center Dedicated in Nigeria

Maternity C Killa, a medical clinic, opened October 3 on the Mambilla Plateau in Nigeria. "We use bamboo beds for now," says Missionary Barbara Kieper. "The villagers finished the kitchens.

"Everything is full: In isolation, a premie; a sick mother lies in the private room; in the store room is a young boy who fell from a tree and tore the skin off his scrotum (where does one send him for skin grafting?); the labour room is



Barbara Kieper

empty; all the beds in the ward are full.

"One of the Christian women

from the Baptist church in the area delivered a baby yesterday. She had been an in-patient with meningitis three weeks before. We are thankful she delivered a healthy little girl," says Barbara.

JAPAN

Miller Draws Contrast of People Needing Christ in Japan

Recently, a special meeting was held with a young Christian social worker from the slum area of Osaka as speaker. As a nurse, she has been working among the day laborers and homeless people for nine years. At first, she was not accepted by them because of her youth and her difference in background.

As she listened to their problems, they began to believe she really cared about them. When she tried to help those with TB get into the hospital, they said they preferred to die and end their miserable lives.

At first, no one seemed interested in her Christian witness, but one day, a man said to her, after seeing that she really cared about the people there, "I'm not so interested in you. But I would like to know about the God who caused you to come here and who kept you here for so long."

She was then able to give him a Bible and lead him to believe in Christ. "I thought how wonderful if people around me could see Christ in me and want to know Him, too," says Missionary Florence Miller. "Not all Japanese are prosperous as is sometimes thought. Please pray for the needy here."

In contrast to this report of the poor, Florence recently received an invitation to supper with a member of the Upper House of



Florence Miller

the Diet (Parliament) and his family. His wife came to Florence's English Bible class in Ise 35 years ago. After college, she married Mr. Kawakami, whose father started the Japan Socialist Party. The Kawakamis were celebrating their 30th wedding anniversary with their two daughters at a Chinese restaurant.

"At the end of the meal, I noticed that it cost \$80 per person," says Florence. "I learned that Mr. Kawakami's great-grandfather was a samurai who persecuted the hidden Christians when Christianity was banned in Japan, but his grandfather became a bishop in the Methodist Church. His father and he also became Christians.

Before the meal, Mr. Kawakami offered a prayer of thanks. At the end of the meal, the parents gave their daughters copies of the newest translation of the Japanese Bible and their granddaughter a children's hymnal.

"I was pleased to see that the family is practicing their faith in daily life," says Florence. "Mr. Kawakami said there is a small group of Christians in the Diet who meet for morning prayer before the sessions. Please pray

for them." Florence has been serving for 37 years in Japan as a missionary.

NIGERIA

Jerzyk Reflects on His Introduction to Life in Nigeria

So many people to know, so many places to go and things to do. At first, I was overwhelmed at the procedures I had to go through to get things done. Yet Missionary Elmer Strauss, now home on furlough, was a good teacher: Teaching me all the ropes about immigration, accounting, and other business matters.

All the running around required for a simple drivers license one will never use is, well, both frustrating and humorous. The first time, Elmer showed me the procedure for obtaining a license. The second time he made me go alone.

Of course, everyone and every room looked the same. Then a man with a smile asked me if I wanted to join "them." For what? Curious, I went into the room. There were about 12 Nigerian men and women having a short devotional time before they began work for the day. I was greeted by all and made to feel right at home. They told me where I needed to go and invited me back.

I wondered about the connection between the prayer group so serious about their faith and the role of the American missionary. What is my role here? Everytime, I meet a pastor, who has come to Jos for more training, I rejoice deep inside. They've made the trip all the way from the Mambilla Plateau. Some have given their lives to lead Nigerians to become disciplers. These Nigerians, in turn, are devoting their lives for the Gospel's sake.



Ken Jerzyk

I ask that you rejoice with me for such people, and that you also pray for the difficulties still there. The Muslim influence is strong, and the temptation of corruption is prevalent in the society, not to mention the daily struggles we have because of our fleshly nature. God has committed to us the message of reconciliation. We are, therefore, Christ's ambassadors (II Cor. 5:19, 20).
—Ken Jerzyk is a new missionary serving in administration for our mission in Nigeria.

PHILIPPINES

Christians Care for Woman

"We have been ministering to a mother of three children whose husband is in prison awaiting trial," reports Leland Bertsch.

"Recently, the stepparents of her husband with whom she had been living asked her to move out. Food for this mother and her family is often scarce.

"I discovered that several members of our church had decided on their own to fast one meal a week in order to share food with this family. How exciting to see their initiative!

"Since then, this lady has brought several neighbors to church, and her father has indicated willingness to start a Bible study in his home." Bertsch serves as a missionary in the Philippines.

President's Focus

by Manetta Hohn,
W.M.F. president,
Kelowna, BC



Vision 2000, based on six Biblical Imperatives, is a vision that grew out of the hearts of concerned North American Baptist Conference people who thought together, prayed together, and sought God's specific direction for our North American Baptist Conference. How do we, as women, relate to it? What are we, as the Women's Missionary Fellowship, going to do about it?

First, as individuals we need to become familiar with these six Biblical Imperatives. We need to study them and seek God's direction as we take personal inventory as to how each one applies to our lives. Helpful material on the Imperatives is available through your church.

Secondly, as women's groups, we can work these Imperatives into our meetings, programs, and ministries. Group studies on each one and how each applies to us, our families, friends, and church will be helpful.

Then we need to put the Imperatives into action. Do something specific. Develop ministries and projects that will help you accomplish the Imperatives as individuals and as groups. You will soon realize that you are already doing many of them in various ways. You can build on these ways, strengthen them, and be open to the Lord's leading into new and broader ministries for Him.

As we plan with the Biblical Imperatives in mind — to the year 2000, I believe it will help us as a Con-

ference W.M.F., as local church groups, and as individuals to realize a number of benefits. It will

- strengthen our walk with the Lord,
- help us to cope better with a changing world,
- clarify our calling as Christians and help us make better use of our talents and spiritual gifts,
- unify the direction and growth of our W.M.F.,
- enhance the ministries of our local church groups,
- help us become a stronger witness in helping to evangelize the world as we care for others and reach out into our communities,
- develop more loyal support and commitment to the Mission and Ministries of our Conference.

During the next years, as we focus on the Biblical Imperatives, we plan to share how women in our Conference are making them work in specific ways in their lives and women's groups. If you have a specific area of involvement, please write to me so we can share it and encourage others. □

New Churches for More Worship

by David Sems,
director,
Church Growth
Ministries
Department



What does God want us to do more than anything else? What is the one thing that He requires above everything? Stop...think

about that before you continue reading.

Robert G. Rayburn, professor and chairman emeritus of the Department of Practical Theology at Covenant Theological Seminary, in his book, *O Come, Let us Worship*, states, "The worship of God is the most important activity of the believer. Nowhere in all the Scriptures do we read of God 'seeking' anything else from the child of God... It is not servants He seeks, but true worshipers... it is not without real significance that the only time in the Scriptures when the word 'seek' is used of God's activity is in connection with seeking true worshipers (John 4:24)."

Through *Vision 2000*, the North American Baptist Conference is being "Called to Worship." And through the Church Growth Ministries Department, we have launched the "New Churches... New Life" program. This endeavor is our Conference evangelistic thrust of winning people to Christ and providing, through new congregations, opportunities to worship together in new churches.

Experts in the church growth field agree that planting new churches, though it is not the only method, is the most effective means of reaching the unchurched and non-Christian community for Christ.

Historically, the North American Baptist Conference has had an evangelistic mindset. I think we can take pride in the overseas ministry that has reached many people with the Gospel. And it is encouraging to see the Conference moving ahead and new churches being started to reach new people, both overseas and

in North America. Today 38 percent of our North American Baptist Conference members are the result of our evangelistic efforts through new church starts in North America.

New congregations meeting together also provide opportunities for North American Baptist Conference women to minister to the needs of new communities. The last survey I read said that over fifty percent of all women are gainfully employed and another five percent are actively seeking work. Not quite 29 percent classify themselves as full-time homemakers. Undoubtedly, this will have a significant impact on the number of women available for daytime ministry and the type of ministry that will be required if the women in that new congregation want to address the needs of the new community.

Our new churches are going to have to be creative in ministry and outreach. Think of the increasing numbers of "latchkey" children in that new neighborhood. By providing after-school supervision and Christian activities for these children, the church is relieving many working parents of worry about their children's whereabouts late in the day, and making potential evangelistic contacts at the same time... and the list goes on and on.

The women's ministry over the years has had a significant impact on the ministry of our local churches, overseas, and our entire Conference ministry. As we plant new churches, the women's contribution will continue to have eternal value in the growth of the kingdom of God and the local congregation. □

From the Director

by Linda Ebel,
director of
women's
ministries



Someone once said this concerning the ministry of the church: "We must breathe in through fellowship and breathe out through evangelism." The Women's Missionary Fellowship is a very natural place for this to happen. It is the best place for women to form friendships; for women new to the church to meet other women; for Bible studies that address the needs of women; and to provide a source where women meet their need for a "sense of belonging." Everything we do as the Women's Missionary Fellowship should include both fellowship and evangelism in an equal balance. We need to reach beyond our immediate selves.

Some of our women's groups have breathing difficulties. Some of our groups are almost ready to gasp their last breath. Whatever our condition, we all need to get involved in a proper spiritual breathing process. We need to take a close look at ourselves, individually and as a group. We need to ask ourselves these questions: "What are we *doing* that involves fellowship?" "What are we *doing* that involves evangelism?" (Evangelism needs to include more than what we are "giving" or paying others to do!)

If there is not a balance in these areas, we may need to consult a

specialist. Ask your pastor to train you in developing your evangelism/discipleship skills. Begin looking for people in your life who need the Lord. Ask God to give you a vision for souls. Get involved in helping to provide opportunities for outreach through your church and W.M.F. projects. Stabilize that shallow breathing; bring that healthy glow back to your group. □

Tools for Ministry

Excellent resources for individual or group book studies:

The Woman God Can Use by Pamela Hoover Heim (Accent Books)

Affirms that faith is not passive. It is active and intensely personal. This woman knows who she is, why she's here, and where she's going. Take a look at her worth, forgiveness, Christ's control and sufficiency, her gifts, potential, priorities, and relationship to the church.

Reaching Your World — Disciple-making for Women by Beth Mainhood (Navpress)

Reinforces the belief that a woman's place is in her Father's business. This call to get involved in the Great Commission explores how women are uniquely designed to help evangelize, establish, and equip other women in their spiritual lives. Making an impact for God in the lives of others like you is not only a potential reality. It is a feasible, practical, dynamic calling from God to all the daughters of His glorious Kingdom. □

in memoriam

DR. ALBERT S. FELBERG (85), Salem, OR, born Jan. 8, 1904, in East Prussia; died Jan. 11, 1989; spent four years as a civilian prisoner of war in Russia during World War I; educated at Preussisch Bahnau Seminary in Germany; pastor, Schwegerau Baptist Church, Germany, 1926-30; married Frieda Witt, March 2, 1928, in Germany; immigrated to Nokomis, SK, Canada, where he pastored Nokomis Baptist Church, 1928-34; McDermott Ave. Baptist Church, Winnipeg, MB, 1934-37; First Baptist Church, Lodi, CA, 1937-48; earned Master and Doctor of Theology degrees from Berkeley (CA) Baptist Divinity School; professor, North American Baptist Seminary, Sioux Falls, SD, two years; N.A.B. Conference evangelist, one year; pastor, Ebenezer Baptist Church, Vancouver, BC, 1951-59; president of Christian Training Institute, Edmonton, AB, 1959-70, during this time, 26 acres of land were purchased for a new campus, which was constructed and dedicated in 1968, at which time the name was changed to North American Baptist College; visitation pastor, Temple Baptist Church, Lodi, CA, 1970-77; retired in Salem, OR, in 1979; survivors include his wife, Frieda, daughters: Esther Schuknect of Salem and Engeborg Buckmaster of Kent, WA; sister Jennie Richter of Regina, SK; four grandchildren; and eight great-grandchildren; services were held at Riviera Baptist Church with the Reverends Wally Kroguletz, Eric Kuhn, and Ernie Rogalski, Dr. J.C. Gunst, and Dr. Paul Siewert officiating. Memorials may be designated for N.A.B. College Felberg Memorial Fund or N.A.B. Conference Missions and Ministries.

HILDE GLESMANN (77), Winnipeg, MB; born Sept. 10, 1911, in Poland; died Dec. 13, 1988; married Rev. Wilhelm Glesmann, 1930; member, Central Baptist Church, Winnipeg, MB; predeceased by her husband in February 1978, and three children in infancy; survived by two sons: Willie and Harry; five grandchildren; two great-grandchildren; one sister, Elma Wohlgemuth in Germany; Rev. Morley Schultz, pastor, funeral service.

THEODOR GRETZINGER (82), Kitchener, ON; born Oct. 13, 1906, in Kroposzyn, Poland; died Jan. 7, 1989; married Martha Semler, Feb. 2, 1931; immigrated to Canada, 1949; member,

Emmanuel Baptist Church, Morris, MB; Mission Baptist, Winnipeg, AB; Eastwood Baptist (formerly Salem), Kitchener, ON; predeceased by his wife Martha, five children, two brothers, and two sisters; survived by twin sons: Adolf, Edmonton, AB; Alfred, Hamilton, ON; two daughters: Alma (Mrs. Denis Litke), Winnipeg, MB; Dorothy (Mrs. Alfred Mikols), Kitchener, ON; twelve grandchildren; one brother, Otto, and one sister, Lina (Mrs. Ferdinand Kahl); Rev. Herman Pohl, pastor, funeral service.

JULIUS KESTERKE (88), Trochu, AB; born March 13, 1900, in Lutsck, Russia; died Jan. 1, 1989; married Emma Cirankewicz in 1927; immigrated to Canada, 1928; member, Building Committee and Trochu Baptist Church, Trochu, AB; predeceased by his wife, Emma, 1980; one son, Edwin, 1938; a daughter-in-law, Marlene, and grandson, Kyle, 1972; survived by one daughter, Mrs. Wilmer (Selma) Forsch, Drumheller; three sons: Elmer, Herbert, and Oscar, all of Trochu; nine grandchildren and two great-grandchildren.

GLADYS KRAMLICH (72), Minneapolis, MN; born March 2, 1916, Harris, MN; died Dec. 7, 1988; married Walter Kramlich, May 31, 1946; member, Faith Baptist Church, Minneapolis, MN; survived by her husband, Walter; three daughters: Jerri, Brooklyn Center, MN; Elaine, Chanhassen, MN; and Beverly, Eden Prairie, MN; six grandchildren; Rev. Harvey Mehlhaff and Dr. Frank Venning, pastors, funeral service.

JOAN McCARTY (54), Ellinwood, KS; born to Elmer and Natalie Koch, Sept. 21, 1934, Great Bend, KS; died Jan. 1, 1989; married Lonnie McCarty, July 8, 1956; member, First Baptist Church, Ellinwood, KS; Sunday school and vacation Bible school teacher, youth sponsor, W.M.F. member; survived by her husband, Lonnie; two sons: Michael and Kevin; one daughter, Jan Schmutz; her mother, Natalie Koch; two sisters: Ella Hartig and Arline Ankerholz; Reverends Randall L. Kinison, Portland, OR, and Arlyn Thielhenhaus, funeral service.

WILHELMINE RAPSKE (89), Winnipeg, MB; born Oct. 23, 1899; in

Lubemirka, Poland; died Dec. 11, 1988; married Adolf Rapske, Sept. 9, 1919; member 45 years, Emanuel Baptist Church, Morris, MB; member 15 years, Mission Baptist Church, Winnipeg, MB; predeceased by her husband, Adolf, in 1969, and three children in infancy; survived by three sons: Rev. Rudy (Molly) Rapske, White Rock, BC, Robert (Ruth), Burnaby, BC, Rev. Arnold (Eveleen) Rapske, Edmonton, AB; two daughters: Violet (Rudy) Stork, White Rock, BC, Ida (Sefrin) Litke, Winnipeg, MB; 17 grandchildren; 26 great-grandchildren; two sisters; Reverends Eberhard Hees, Jim Leverette, Delvin Bertsch, pastors, funeral service.

OTTO B. RUSSELL (83), Grosse Pointe Woods, MI; born July 25, 1905, in Poland; died Nov. 24, 1988; married Mathilda Lange in 1935; member, Grosse Pointe Baptist Church; survived by his wife, Tillie; two daughters: Doris Russell and Heidi Lillich; two sisters: Olga Kohsten and Martha Rosner; three grandchildren; Rev. David Wick and Dr. Herbert Hiller, funeral service.

GERHARD SCHOSTAK (75), Kelowna, BC; born Oct. 23, 1913, in Petrikau, Germany, to Julius and Luise Schostak; died Dec. 17, 1988; married Margaret Donst, Jan. 1946; member, Trinity Baptist Church, Kelowna, BC; survived by his wife, Margaret; son, Ray and his wife, Sandra, Toronto, ON; one daughter, Verna and her husband, Ron Mullins, Vancouver; four granddaughters: Laura, Jennifer, Kristen, Kimberly; three sisters: Irmgard Harder, Brunhilde Kroeger, Charlotte McCammon, all of Winnipeg, MB; Rev. George Breitreuz and Rev. Mal Barun, pastors, funeral services.

BERTHA UNGER (93), Olds, AB; born Sept. 20, 1895, Gretna, MB; died Nov. 12, 1988; married Fred Unger March 4, 1926; member, East Olds Baptist Church, Olds, AB; predeceased by her husband, infant son and two sisters; survived by one daughter, Gladys Weidmann, Calgary, AB; two sons: Walter and Kenneth, both of Olds, AB; two brothers: Rudolph Stagman, Nipawin, SK, and Herman Stagman, Mistatim, SK; 9 grandchildren, and 10 Great-grandchildren; Rev. John Wollenberg, pastor, funeral service.

estate planning

How to Receive a Tax Shelter on Your Home or Farm While You Continue to Live in It

A very interesting estate planning tool, which can provide excellent results, but can be extremely dangerous if not established properly, is a life estate agreement.

Through the Life Estate Agreement you can transfer real estate to another individual or a charitable organization yet maintain the right to use the property for a period of years or for life. This is an irrevocable transfer, in which you have established two separate interests: a life estate interest and a remainder interest.

The life estate agreement gives you full use of the property during life, including the right to rent and receive the proceeds of the rental, or the right to live in the property.

Using the Life Estate Agreement to Avoid Probate

The life estate agreement will not be subject to the probate of your estate.

If this is the only reason for establishing the life estate agreement, you may want to make it a revocable agreement, giving you the opportunity to change your mind in the future. This revocation may be expressed in the life estate agreement itself, or by entering into an option to repurchase the remainder interest from the party to whom it is transferred.

Estate Tax Planning

One common misconception about the life estate agreement is that the full value will be included in your estate for estate tax purposes. If you wish to establish this type of agreement for the

avoidance of estate tax, the transfer of the remainder interest must be made in return for "full value consideration." Then, the entire value of the property avoids estate taxes.

Problems with the Life Estate Agreement

When you enter into a life estate agreement, you should be aware of some potential problems.

- 1) Your property cannot be sold without the consent of the holder of the remainder interest. If it is sold, the proceeds from the sale must be divided between the two parties, based upon actuarial tables.
- 2) Federal income tax allows an individual age 55 or over, who has met certain qualifications, to sell a personal residence and avoid capital gain tax on the first \$125,000 of gain. This rule does not apply if you are the holder of a life estate.
- 3) The transfer might be subject to gift taxes. It does not qualify for the \$10,000 per individual, annual exclusion.

The Life Estate and Charitable Giving

One very interesting use of the life estate is to combine it with your charitable interest.

You can transfer the remainder interest in your home or farm to the North American Baptist Conference, receive an income tax charitable deduction, and still live in or receive the rent from your property for the rest of your life.

Naturally, the income tax deduction is not for the full value of the property, as you are reserving a life estate.



The value of the property that is deductible will vary, based upon your age. But it will usually be a substantial percentage of the value of the property.

May We Help?

We have prepared a Special Planning Report, **How to Receive a Tax Shelter on Your Home or Farm While You Continue to Live in It**. The report also conveys the advantages of establishing a charitable life estate agreement when you do not need the income tax deduction but desire to avoid probate on the transfer of your property at the time of death.

This Special Planning Report is yours free, with no cost or obligation. I trust that you will take time to request it. □

How to Receive a Tax Shelter on Your Home or Farm While You Continue to Live in It.

Please send me this Special Planning Report; I understand there is no cost nor obligation.

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

Birthdate _____ Spouse's Birthdate _____

North American Baptist Conference
1 South 210 Summit Ave.
Oakbrook Terrace, IL 60181
(312) 495-2000/FAX (312) 495-3301

2000

Our Strategic Focus On The Biblical Imperatives

Called to Worship

Spokane Church Focuses on Worship

■ SPOKANE, WA. At Terrace Heights Baptist Church, Pastor George Pontius is focusing his messages on the Biblical Imperative, Called to Worship, throughout 1989. "I feel the Biblical Imperatives are right on track for the Holy Spirit's leading," says Pastor Pontius. He finished a series on the six Biblical Imperatives in **Vision 2000** recently.

The youth group at Terrace Heights is also focusing on worship this year. The youth have decided to make felt banners to hang in the Church for each Biblical Imperative. Each year, one will be added.

Lodi Church Plans to "Catch the Vision"

■ LODI, CA. The theme that the Deacon Board of Temple Baptist Church, Lodi, California, has adopted for 1989 is "Catch the Vision." This theme is based upon the **VISION 2000** campaign promoted at the North American Baptist Triennial Con-

ference in Calgary, Alberta, in July 1988.

"During the coming year, we hope to 'Catch the Vision' by focusing our attention on six Biblical Imperatives," says Senior Pastor Randy Bowman.

The six imperatives are Called to Worship (Psalm 29:2), Challenged to Grow (2 Peter 3:18), Commissioned to Witness (Acts 1:8), Compelled to Serve (Romans 12:4-10), Committed to Give (2 Corinthians 9:7), and Committed to Care (John 13:34-35).

"These imperatives describe the emphasis and direction of our church," says Pastor Bowman. "During the coming year, leaders from around the country and within our own Northern California Association will visit our church on six Sunday evenings to help us focus on each of these imperatives."

Called to Worship—Our 1989 Imperative!

■ KENOSHA, WI. For several weeks, the membership of Immanuel Baptist Church have been led through

the six Biblical Imperatives of a great new six year program called **Vision 2000**. This very practical program calls us, as individuals and as a corporate body, back to the basics of the Christian faith: worship, spiritual growth, witnessing, servanthood, giving, and caring. Each of these six Biblical Imperatives will be highly emphasized for one year.

"In 1989, our emphasis will be on worship—seeing ourselves as believers called to worship. During this year, we will endeavor to strengthen our worship experience and learn more about worship," says Dr. David Dryer, pastor. "This must include a greater resolve to know God—who He is and what He has done."

On a practical level, several things are planned. Pastor Dryer will preach a series on worship. The Deacons will center their meetings around worship during 1989.

The congregation has been challenged to read a good book on worship and to concentrate on preparing for worship more than they have done in the past.

"They have also been asked to evaluate their own worship experience, share any ideas they have concerning worship with the staff, and be willing to participate in

worship whenever asked," says Pastor Dryer. "But above all, we've asked them to commit themselves to grow in the experience of worship in 1989!"

Forest Park Church Focuses On Prayer

■ FOREST PARK, IL. During 1989, the Forest Park Baptist Church is emphasizing the importance of prayer in the lives of individuals and the life of the Church.

The Rev. David Steinhart, pastor, has preached two series of sermons on prayer, and the Wednesday prayer meeting has been restructured to give more time for prayer.

"We are also holding several 'All-Church Concerts of Prayer' for two hours on Saturday mornings," says Martha Remus.

Village Green Church Focuses on Worship

■ GLEN ELLYN, IL. The Village Green Baptist Church focused on the Conference Imperative, "Called to Worship," during the first two months of 1989. Carefully planned worship services included sermons about worship by the pastor, Dr. John Thielenhaus.

Carrington Men Have Prayer Breakfast

■ CARRINGTON, ND. Early Tuesday at 7 a.m., men from Calvary Baptist

Church, as well as men from various churches in the area attended a men's prayer breakfast held at a local restaurant. "We praise God for our pastor, Loren

Franchuck, who faithfully brings us closer to the Lord by his encouraging and inspiring messages from God's word," says Vi Pepple.

Compelled to Serve

Whyte Ridge Church Dedicates New Building

■ WINNIPEG, MB. After being without a church building for 15 months, and having our worship services in a rented church, Whyte Ridge Baptist Church officially opened its new church on Sunday, November 20, 1988. This included laying of the cornerstone, ribbon cutting, and dedication of the building to the glory of God. Two former pastors, Dr. Alvin Harsch and Dr. Ed Hughes, attended. Letters were received from our founding pastor, the Rev. Richard Grabbe, and from his successor, the Rev. Donald Richter.

The lower level of the church was completed entirely by volunteer labor. "To recognize all the hours of work put in by the volunteers, we had an Appreciation Banquet on January 13," says Irma Kelm.

An Open House for the community was held on Sunday, January 15, with a Celebration and Wor-

ship Service the following Sunday. Manitoba Association N.A.B. Conference churches and neighboring evangelical churches were guests, also. "At this service we celebrated and thanked God for our new church building," says Irma, and also officially welcomed our new pastor, the Rev. Dave Henkelman, and his family. Rev. Henkelman has served our church since Sept. 1, 1988."

Wednesday Evening Activities Important at Carrington Church

■ CARRINGTON, ND. In October, Awana youth clubs began at Calvary Baptist Church. This exciting ministry, for ages three through grade six, is doing well. These Clubs meet on Wednesday nights as well as a youth group, adult Bible study, and choir rehearsal. —Vi Pepple

■ KESWICK, NJ. A special weekend of fellowship was shared by 78 women of the

Atlantic Association on Nov. 11, 1988, for their annual Fall Retreat.

"Sara Pasiciel, past WMF President, N.A.B. Conference, guest speaker, inspired each one of us as she shared her thoughts on our theme, 'Let Me Tell You How Happy God Has Made Me!'" says Sharon DeVaux, secretary, Atlantic Association. "Sara spoke to us about the happiness she has experienced through meeting special people who have influenced her Christian life, and about the happiness God provides for all Christians who are free from sin, free to love one another, and

free to approach God and know Him directly! The happiness we find through God's love was also evidenced in the testimonies, music, workshops, and Christian fellowship that we experienced throughout the weekend."

Effas Speak at Emery Special Meetings

■ EMERY, SD. "Celebration of Ministry" meetings with the Rev. and Mrs. Herman Effa were held at First Baptist Church December 4-7. A Men's Breakfast and an all-church potluck supper ended the four-day celebration.

—Mrs. Margie Fluth

Commissioned to Witness

Praise God for People Receiving Christ as Savior and His Growing Church

■ LINTON, ND. Pastor Randall Jaspers baptized four young people at a Sunday morning Worship Service at First Baptist Church. "We praise God for young people receiving Christ as their Savior," says Lorraine Tschritter.

■ SOUTHEY, SK. Three young ladies

were baptized recently, and two of them were received into the fellowship of Southey Baptist Church. Darold Sauer is pastor of the church. —Annette Lang

■ KITCHENER, ON. Pastor Fred Kahler had the joy of baptizing five young people at Central Baptist Church. The right hand of fellowship was extended to them as well as to an 87-year-old brother

2000

Our Strategic Focus On The Biblical Imperatives

2000

Our Strategic Focus On The Biblical Imperatives

who just recently made Canada his home. Communion was celebrated with the new members.

"'Love and Forgiveness' is our watchword as the members of Central seek to teach, equip, and train these young people in the 'knowledge of our Lord Jesus Christ,'" says Karen Yahn.

■ SUMNER, IA. In February, Pastor Ralph Chandler baptized three people and extended the hand of fellowship to them at First Baptist Church. "We praise the Lord for these Christians who openly professed their faith in Christ," says Retha Menke.

■ CHILLIWACK, BC. During the New Year's Eve celebration, Pastor Len Strelau led two young people into the waters of baptism. Also two others have been accepted into the fellowship of Evergreen Baptist Church through transfer of membership. "We have had some serious illnesses in the past months. God's healing hand is at work," says Norma Ostberg.

■ ALDERWOOD MANOR, WA. Pastor Steve Burrell, the new pastor at Cypress Baptist Church in Alder-

wood Manor, WA, recently welcomed eight new members into their assembly. —*Sherri D. Wasserstrom*

■ EMERY, SD. The First Baptist Church welcomed three new members into the church fellowship recently. The Rev. Charles P. Davis is pastor. —*Mrs. Margie Fluth*

■ EDMONTON, AB. Meadowlark-Westland Baptist Church experienced a real spurt of growth during 1988; two baptisms in February; twelve baptisms and ten transfers in May; 58 members by amalgamation with Westland Baptist Church in June; four baptisms in September; eight transfers, and four by statement of faith in October; seven baptisms, two transfers, and one by statement of faith in December.

"Many of these people are already at work in the ministries of Meadowlark-Westland," says Andrea Doell. "Growth is anticipated to continue in 1989 as a result of their outreach."

■ BELLWOOD, IL. Two youth were baptized recently and welcomed into First Baptist Church by Pastor William Kresal.

■ CARPENTERSVILLE, IL. Three adults were added to the membership of Grace Baptist Church, and three young people followed the Lord in baptism. The Rev. Eldon Schroeder is pastor.

■ CHICAGO, IL. Pastor Fred Spreeuwers baptized two persons at East Side Baptist Church in January. They and another lady were welcomed into the Church membership. —*E. Freiwald*

■ FOREST PARK, IL. Fourteen new members were received into Forest Park Baptist Church during 1988. Eight of these were baptized by the Rev. David Steinhart, pastor. —*Doris Turnbull*

Preparations Being Made for Youth Crusade in Alpena

■ ALPENA, MI. Three recent community-wide events served as a catalyst for the upcoming Youth Crusade to be held in Alpena in April.

Featured speaker for these events as well as for the Crusade was Ken Fishel, President of Discipleship, Inc.,

of Indiana.

The three events included the fundraising banquet held at the United Methodist Church with about 200 persons attending. That same Sunday evening, some 340 persons gathered at Ripley Boulevard Baptist Church for an Inter-Church Musical with eight churches participating. Fishel's message centered on daily Christian living with Bible study and prayer as priorities.

That evening also, 180 junior and senior high students met at Immanuel Lutheran School gym for a "Supper Bash #1." This Christian youth rally included music, games, fun, and a message from Fishel.

Inner-city Ministry Begins in Edmonton

■ EDMONTON, AB. The old Central Baptist Church facility in Edmonton, AB, became the Mustard Seed Street Church on March 1. This new church seeks to minister to people in the inner-city. Central Baptist Church is involved in this joint ministry with several other churches in Edmonton.

Committed to Give

Hockey Game Goals Help Provide Funds for Missionaries

■ OLDS, AB. The Youth of East Olds Baptist Church battled against the young married adults in an ex-

citing and entertaining hockey game to raise money to help with the Brunner Children's Education in Gabon, Africa. (The Brunners are members of E.O.B.). The members

of the congregation gave money for every goal made, and so the cost for the correspondence courses were fully met.

"We praise God for

His kind provisions, and a beautiful joint effort between youth, young adults, and the congregation," says Trudie Schroeder.

Challenged to Grow

Bible Institute; a Brand New Ministry

■ PRINCE GEORGE, BC. College Heights Baptist Church launched a new ministry, a Bible Institute, in September 1988. Under the lay leadership of Eric Kwiatkowski, the Bible Institute began with over fifty students.

"How thrilling it is," reports Pastor Lyle Richards, "to see so many hungering after a deeper knowledge of God's Word. The Bible Institute is a testimony to the people of this small church, with over 60 percent of the membership registered. The thrilling truth is that God has given us a heavenly textbook to aid us in our needed faith, and many here at CHBC are taking advantage of this opportunity to know the

Scriptures and grow in this way."

The Institute has five instructors. The four from the laity are Ken Child, Don Graham, Ervin Spletzer, and Ervin Toews. The students meet every Monday evening from 7 p.m. until 10 p.m. Each evening includes a study in the Old Testament, the New Testament, and Theology. A highlight for the students has become the 20 minute chapel included between the second and third session.

Students pay a tuition fee each semester as well as purchase their required textbooks.

The Institute currently offers a three-year-survey study and plans to add electives at a later date.

Enthusiasm is shared by all. Both the new



and mature Christians enjoy the opportunity to study the Scriptures in depth. One student sums it up well: "I have never enjoyed a study in a home or a class as I have these studies on Monday nights."

Carrington Church Has Planning Retreat

■ CARRINGTON, ND. The Rev. Ralph Cooke, area minister, led in a church leadership planning retreat on a weekend in February for officers, board members, and teachers of Calvary Baptist Church. The retreat, held Friday evening and Saturday morning, focused on setting spiritual goals for our ministry as a church. —*Vi Pepple*

Meadowlark Celebrates 25th Anniversary and Plans for Growth

■ EDMONTON, AB. Meadowlark-Westland Baptist Church's goal for the next 25 years is to become more effective in the west end of Edmonton. Part of this has already occurred with the merger of Meadowlark Baptist

Church with Westland Baptist Church in June 1988. Both churches needed larger facilities, so this merger allows the churches to work together as we build further west on a larger site in the near future.

Throughout 1988, Meadowlark Baptist Church celebrated its 25th anniversary with the theme, "Tracing the Hand of God." Several special events took place through the months, with two former pastors speaking; Doug and Lorna Warkentin being commissioned to work in overseas missions; a special missions program recognizing those who have gone out to home and overseas missions and into pastoral work; and a slide-tape program reviewing Meadowlark's growth over 25 years.

In October, the main celebration occurred during a weekend of reminiscing, a banquet and program, and a Sunday morning service. The Rev. Ken MacDonald is senior pastor. —*Andrea Doell*

Commanded to Care

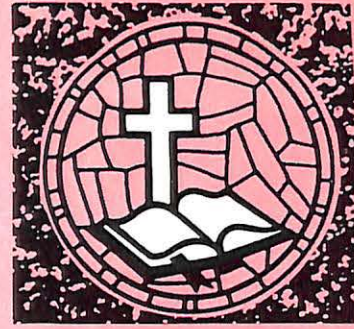
Illinois Church Joins Anti-pornography Campaign

■ FOREST PARK, IL. The Forest Park Baptist

Church is participating with the local Ministerium in an anti-pornography campaign.

2000

Our Strategic Focus On The Biblical Imperatives



BUILDING ON THE FOUNDATIONS OF FAITH

Capital Funds Campaign Report North American Baptist Conference

FINAL REPORT

Chairmen's Report



Connie Salios



Peter Fehr

Thank you for your support for the "Building on the Foundations of Faith" Capital Funds Campaign. The Campaign has now been concluded.

As of December 31, 1988, \$3,093,110 has been received against a goal of \$3,596,000. This is an eighty-six percent achievement of the goal and is an excellent record in giving.

The purpose of the Campaign was to provide capital funds to make strategic advances in the Conference and several Associations that could not be accomplished on an annual operating budget. That purpose has been achieved.

The following pictures and words tell the story of how the funds were spent. More than 1,250 individuals and 250 churches participated in giving to "Building on the Foundations of Faith."

MISSIONS PROJECT REPORTS

CAMEROON, Africa



Three homes built for teaching staff on the campus of the Cameroon Baptist Theological Seminary. \$50,000



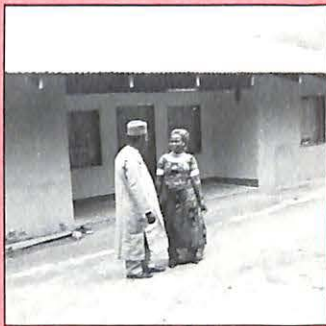
Radio studio expanded and broadcast equipment purchased. \$5,000



Classroom facility built for missionary children school at Ndu. \$30,000



Evangelism and Church Extension \$64,000



NIGERIA, Africa

Funded construction of Principal's house at Mambilla Baptist Theological School.



Provided for renovation of second missionary home.

Library assembly hall constructed to accommodate increased enrollment.



Landrover purchased. \$25,000

Provided for expansion of Mambilla Baptist Convention office facilities, and

Provided for Mission Station water system at Gembu. \$30,000

JAPAN, East Asia

Helped provide for renovation of Tsu English Institute and built missionary housing facilities.

Established revolving church construction loan fund.

BRAZIL, South America

Partially funded construction of a church and parsonage at Torres.

Funded purchase of missionary home.

Funded sixteen Church Planting Projects in states of Rio Grande du Sol and Santa Caterina.



PHILIPPINES, East Asia

Anticipated land and building purchase for churches and homes for missionaries. \$110,000

NORTH AMERICAN BAPTIST SEMINARY

Funded expansion of library floor-space by 100%. More room for books, study carrels and breathing room. New addition makes library like graduate study facility.

CHURCH GROWTH

PROPERTY ACQUISITION FOR NEW CHURCHES

property on which to build new churches has been secured.

URBAN/MULTI-ETHNIC MINISTRIES

funds have been made available to assist associations meet the growing need in North America for urban and ethnic ministries.

STRATEGY ASSISTANCE FOR DECLINING CONGREGATIONS

funds have been provided for congregations to assist in the process of reversing declining membership trends.

CHURCH BUILDING CONSTRUCTION

Iglesia Bautista Central, Edinburg, TX, has moved into new facilities. Capital funds has provided the funds for this church building.

NORTH AMERICAN BAPTIST COLLEGE & DIVINITY SCHOOL

Schalm Memorial Library debt has been paid with Capital funds.

INTERNATIONAL OFFICE SUPPORT STAFF MINISTRIES

A 90-day operating reserve has been funded to avoid borrowing costs during low cash flow periods.

Much needed word processing and computer equipment has been purchased. \$115,000

Audiovisual equipment has been purchased and is being used by the Development and Area Ministries Departments.

ASSOCIATIONS

Seventeen associations were assisted in raising funds for projects. Of the funds received, most were applied to church planting and camping projects.

SUMMARY

You are to be commended for your share in advancing the work of the gospel overseas and in North America.

Since the work of the gospel continues to move ahead, your continuing support is needed for the Conference Basic Mission and Ministries Goal and also for special future campaigns like the just completed "Building on the Foundations of Faith" Campaign.

Thank you again for your grand demonstration of generous giving.

"BY THE GRACE GOD HAS GIVEN ME, I LAID A FOUNDATION AS AN EXPERT BUILDER, AND SOMEONE ELSE IS BUILDING ON IT. BUT EACH ONE SHOULD BE CAREFUL HOW HE BUILDS. FOR NO ONE CAN LAY ANY FOUNDATION OTHER THAN THE ONE ALREADY LAID WHICH IS JESUS CHRIST." I Corinthians 3:10,11

THE NORTH AMERICAN BAPTIST CONFERENCE
1 South 210 Summit Avenue, Oakbrook Terrace, IL 60181, (312) 495-2000

From the Editor

Last Sunday in Sunday school class, Rudean turned to my husband and me and said, "You know, someone gave me a book with your name in it last week."

Our friend who works in the Circuit Court of Cook County in Chicago, told us that a man had handed a book to her supervisor as she got off the L-train in Chicago. She then handed it to Rudean at work, saying, "I don't care about things concerning the Bible, and I know you do, so you can have this book." Rudean took it and thanked her for it.

Later Rudean went to West Suburban Hospital to pick up her son. As she waited for him, she visited with one of the workers there. Finding out that the woman was distressed and discouraged because her husband had left her and her three children, Rudean handed her the book. She pointed out the devotional, "God's Grace Is Sufficient for You."

The woman was elated.

"May I see the book?" she asked.

"Yes," said Rudean.

The woman, though busy, flipped through the book and found other devotionals which spoke to her need. Since she didn't have time to read it at the time, she asked Rudean if she could have copies of the articles.

Rudean took her address and later mailed copies of the articles to her.

The book? *Moments With God* from 1970 with Bruno Schrieber's name as editor and John Binder as Secretary of Stewardship and Communications.

To think that this devotional quarterly dated 1970 is still meeting needs today!

I wondered whose 1970 copy that was. I wondered how the man at the bottom of the steps to the elevated city transit train got it. Who was he? There were lots of questions — but then, I realized it didn't matter.

What was significant was that someone felt it helpful enough to pass it on — someone cared. I think back to the Thanksgiving theme, "Little Is Much When God Is in It!" Then it struck me. Things we do and say each day make an impact on

others — today, next month, next year, 19 years from now. God is at work! Praise Him!

Barbara Zoller

Readers Respond

Attention Deficiency Syndrome

Please send me six copies of the October issue of the **Baptist Herald**. I have been trying to find out my child's problems for years. This article about the Attention Deficiency Syndrome in children fit my child exactly, and I am trying to convince schools and counselors that my child should be examined for the disability described as ADD. Having the article available for examination may help.— *Name Withheld*

what's happening

■ **The Rev. George Redington** has accepted the pastorate of First Baptist Church, Ellinwood, KS, effective April 16, 1989. He has been serving as pastor of Hawkwood Baptist Church, Calgary, AB.

■ **The Rev. Clyde Zimbelman** has resigned as pastor of Shell Creek Baptist Church, Columbus, NE, effective May 15, 1989. He and his wife have been appointed by the Board of Missions of the North American Baptist Conference as missionaries to serve as house parents at Woyke House in Jos, Nigeria.

■ **Mr. Keith Johnson** accepted the position of Associate Pastor for Children's Ministries at Redeemer Baptist Church, Warren, MI, effective Feb. 1, 1989.

■ **Mr. Dan Derman**, a graduate of North American Baptist Seminary, is serving as interim Associate Pastor at

First Baptist Church of Steamboat Rock, IA. He works with the senior high youth and the Christian education program. He also is involved with preaching and worship leadership.

■ **Warren Wetherbee** was ordained by Grace Baptist Church, Racine, WI, in January 1989. He is Minister of Evangelism and Discipleship at Grace Baptist.

■ **Mr. Michael Igo** was installed as Assistant Pastor at Central Baptist Church, Kitchener, ON, on Jan. 29, 1989. Representatives of neighboring churches brought greetings. "Love the Lord, love His people, and love to preach His Word," urged Dr. Thomas Dow, guest speaker. The Rev. Fred Kahler is senior pastor of the Church.

■ **The Rev. R. I. Thompson** concludes his interim ministry at Twin Pines Baptist Church, Cedar Rapids,

IA, in early April 1989, at which time he is available for another interim pastorate.

■ **The Rev. Greg Altizer** of Vinton, IA, has accepted the call of Twin Pines Baptist Church, Cedar Rapids, IA, effective April 15, 1989.

■ **The Rev. Fred Mashner** is serving as interim pastor of Winton Road Baptist Church, Rochester, NY, beginning March 1 for three months.

■ **The Rev. John Zuilkowski**, pastor of Memory Lane Baptist Church, Wichita, KS, resigned effective March 26, 1989. He is on a sabbatical for four months and then will be available for a pastorate on September 1.

■ **Rev. James Pillon** becomes pastor of Sherwood Park Baptist Church, Greeley, CO, on May 1. He has served First Baptist Church of Paul, ID, since 1979.

MAP International Unveils Unique Aids Kit for Churches

BRUNSWICK, GA. MAP International announces the first comprehensive AIDS resource kit designed specifically for churches and other groups of concerned Christians. Because of its unique focus, this resource kit differs from all other AIDS information kits currently available.

MAP's AIDS Resource Kit provides insight into the ways AIDS is reshaping the world and helps Christians develop a compassionate and informed response to the syndrome. It addresses the causes of AIDS, its potential impact on life in America and the developing world, and the special challenge this new health threat presents to Christians.

The kit includes:

- a videotaped interview with Dr. C. Everett Koop, Surgeon General of the U.S. Public Health Service,
- a transcript of Dr. Koop's address to MAP's board of directors, assessing the global impact of AIDS,
- a special report by MAP's president which documents how AIDS is affecting developing countries and how it could affect the church,
- a directory to the key resources on AIDS available to the American public, and
- a guide to promote group discussions on AIDS using the resource kit.

To receive ordering information for the AIDS Resource Kit, (\$65 each for 1-9), write to MAP International, Box 50, Brunswick, GA 31520 or call 1-800-242-8550.

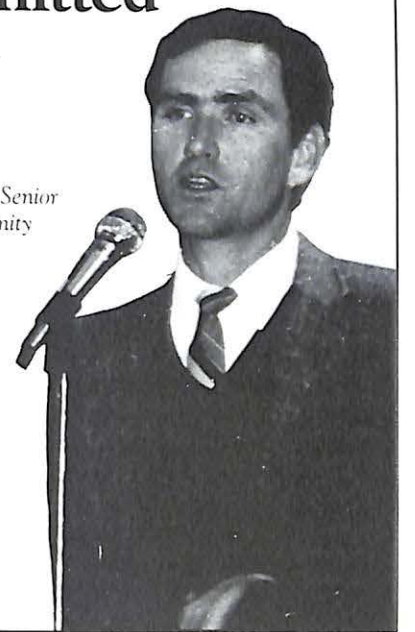
Anniversaries

■ **Mr. and Mrs. Robert Schmidt** celebrated their 60th wedding anniversary on Feb. 6, 1989. They have been members of Central Baptist Church, Yorktown, SK, since 1951, when they immigrated to Canada.


■ **Mr. and Mrs. Gust Meth** celebrated their 65th wedding anniversary on Dec. 20, 1988. Formerly of Lodi, CA, they have been members of Bismarck Baptist Church, Bismarck, ND, since 1984.

"They are committed to my character development."

Doug Peebles, Senior Master of Divinity



Master of Divinity
M.A. in Christian Education
M.A. in Counseling
M.A. in Religious Studies
Graduate Certificate in
Theological Studies
Doctor of Ministry

 NORTH AMERICAN
BAPTIST SEMINARY
1321 W. 22nd St.
Sioux Falls, SD 57105
605/336-6588 1-800-843-1300, Ext. 801

WANTED: CHRISTIAN PSYCHIATRIST

Willing to affiliate and develop psychiatric practice within an established Christian counseling center and to work with staff of Legal Counsel, M.S.W., L.S.W., and General Professional Counselors.

Send resume or inquiries to:
Clinton E. Grenz, executive director
Professional Christian Resource Center
1501 North 12th Street
Bismarck, ND 58501
(701) 255-3325

WANTED: CHRISTIAN PSYCHOLOGIST, P.H.D.

Willing to affiliate and develop a practice within an established Christian counseling center and to work with staff of Legal Counsel, M.S.W., L.S.W., and General Professional Counselors.

Send resume or inquiries to:
Clinton E. Grenz, executive director
Professional Christian Resource Center
1501 North 12th Street
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2000

Called to Worship

*Biblical Imperative:
Romans 12:1-2*

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.

Worship, both individual and corporate, is redeemed people's life-style response to God in everything through praise, adoration, reverence, obedience, thankfulness, and awe. It is not confined to style, place, event, or time.

- How does your life measure up to the above definition?
- What have you consciously done to make Sunday morning worship more meaningful to you?
- How does your *daily* activity give worship to God?
- What would make your worship of God deeper and more meaningful?
- Specifically, what will you do to help worship become more meaningful for you, your family, and your church?



“Called to Worship” is the focus of Vision 2000 for 1989. Vision 2000 is North American Baptist Conference's focus on six Biblical Imperatives to promote unified direction, to enhance the existing ministries in local churches, to accelerate the planting of churches, to train more top quality leadership (pastors and church staff), and to help evangelize the world by the year 2000.