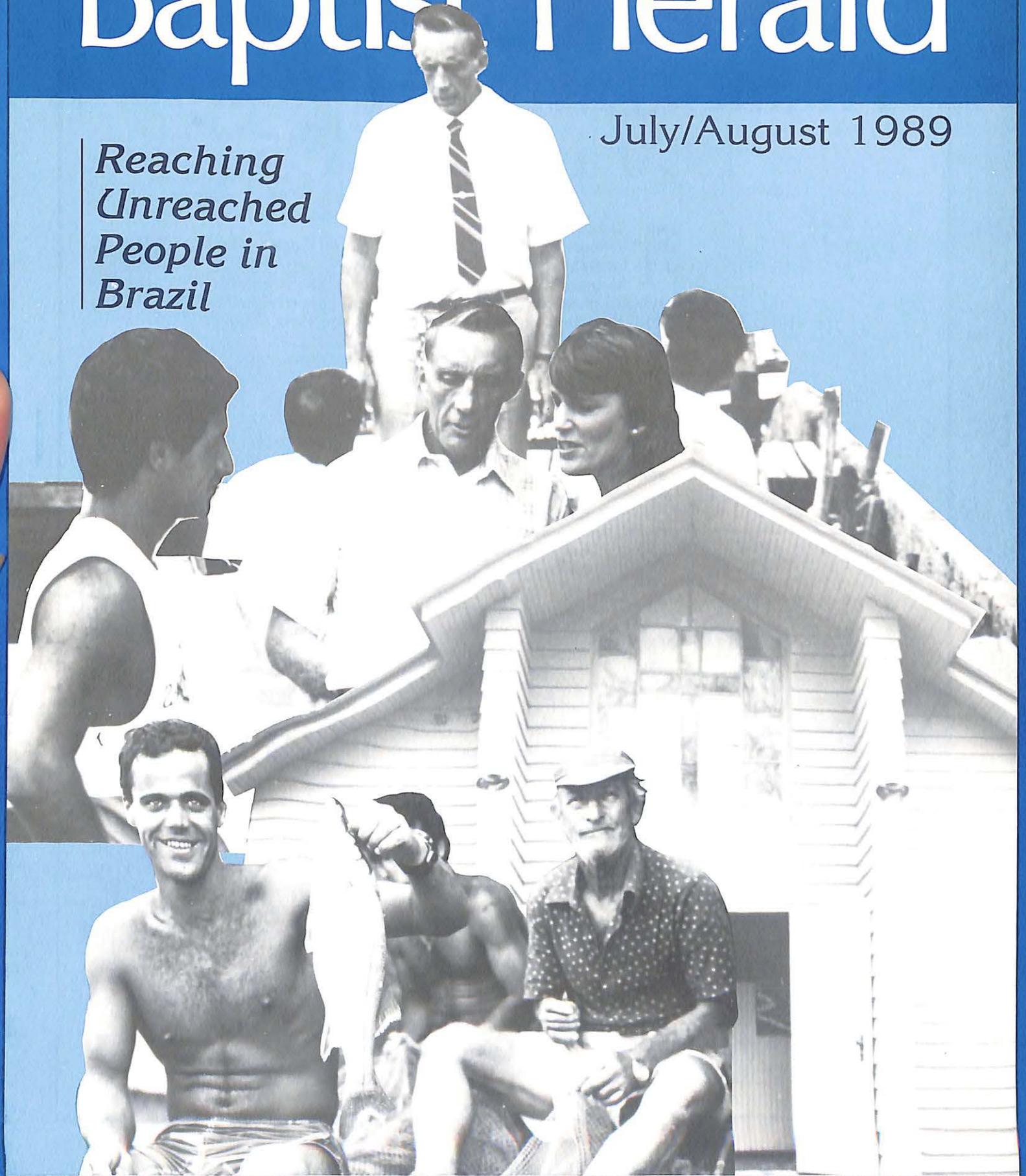


Baptist Herald

July/August 1989

*Reaching
Unreached
People in
Brazil*



General Council Sets Financial Ministry Goal for 1990 at \$7,289,195

The most far-reaching decision made by the General Council at its annual meeting June 1 and 2 affected the Basic and Growth Budgets of the Conference. Representatives from 20 Associations, Department Directors, Board Chairs, and Conference Officers met in Oakbrook, IL, to conduct the business of the Conference. Moderator Harvey Mehlhaff, pastor from Minneapolis, MN, led the sessions, assisted by Vice Moderator Richard Russell of Grosse Pointe Woods, MI.

The Council decided to blend or unify the Basic and Growth Budgets into one budget with three descriptive divisions: Established Ministries, Expansion Ministries, and Special Projects totalling \$7,289,195.

The first, Established Ministries (\$5,950,000), funds those mission and ministry areas that are of highest priority and to which we are already committed.

The second, Expansion Ministries (\$1,092,095), are ministries that will be implemented as pledges are made and funds received.

The third, Special Projects (\$247,100), are capital funds type projects completed in one year as well as contributions to fraternal organizations and world relief projects.

In other business, the Council

- appointed Rose Marie Asbach of Grand Island, NY, to fill Jerry Fluth's unexpired term on the Board of Missions;

- Marilyn Schaer of Wheaton, IL, to the College and Divinity School Board to fill the unexpired term of

Carol Potratz, who becomes Associate Dean of Students there;

- Jake Leverette of Winnipeg, MB, and Egon Nickolai of Burnaby, BC, to the Evangelical Fellowship of Canada General Council for an additional year (1990);

- Dee Stewart and Douglas Hunter of Sioux Falls to the Seminary Board as non-N.A.B. members in accordance with a decision made at the Triennial Conference;

- reappointed Dr. Willis Potratz as Area Ministries/Associate Executive Director to June 30, 1990;

- approved the 1990 Departmental Conference Objectives and Operating Procedures;

- accepted the Southern Association's invitation to host the Triennial Conference in 1994, pending satisfactory arrangements;

- approved the turning over of the parenting of the Florida churches from the Great Lakes Association to the Conference Office;

- adopted a policy of receiving churches, located outside of an Association area, into the Conference;

- approved a plan of regional distribution of host cities for future Triennial Conferences and funding of them by contributions from all churches of \$2 per member during the year of the Triennial Conference;

- granted permission to North American Baptist College to raise funds in 1990 to build a \$175,000 administrative building addition as a 50th anniversary project. □



Art Helwig Photos



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Worshipping in Two East European Churches

by Stanley J. Grenz

Glasnost and perestroika virtually have become household terms in the West since the rise to power of Mikhail Gorbachev. The new openness his initiatives have brought to the Soviet Union raise hopes that a new day may lie on the horizon. Signs indicate that even the churches, especially the long persecuted minority religious communities, also will benefit from this new movement of reform.

But what about other Eastern European countries? I gained insight into their situations through several first-hand experiences with Christians there.

To highlight what I learned, join me on a visit to two very different congregations located in two quite different countries. The first trip we take by automobile to visit a Sunday morning worship service in a major European city. After passing the railroad station, we enter a residential area, where the streets are flanked by older apartment buildings. We notice, however, a break in the drab facades, a veritable island formed by a picket fence enclosing a neatly-maintained lawn. A low, freestanding building with a slightly peaked roof comes into view. The cross attached to the front indicates that this is a church. As we enter, we are greeted by a brightly paneled vestibule. Along one wall stands a book table boasting a fine assortment of Bibles, religious literature, and Christian books for sale.

Like the vestibule, the bright, neatly decorated sanctuary provides a delightful contrast to the stark exteriors of the other buildings in the area. Stained glass windows immediately over the baptistry add a special sparkle. Rather than pews, the sanctuary offers padded chairs placed in a partial circle. At the front, the small platform is bare except for the pulpit and a chair for the pastor. The room is simple yet beautiful. We are astounded by the thought that this

worship center is actually a refurbished World War II army barracks.

The service of worship does not differ greatly from those of other Baptist churches we have known. Congregational singing, a reading from the Scriptures, and the choir selection follow the pattern found among congregations of the free church tradition throughout the world. The only changes from the normal routine today are the solo of my wife and the morning sermon, which I had been invited to deliver.

After the service is over, we are greeted warmly by the people of the congregation; we exchange words of blessing. Later, we join the pastor and his family in their apartment to spend a delightful afternoon around the dinner table and in conversation concerning the work of the ministry. The fellowship is warm, and the conversation good. When the day is over and we leave, we know that we have enjoyed the company of believers and have made new friends.

To visit the second church in another European city, we cannot travel by our own automobile. Instead, we wait at the apartment of friends until our driver, a church member, arrives. Outside the apartment, we move quickly and silently to the car because we do not want to alert the neighbors that foreigners have been to visit.

We soon reach the outskirts of the city, where the car turns up a dusty little road barely wider than an alley. Suddenly the driver stops the vehicle and instructs us to exit. We must go the remaining one hundred yards to the church on foot. Our host speeds off, parks his car, and then enters the church alone. In silence, we walk toward the building so as not to alert neighbors to the presence of foreigners.

We approach the building only after the congregation has begun singing the opening hymn. It is important that we arrive late, leaving no opportunity for the friendly people to speak to us prior to the worship service. The congregation currently meets in a small, crudely built makeshift building. We look down on cold, cement floors. Old, rickety chairs are pushed closely together and unevenly spaced. The room obviously was not designed to accommodate the ninety worshipers who regularly attend.

A friendly usher greets us at the door with a warm handshake and points to several empty seats at the front. We insist that we prefer the vacant chairs we had spotted near the back of the sanctuary. After the hymn has been sung and the congregation is seated, the usher, who has noticed that we have only gestured to him and not spoken, whispers in my ear, "Aleman" (German)? I nod affirmatively, for we dare not indicate that we are Westerners. Although we had just come from the Federal Republic of Germany (West Germany), a German might as easily be from the German Democratic Republic (East Germany) and thus arouse no suspicion.

Because we do not speak the language of the land, we cannot understand what is spoken during the worship service: No translation is provided, of course, and the congregation is unaware of the presence of foreigners. Nevertheless, we sense the warmth, sincerity, and deep piety of the people. Their hearts are revealed through the singing of the hymns — many of which we know in English, their prayers, and the sermon. This may be a simple service of worship in a simple building, but the Spirit of the Lord is present and felt.

After the offering, the congregation rises to sing the closing hymn. This is our cue, and we quietly slip out. At the doorway, the faithful usher gives us a handshake and a friendly hug. We sense the bond which unites us, but we can only smile and nod; we do not speak. Quickly, we leave the dusty lot on which the building stands, retrace our steps along the alleyway to the prearranged pickup point, and wait in silence.

Our friend's auto soon approaches. Once we are safely inside, he translates what has taken place in the service — the prayers and the content of the sermon. As we listen, we are aware of our own brokenness of heart, for we were unable to communicate with this little congregation. We would have been delighted to have brought a greeting to them from Christians in the West. But for their sakes, we remained silent. Because of informers in the church, believers would have suffered, as on prior occasions, if it were known that they had had contact with Westerners.

These visits constitute two quite distinct experiences. Although both are Baptist congregations, the differences are due to the political situations in which these two congregations exist. It might appear that the first church is enjoying religious freedom as we know it in the West; whereas because of the repressive social atmosphere, the second is quite obviously in the East. In actuality, both are in

Warsaw Pact nations. The first is in Berlin in the German Democratic Republic, a country permitting a measure of religious freedom. The second, however, is in one of the forgotten little Balkan countries.

Why the immense difference between the two churches? The East Berlin authorities have found it necessary to offer some degree of accommodation to religion. Theirs remains the land of the Reformation and the historic Lutheran Church, which despite the loss of state support, remains relatively strong. For this reason, all Christians enjoy limited freedom to carry out the work of the Kingdom of God. Bibles are available; church services are open; and Christians freely assemble to worship.

Not so in certain other countries of Eastern Europe. Their governments continue the relentless attempt to stamp out the witness of the body of Christ as was so characteristic of the Stalinist era.

Although the plight of the church has improved in many places, Christians in the nations of the Warsaw pact still look to, and are in need of, the support of the West. Believers in countries, such as the German Democratic Republic, are grateful to God for the degree of religious freedom they now enjoy. For this, we can join with them in giving thanks. At the same time, certain restrictions remain; therefore we can uphold them as we pray for even more liberating progress. But likewise, let us pray that they will be able to put to good use the opportunities which are now theirs to proclaim the good news.

Our support for Christians in the more repressive lands of the Warsaw Pact — Czechoslovakia, Romania, Bulgaria — must follow other avenues. Prayer remains our best source of power, for through prayer the Spirit of God unites believers in a bond that no human, political boundaries can break. Let us ask the Lord that the Holy Spirit would keep these believers strong in the midst of adverse circumstances. Let us pray that new breezes of openness will begin to blow in their lands as well.

In addition to prayer, another avenue we can pursue relates to our nation's trade policies. Because of the economic dependence of their governments on the good will of the West, we can urge our congressional delegations to voice support for the plight of persons of all faiths whenever trade agreements with these nations are under discussion. The governments of Eastern Europe must be reminded that we in the West have not forgotten the religious repression that remains.

We are called upon to stand in solidarity with the people of God everywhere, including the persecuted Christians in those lands yet untouched by *glasnost*. True solidarity must be translated into meaningful support; informed prayer and action on their behalf. □

Stanley J. Grenz is Professor of Systematic Theology at North American Baptist Seminary, Sioux Falls, SD. During the 1987-88 academic year, he was on sabbatical in West Germany.

commissioned to witness

Establishing Relationships with a Gang

When Gregg and Maria Evans arrived on A. Flores Street, one of the first things they noticed was the gang of teenage guys who sort of dominate the neighborhood, but not necessarily in a bad way. They are at the center of everything that goes on. Their presence and opinions are felt.

The last missionaries who lived there felt them: slashed tires; curses scratched on their cars; their mailbox blown-up.

"We knew that our relationship with these guys would be a big factor in the quality of our year in Bagong Ilog," reflects Gregg. "Enmity with them would be disastrous; friendship would virtually assure us a positive year. But how? How could a missionary couple 10 to 15 years their senior gain the confidence and friendship of this youthful gang?"

Contact started slowly. Nodding the head back and/or raising the eyebrows — common Filipino greetings — were first. Smiles followed; then names were exchanged; and small talk was attempted.

"Maria and I would watch the guys play basketball at the hoop at the end of the block," says Gregg. "I began sitting around with them in the evenings out in the street, just



"The Gang" of teen-age boys to which the Evans seek to minister.

passing the time. We hosted a feast in our front yard on New Year's Eve and felt at that time we'd finally been accepted in the neighborhood."

The Evans looked for an area of need that they could address. Since the guys often expressed interest in physical fitness and weightlifting, Gregg bought a set of dumbbells and a bench.

"Maria designed some charts to track progress, and I set up a training program," reports Gregg. "Two months ago, we opened our home for weightlifting. About 20 guys showed up. Now seven to ten of us lift every evening, Monday through Friday. We listen to Christian music, eat snacks provided by Maria, laugh a lot, and lift hard for about two hours. I call it the Body

and Soul Gym, and I pray that interest in physical health will grow to include interest in spiritual health as well. Though the gym's emphasis is physical, it is already proving to be a bridge to interaction about spiritual things. A Bible study has started, and we have many opportunities to tell of and demonstrate our relationship with Jesus Christ.

"Good things are happening here. Language learning continues to challenge, frustrate, and encourage us (*please pray for this*); interaction with Filipinos is a constant source of enlightenment; and support — spiritual, financial, and personal — from our N.A.B. Conference partners sustains and strengthens us. Remember us in prayer," requests Gregg. "God is really doing great things here." □



Missionaries Gregg and Maria Evans are in language study in Manila, Philippines.

ship with God," said Gregg.

He said, "I love God, and I fear God."

Gregg asked him if his life showed any love or fear for God, and he admitted it did not. "Your spiritual life is the first thing you need to get in order," Gregg told him. In addition, your family life really needs attention. Edralyn expressed willingness to let us help him get his life together, reports Gregg. Pray for Edralyn and his family as well as the Evans as they minister to these teens and their families.

Evangelists Engaged in Intense Battle in Nigeria

"You better make a sacrifice to the ancestral spirits before you begin to clear your land, or your crops and family will be under a curse!" This was the advice of the pagan village elders to the young evangelist and his wife who had come to work with the unreached Ndoro tribe.

Ignoring the elders' warnings, the evangelist and his wife proceeded to prepare the land and plant their rice. Half way through the growing season, their entire crop dried up despite an abundance of rainfall. In November, they welcomed their firstborn, a son, into the world. Five weeks later, the healthy baby died a mysterious crib death. In one year, they watched their fellowship of

believers dwindle from 23 to just four, most of them having returned to paganism.

Ed Schuster and Gerry Horn (Volunteers in Missions from Central Baptist, Edmonton) and Allan had come to encourage the evangelists working among the Ndoro people and to visit some of the remote villages. The very first evening of the tour they called the villagers together and were preparing to show some filmstrips when they heard a gun shot just 20 meters



Allan and Karen Effa

away. A chorus of wailing began to go up throughout the crowd. A middle-aged man had gone into his tiny hut and shot himself in the chest. He died instantly.

A small band of dedicated evangelists is engaged in an intense battle in one of Satan's strongest domains. Slowly, and not without many discouragements and defeats, the vision of the Mambilla Christians to plant churches among the Ndoro people is coming to reality.

A Ndoro lady was the first woman of her village to receive Christ. Despite many threats and in full view of the villagers, she went down into the stream to be baptized. Minutes later, she was mobbed and severely beaten.

Some time later, Allan met her at a fellowship meeting. A radiant Christian, she had walked nine hours with a baby tied to her back and a load on her head in order to receive teaching and encouragement.

Allan and Karen Effa, missionaries to Nigeria, returned home for furlough on June 11 to Edmonton, AB.

Miller Turns Over Classes in Japan

A new era has begun for Missionary Florence Miller's English Bible classes. "My classes have been turned over to Pastor and Mrs. Fujie," says Florence. "She is teaching English classes, and Pastor Fujie the Bible classes." Florence returned to the United States for furlough in June and to retire in January 1990.

"It was hard to give up the Bible classes, for they have been my greatest joy," reflects Florence. "Four of my students now attend the Sunday morning worship services regularly. They also attend the Japanese Bible study on Wednesdays and the English Bible class on Thursdays, so they come to church three days a week."



Florence has served 38 years in Japan.

One of the women is so eager for Bible study that she wants to be in a class almost every day. She is also attending a class for Inquirers held by Pastor Fujie. Another woman is

(continued on page 10)

Evans Minister to "Toughest Teen on the Block"

Edralyn is the toughest teenager on the block, at least on the outside. "When I started getting to know the guys in his social gang, or barkada, I figured Ed would be the last guy I'd get to know," says Gregg Evans, missionary in language study in Philippines. "However, Ed likes working out, so when we opened our house as a sort of neighborhood gym, he

was among the first to come."

Over the couple of months that Gregg and Edralyn have been lifting weights together, Ed has become Gregg's good friend. "I've learned things that make my heart ache for him," says Gregg. "His parents were never married, and they split up when Ed was ten. His childhood was pretty rough. At age 17, he got a 26-year-old gal pregnant. Today Ed,

the girl (they aren't married), and their two-month-old son share a tiny house with Ed's grandmother and a boarder. Ed has no job, and his prospects are bleak."

Ed shared these and a number of other problems with Gregg the other night. He wondered aloud why God was giving him such a hard life.

"I asked him about his relation-

Why Strengthen Your Adult Sunday School Classes?

by Lyle E. Schaller

"Everybody knows the Sunday school is a dying institution," argued one pastor to his friend. "In most denominations, Sunday school attendance is less than half of what it was 25 or 30 years ago. Instead of trying to pump life into a dead horse, why don't you accept the fact that the Sunday school is dead and try some new approaches to Christian education?"

What's the truth? Is there a future for the Sunday school? Or is it a dying institution? Has the shift of two or three worship services on Sunday morning, the urbanization of rural America, the growing emphasis on utilizing weekends for vacation trips, the increased independence of teenagers, the difficulty in enlisting dedicated teachers, the increased emphasis on weekday programming, the arrival of the "baby boomers" in the churches, the emergence of television as a teaching device, and other changes made the Sunday school a relic of the past?

Perhaps the best answer to that question is the self-fulfilling prophecy. In those churches in which the leaders are convinced the Sunday school is an obsolete concept, the numbers are dwindling. Scores of congregations have eliminated Sunday school from the schedule.

By contrast, in those congregations in which the leaders are convinced that Sunday school, especially adult classes, represents a critical component of the total ministry of that church's life, the Sunday school is thriving.

Why Focus on Adult Classes?

Those interested in revitalizing

or expanding their Sunday school may want to begin by concentrating their efforts on strengthening the adult division. Obvious reasons for this priority are:

■ **Modeling.** The most powerful means of influencing the behavior of children is for them to watch what adults do. If children see adults participating in Sunday school and enjoying their participation, most children will want to emulate that behavior pattern.

■ **Providing a source for tomorrow's teachers** (and also an excuse for

two hours or more on Sunday morning." (A small percentage of members will want to be in an adult class, teach in the children's division, and also participate in worship. In larger congregations, the schedule can be designed to fulfill that three-period expectation by scheduling at least one adult class concurrently with one or both of the two worship services.) This runs counter to the popular "one hour package" that enables parents to be in worship while their children are in Sunday school. The best response to that demand is the combination of

the two-hour expectation plus the attractive adult classes plus the expectation that children of all ages will attend worship.

■ **Challenging that old cliché, "If you can get the children, the parents will follow."** Whether that generalization ever described reality is questionable, but it clearly was made obsolete by the arrival of the private automobile and the disappearance of the geographical parish. The vast majority of numerically growing congregations report that only a tiny fraction of their new members walk to church—and few children have a driver's license.

In today's world, the churches that are attracting large numbers of children report that few walk; they are transported by their parents or by church buses. In brief, the most effective approach to increasing the enrollment of children in your Sunday school is to improve the attractiveness of your program to

parents—and one component of that can be the adult classes.

■ **Enhancing the teaching ministry of that church with adults.** Many

will contend this should be at the top of the list of reasons for this priority. This includes those parents of younger children who see themselves as needing a better understanding of the Christian faith in order to be better parents. A frequent comment today is, "I need to learn what I didn't learn when I was in Sunday school twenty years ago in order to answer my five-year-old's questions."

■ **Because of the rich fringe benefits.**

What Are the Fringe Benefits?

■ **A strong adult Sunday school can be a crucial component of a larger church growth strategy.** These classes can be attractive entry points for future new members, especially to those generations born after World War II who are shopping for a church with a strong teaching ministry.

■ **Adult classes can provide excellent opportunities for newcomers to meet and make new friends.**

■ **Adult classes can be a useful part of a larger strategy for the assimilation of new members.**

■ **In those long established congregations that display a high degree of diversity among the members and in the reasons why they are part of that church, adult classes can be a means of building a sense of unity in that sea of heterogeneity.** Many congregations make a highly intentional effort to build a high degree of homogeneity in each new class. That is their answer to the question of how to have unity amidst diversity. That remarkably heterogeneous and unified congregation often is really a combination of homogeneous classes, groups, organizations, choirs, cells, and circles, a strong emphasis on clearly defined and widely supported goals, and intentional ministerial leadership that

initiates rather than reacts.

■ **Many people want the intimacy, the sense of people who really do care for one another, the emphasis on one-to-one relationships, and the informality and spontaneity that often are characteristics of smaller congregations.**

■ **They also want the range of choices:** that exciting ministry of music, the extensive weekday program, the outstanding preaching, and the specialized ministries, which are characteristics of many very large congregations.

One response to this expectation is "Make a choice and accept the trade-offs. You can't have both." Another is the growing number of large congregations that **conceptualize each adult class as a mini-congregation,** carefully select the volunteer leader for each class, build in a distinctive common theme or "personality" for each adult class, provide training experience for both leaders and teachers, enable the members to become a mutual support group for one another and replicate several of the most valuable characteristics of the small church including a staff member who is assigned to be "the pastor" for that class.

■ **Adult classes can offset a common pattern following the departure of an unusually popular preacher.** In those circumstances, this common pattern is a sharp decline in worship attendance, the disappearance of many of the members who joined during that minister's tenure, and scapegoating the successor for what happens.

Another pattern is **all of the numbers—** worship attendance, membership, contributions, Sunday school attendance—**remain high following the departure of that magnetic personality.** The most common explanation

behind that pattern is the **network of redundant ties that reinforced the loyalty of the people to that congregation as a whole, rather than to that popular preacher.** These usually include an outstanding ministry of music, a large network of closely knit and unified adult classes, a widely supported commitment to world-wide missions, and a growing women's organization. That also is a great legacy to leave to a successor!

From a long-term perspective, one of the most beneficial fringe benefits comes from a strong adult Sunday school comes when these classes are viewed as **opportunities to teach churchmanship to a new generation of members, to transmit an understanding of an appreciation for that congregation's heritage and traditions, and to train future leaders.**

■ **A strong adult Sunday school can enhance the relationships between the pastor and members.** One example of this requires a 65 to 75 minute period for Sunday school. Well before that period begins, people begin to arrive, go to this large meeting room for a snack and beverage, talk and wait for the class to begin. On 36 to 45 Sundays a year, the pastor teaches this class. This gives the participants a chance to see the pastor in a teaching role, to become better acquainted with their minister, and to become valued members of this congregation within that larger fellowship. This also can be an attractive alternative for those parents who do not want to be part of a "regular" class while their children are in Sunday school. It can be an easy entry point for church shoppers and other newcomers who want to enter on their own terms at their own pace. It often is an intergenerational experience, and it can offer an opportunity for the pastor to identify needs that



some parents for why they will not volunteer to teach).

■ **Projecting the expectation: "We assume everyone will be here for**

commissioned to witness

(continued from page 7)

close to making a public confession of her faith. Recently, she had some bad dreams and thinks that Satan is trying to frighten her.

"Pray for these four women as

well as for all the students that they will not drop out of the studies, since I have left Japan," requests Florence. "Pray that they will continue to learn more of Christ."

otherwise might not be visible.

This alternative usually works best if the class includes at least 50 or 60 participants, is organized as a large group experience, focuses on Bible study, is primarily a lecture format, and meets in an easy-to-find and spacious room with comfortable chairs.

Finally, strengthening the adult Sunday school can be a vital step for the smaller congregation that is growing in numbers and is changing the approach to ministry from largely one-to-one relationships to expanding the group life and strengthening the organizational structure in programming. This can be a crucial step in that transformation from decades as a small congregation into a new role as a middle-sized church.

Ideally an adult class will include at least 25 to 40 members; five to ten percent of whom joined during the past year. Most adult classes also will benefit from the choice of a carefully selected leader, a long-term mission project that will be one of a series of redundant cohesive forces, at least two or three active members who will model the "caring, sharing, praying" time, an opening hymn every week, a mailing list that never has fewer than ten potential future members on it, a competent teacher, refreshments before class time every Sunday, its own treasury, at least six social events annually, its own regular meeting place, one big adventure every year that is an enjoyable shared experience and becomes a memorable event, a period of intercessory prayer every Sunday morning, and support from nearly everyone in the class to accomplish an annual goal that will be for the benefit of the entire congregation.

How high a priority do you place on strengthening your adult Sunday school classes? □

Ndu Students Practice Teach



These Christian Education students completed their second school term of practice teaching in various classes of Sunday schools, 3-H Girls, Boys Brigade, and Children's New Life Clubs.

The students wrote the 44 Sunday school lessons edited by short-term missionary, Eric Spletzer, and typed by Dorothy Zimbelman, volunteer in missions.

"We are grateful for their help," says Missionary Annemarie Hattenhauer.

Pray that through the lessons being used and the teaching of the students there will be those who accept Jesus as their Savior and those who grow in their relationship with Jesus Christ.

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Jesus! Jesus! Jesus!

Jesus!

What A Friend For Sinners!

by Pat Daley

When first this hymn came my way, I was still quite new to Fleischmann Memorial Baptist Church, still struggling with what it meant to become a Christian: praying daily that God would reveal to me what He wanted me to do, praying for understanding. Emotionally, I was fast approaching the deepest part of a long distress. So it was in need that I came to this hymn, not knowing what lay before me.

*Jesus! what a Friend for sinners!
Jesus! Lover of my soul;
Friends may fail me, foes assail me,
He, my Saviour, makes me whole.*

What a wonderful beginning! Convicted of my sins I stood there, in great need of a friend. Why had it never occurred to me that Jesus could be that friend? Why had I never thought that I could have a personal relationship with Him? And, at that time at work, I really did feel my foes assailing me—could it possibly be that the Lord Jesus Christ could bring me safely out of that situation? Wounded as I was, could He really make me whole?

Hallelujah! what a Saviour!

Suddenly filled with a sense of wonder, I saw stanza two.

*Jesus! what a strength in weakness!
Let me hide myself in Him;
Tempted, tried, and sometimes failing,
He, my strength, my vict'ry wins.*

How could it be, that I was standing in a church and singing a hymn that was speaking about my deepest life? Not just weak, I stood there absolutely powerless, in misery because of this job, and always failing. Now before my lifted eyes were words that told me that I could find shelter and strength—not in myself but in the Lord Jesus. And He would win the victory for me—not a victory at work, for that suddenly didn't matter anymore—but a victory in my struggle to find God.

Hallelujah! what a Friend!

Almost in fear I awaited the third stanza.

Jesus! what a help in sorrow!

Jesus! Jesus! Jesus!



Pat Daley is a newly baptized member of Fleischmann Memorial Baptist Church, the oldest North American Baptist Conference church. It ministers to people in the inner-city of Philadelphia, PA.

While the billows o'er me roll,
Even when my heart is breaking,
He, my comfort, helps my soul.

Lord Jesus, help me now! I am so sad! Can it be that I can bring my sorrow to You, and You would look down from Your throne of glory to poor, sinful, weak me, and let me hide myself in You?

Hallelujah! what a Saviour!
Hallelujah! what a Friend!

Stanza four.

Jesus! what a guide and keeper!
While the tempest still is high,
Storms about me, night o'ertakes me,
He, my pilot, hears my cry.

What a beautiful poem. The best poetry is, I think, the presentation of a truth in very compressed and powerful language—and this is a beautiful poem.

In three short phrases, Mr. Chapman evokes an increasingly intense image of distress: "the tempest still

is high, Storms about me"—what could be worse? "Night o'ertakes me"! I am at the mercy of wind and waves and cannot even see to find my way.

What happens then? Three most amazing words: "He, my pilot." So many thoughts and images come to mind! My poor ship is lost at sea in the darkness, and then the Pilot comes on board. He is the one who knows the waters. He will take charge and bring my ship safely into port. Though the storm is still raging, I am no longer lost; I need not fear.

What a beautiful hymn! I stand in awe; I am near tears. But wait, there is a fifth stanza!

Jesus! I do now receive Him

and suddenly, as happens every so often at Fleischmann, I am lost in a moment in time: the rest of the congregation continues to sing, but for me time has suddenly stopped.

Wait! What am I singing? What are these words? Can I say them? What do they mean? My heart is ready to explode—wait!

More than all in Him I find

Yes, I know, but how can I find Him? What I've sung so far is indeed more than all—stop! Wait!

He hath granted me forgiveness

And, oh, time has stopped again. He, the Lord Jesus Christ, has granted me—awful, miserable, failed me—forgiveness? I want so desperately for time to slow down so I can contemplate this!

I am His

Well, yes, of course, given all that has gone before, what other response is possible?

and He is mine

But how can terrible I say such a thing about the Lord Jesus? To this day, I don't really understand that.

Hallelujah! what a Saviour!
Hallelujah! what a Friend!
Saving, helping, keeping, loving,
He is with me to the end.

The hymn is over, and now you are praying, but I don't hear the words. I'm not even fully aware of my surroundings. For me, the world has suddenly shifted, and I know it will never be the same again. □

"Jesus! What a Friend for Sinners," by J. Wilbur Chapman and Rowland H. Prichard, ©1910. Renewal 1938 extended. Hope Publishing Co., owner. All rights reserved. Printed by permission.

commanded to care

Redeeming the Time — Redeeming the Space

Early in 1988 a great opportunity presented itself to the congregation of Bethel Baptist Church of Anaheim, California. A Romanian congregation, recently received into the Southern California Association of the North American Baptist Conference, was searching for a more suitable place of worship. Following some months of discussion and voting, the two congregations decided to try a joint use of facilities at the Bethel Church. Several months later, the Romanian and the Bethel congregations agreed that this bold step was ordained of God.

Bethel, the mother church of our Southern California Association, had fallen on difficult times. After beginning about a half dozen churches in its 86-year history, the congregation had dwindled to an average attendance of about 60. Finances were tight, and morale was waning.

Bethel's new pastor, Dr. Lawrence Wilkes, became solidly committed to the proposed joint use scheme. "Both congregations share in the upkeep of the buildings, which took an immediate financial stress off the Bethel group," says Wilkes.

The Romanian Baptist Church of Anaheim was overjoyed, also. A sojourn in two other church buildings had caused the new citizens of America to long for their own place of worship. Property prices in Southern California had all but ruled out such a dream to these recent immigrants.

"We have come to North America in search of freedom and peace as new pilgrims," says Daniel Branzai, pastor of this Romanian congregation of about 140. "Bethel became the answer to our needs. The design of the sanctuary is just like our churches in Romania. Many of those churches were begun by German Baptist immigrants to Romania. It is just like coming home but in freedom!"

Both congregations readily adapted



Romanian children's choir sings at joint Bethel and Romanian Baptist service.

to the sharing policy. How does it work?

"It begins with a willingness to make it work," says Pastor Wilkes. "As the old adage says, 'Where there's a will, there's a way.'"

While the American church is involved in Sunday school, the Romanian church holds its worship service and vice versa. The smaller American congregation elected to hold their evening service in the fellowship hall, while their Romanian brothers and sisters hold their service in the sanctuary.

On any given Sunday evening, one will find the Bethel people downstairs praying God's blessing on the Romanian people upstairs, while upstairs the Romanian people are praising God for the American church and asking

Him to bless these people for sharing and caring.

"Inasmuch as you have done it unto the least of these My brethren, you have done it unto Me."

The morale of the Bethel people has been turned around. "These people are an example of what it means to be a Christian — an example to us," comments Herb Waldrop, chair of the Diaconate.

It is understood that the Bethel congregation has the priority if conflict occurs. Every few months, a committee from both congregations meets to iron out possible problems. This keeps communication open.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). □

Writing an Effective News Release

by L. Vanden Bosch

The job of letting the public know about church activities nearly always falls to the church secretary or, in some cases, to the senior pastor. She must obtain the information, check all dates and times, and then write up a short message for her local newspaper. However, most secretaries, whether they be in a church or not, never receive training in writing a news release. Most don't know that there is a wrong and a right way to let the public know what you are doing. Jotting down a few facts, in pencil, on a torn half sheet of typing paper will not make a positive impact on a busy, deadline-pressured reporter.

Newspaper reporters, editors, and radio and television program directors and reporters appreciate easy to read, easy to understand news releases which contain complete information necessary to printing or airing news. They also appreciate having included the name and phone number of someone to contact in the case they do have additional questions. Listed below are some guidelines for writing effective news releases.

Effective News Releases

The Form: New releases should be typed, double-spaced, on church letterhead. If it is a two-page document, put "—more—" at the bottom of the first page and end the document with "—30—" or "# # #."

Always include: "FOR IMMEDIATE RELEASE", "KILL DATE:" (this is the date that your news ceases to be news, i.e. if you have a concert for December 25, then December 25 is your kill date), and "CONTACT:" (this is the person, with phone number, who can be contacted for more information).

Writing the release — seven important points to always include:

1. WHO — who is the release telling about?

2. WHAT — tell the reader what the release is about.

3. WHERE — the reader needs to know where the activity is taking place or where they need to be or go.

4. WHEN — always include the day of the week, the month, and the year, and what time of the day the event is occurring.

5. WHY — why are you having this event?

6. HOW — how can the reader achieve the desired goal, such as

through purchasing tickets or telephoning or making reservations.

7. OTHER — such as "COST, DEADLINE, CHILDCARE, PARKING," or any other necessary information.

Additional information you might include:

1. *Event Background* — include background or biographical facts about the event or speaker or activity which would give the reader a better understanding of the event.

2. *Sponsor Background* — information about the you, the sponsoring organization if it will illuminate the story; i.e. an event held at a historic church. There will always be people new to the community who have not heard about this and would find it interesting.

Working with the media involves two important principles:

1) Never assume that the reader, or the reporter, already knows about you or your event; supply them with all the information they need.

2) Remember that you are never guaranteed news coverage... don't expect it, but be grateful when you get it. Work at establishing a personal relationship with your local media and thank them when they publish news about your church. Reporters and editors are bombarded by every organization, business, and scores of individuals every day. They all want editorial space in the newspaper or on the air. Learning to write an effective news release is one good way to help your news be the news that appears in the newspaper or is heard over the air.

Be professional in your approach and make an effort to find out how you can be more effective so that the media can do a better job for you. □

L. Vanden Bosch, a former reporter and associate editor, is presently office manager at First Baptist Church, Lodi, CA

YOUR CHURCH NAME
LETTERHEAD

FOR IMMEDIATE RELEASE

KILL DATE: December 25, 1989
CONTACT: Minister of Music,
111-1111

YOUR CHURCH TO HOST
SINGING GROUP THIS
CHRISTMAS

Singing group will be in concert at Your Church, for a special Christmas Eve Concert, December 24, at 7 p.m. Singing Group recently appeared on the National Television Show and has recorded several albums. Your Church is bringing Singing Group to Your Town as part of its celebration of Christ's birth.

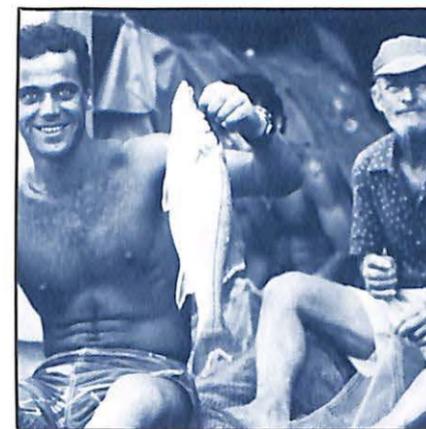
Tickets for the Christmas Eve Concert are available for sale at the local Bible bookstore for \$2 each and at the door the night of the concert. Child care will be offered for infants and toddlers to age 3. Your Church is located at 1 Main Street near the downtown bridge. For more information, call Your Church at 111-1111.

—30—

Reaching Unreached People in Brazil

by Martha Nelson

Our North American Baptist Conference has a goal to reach 12 new unreached people groups within the next five years. As a result, one of the goals of the Brazil Mission Field Committee is to reach the previously unreached fishermen people group on the island of Florianopolis, Santa Catarina, Brazil, and establish two churches.



For Missionaries Ralph and Martha Nelson, it has been a unique opportunity to begin two congregations with fishermen from the Azores Islands.



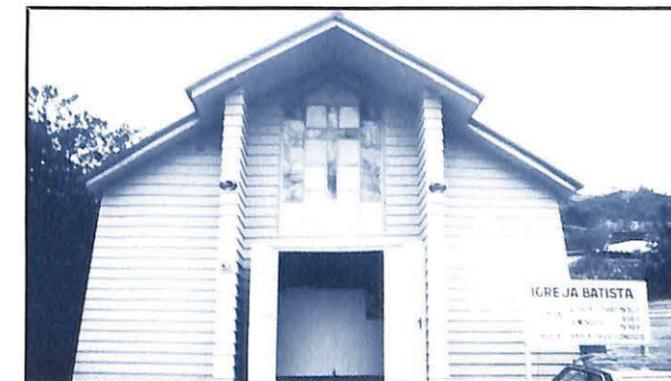
These fishermen are located on the island of Florianopolis.



On this island, the women make beautiful lace.



They begin learning this craft at five years of age.

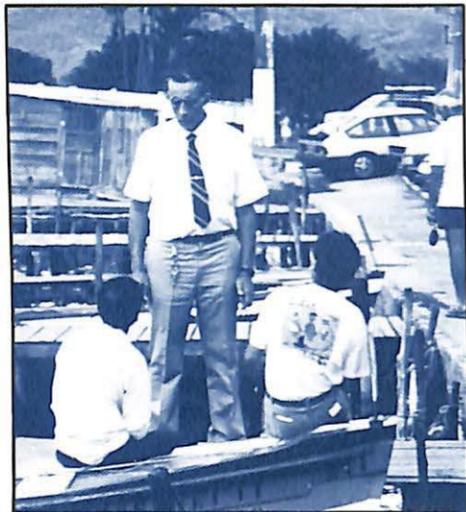


Three years ago, Ralph Nelson became interim pastor of Pantanal Baptist Church on the island of Florianopolis and began this outreach ministry from there.

(continued on next page)



Distributing Christian literature to people was the first method of outreach.



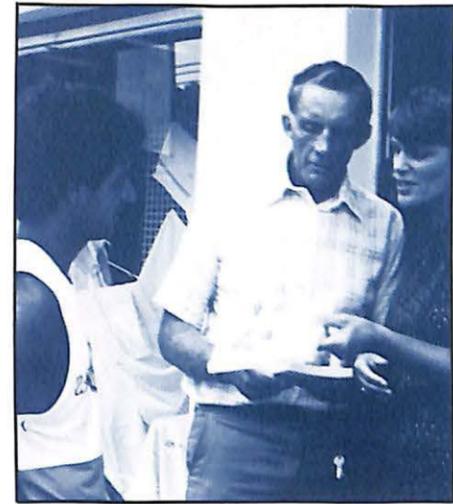
Ralph and his wife Martha distributed 5,000 New Testaments house-to-house. These were part of the 25 million New Testaments donated by the Home Bible League for distribution to each Brazilian home.



New Testament distributed.



Inspired about distributing the New Testaments, members of the Pantanal Church decided to help. From the 34 members of the Church, several teams were organized. 20,000 New Testaments were distributed house-to-house by these teams in the last three years, as well as 100,000 tracts each year. One of the men involved in distributing Bibles was Waldir, who went door-to-door, up and down the streets.



Ralph trained men to witness to others on a one-to-one basis.



Martha Nelson giving out New Testaments.



Valter Da Silva, one of these new converts, is in charge of directing the new church planting ministry in Barra da Lagoa, where he was baptized along with his son, Marcelo. Valter holds meetings in a Fishermen's Club, where 80 to 100 people attend weekly in each group. Seventeen have accepted Christ as their personal Savior.

He trained the men to use the loudspeaker system to invite the public and to show Christian films as an open-air evangelism ministry.



Martha Nelson — tract ministry.



Francisca (far right) and Ralph have discipled new converts in their homes.



Before returning to the United States for furlough in December 1988, Ralph baptized three of the first-fruits of the island ministry. One baptismal service was held at Pantanal Baptist Church, and one in a river near one of the new congregations at Barra da Lagoa.



Ralph has also trained the men to disciple others and to lead home Bible studies.



Ralph and Martha Nelson are grateful to the Lord that they were able to complete their ministries at Pantanal Baptist Church before leaving on furlough. With the help of capital funds and monies saved by the Pantanal Church, the church constructed a new three bedroom parsonage, with surrounding walls and an access road. They repainted and repaired the church building, also.



Ralph Nelson training the men in film ministry.

A dedicated Brazilian pastor, Antonio Martins, now serves Pantanal Church and directs the ministries that were started on the island to previously unreached people.

As a result, capable laymen are distributing literature and ministering in five new church planting projects. Two of these are ministries to congregations reaching the previously unreached fishermen and their families.

Praise the Lord for the open doors in Brazil.

lifestyle giving

How To Save Estate and Gift Taxes Using a Charitable Trust

Many individuals have simply accepted that their estates are large enough that they must pay federal estate tax.

But we have good news. It is not necessary to pay any federal estate taxes. This can be accomplished through a special charitable trust.

This special charitable trust provides that at the time of death, any taxable portion of the estate is continued in trust.

The income is payable to a charitable organization for a period of years.

At the end of the trust period, the proceeds from the trust, plus all appreciation and excess income, will be distributed to personal beneficiaries, estate tax free. This happens providing that the length of the trust and the income payable from the trust are in the right combination to produce an estate tax charitable deduction equal to 100 percent of the value of the estate.

Use of Multiple Trusts

It may not be desirable to postpone the distribution of property for the length of time necessary to achieve a 100 percent charitable deduction. For this reason, it is important to note that the trust can be established for a shorter period of time. Although you will not totally eliminate the federal estate tax, the taxes payable can be drastically reduced.

Many times a combination of trusts, designed to distribute property to personal beneficiaries at different intervals, provides a desirable plan.

For example, at the death of the surviving spouse, divide the taxable property into four equal trusts: one designed to mature in five years, a second to mature in ten years, a third in fifteen years, and the fourth to

mature in twenty years.

Remember, only the taxable portion of the estate is placed in the special charitable trust. For a married couple, \$1.2 million can be distributed tax-free at the time of death. For a single individual, this amount is \$600,000.

Therefore, at the time of death, the personal beneficiaries would receive up to the above amounts tax-free. They would then receive the remainder of the estate at the end of the lead trust period.

Combining of Charitable Trust with Irrevocable Life Insurance Trust

An interesting effect occurs when we combine the special charitable trust with an irrevocable life insurance trust funded with sufficient insurance to replace the income that the personal beneficiaries would have earned on the property placed in the special charitable trust.

The personal beneficiaries will receive approximately the same income as they would have received if the entire estate were distributed to them at death. In addition, they will receive the full value of the property, plus any accumulations, at the end of the trust period.

The Real Difference

Of course, the real difference is that instead of paying the federal government a sizable portion of the estate in the form of federal estate tax, we have provided a substantial income stream to a charitable organization for a period of years. This is accomplished without substantially affecting the benefit to the personal beneficiaries. — Ray Lyne and Connie Salios

May We Help?

Discover how a charitable trust can be an integral part of your lifestyle of giving.

Yes, please send me the brochure, "How to Save Estate and Gift Taxes Using a Charitable Trust." I understand there is no cost nor obligation.

Name _____ Address _____

City _____ State/Prov. _____ Code _____ Telephone _____

Birthdate _____ Spouse's Birthdate _____

Mail to Dr. Connie Salios • North American Baptist Conference • 1 South 210 Summit Ave. • Oakbrook Terrace, IL 60181 • (312) 495-2000 • Fax (312) 495-3301

President's Focus

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



ship, defines worship as "the believer's response of all that he is, to all that God is and says and does." So we can conclude that worship is allotting the worth, adoration, honor, love, and service to God that He alone deserves because of *who He is*. This alone needs to be our motive for worship. Revelation 4:11 says, "You are worthy O Lord, to receive glory and honor and power..."

Why Worship God?

Not only is He worthy, but he also commands our worship. "You shall worship the Lord your God and Him only shall you serve." God requires this of us so that our mind, will, and way of life will be constantly in tune with Him and bring honor and glory to Him.

True Worship

John 4:19-24 tells us that there is true and false worship. Our motive for worshiping God needs to be right, not because of what we can get out of it, but to glorify God. If we worship only to get something from God, rather than giving to God, our worship be-

comes a cheap formula for selfish gratification.

Our worship of God is closely related to the Word of God; the Psalms are an effective help in worship. Often we find no words of our own to express our heart's deepest feelings. In the Psalms, we can find the best outlet for our feelings.

True worship is not cheap entertainment nor is it escape from life. "I carry my cares and burdens with me into the worship service, because it is there that I can get the right perspective to deal with them successfully," says Warren Wiersbe. We see David doing this often in the Psalms. I do not have to go to my church's worship service with a pious attitude that all is well, but I can come and worship God just as I am — with my problems. He knows me better than I know myself and accepts me.

As we focus on worship for the next few months, may we allow the Lord to create in us the desire to deepen our worship experiences, both privately and in corporate worship. The result will be a genuine transformation in our lives and in our churches.

Ministry Ideas

These ministry ideas have been used in North American Baptist Conference churches and have been a way of service, a way of caring, and a witness of the love of God.

H.O.M.E. (Help Others Meet Emergencies). This is a ministry

of love in action. When a member of the church body is in physical or emotional pain, we want them to know of our love and support. Meals are provided primarily when the wife/mother is ill, but an exception may be made in the case of a very sick husband when

there are small children in the home. A chair is appointed who works with seven women in different areas of the city. They do a real ministry by calling and requesting food and then taking the prepared food to the family in need. (You might want to extend

this ministry to doing occasional housecleaning and laundry or child care if this is needed.) The ministry has been a great blessing to both the givers and the receivers.

Cheer Baskets. This idea can be used to encourage and get to know one another better. The group that used this idea used four baskets. You can use as few or as many as you need. Women signed up to participate in this activity. A list of women's names is attached to each basket. A small box and an item of cheer, such as a baked item, a jar of jelly, or a plant was placed in each basket. As the first woman on the list receives the basket, she deposits a token of money in the box, takes the cheer item, and then puts something in the basket, which she takes and shares with the woman whose name follows hers on the list. The money in the box goes to pay for

White Cross, and the cheer is shared with each other.

Aprons of Gold. One group uses this idea on alternate years. One woman sews four to six aprons with large pockets (The long hostess aprons are nice). A list of names of women who have signed up to participate in this project is attached to each apron. As a woman receives the apron, she puts two cents for every pound she weighs into the pocket and sews it in. She then crosses her name off the list and passes the apron to the next woman listed. At the end of the time allowed for the aprons to circulate, they are brought to the meeting, and the women write on a slip of paper the amount of money they believe is in the aprons. The four (or six) women who guess the closest to the amount receive the aprons, and the money is used for White Cross supplies or kitchen projects.

Special Sisters. The goal of this ministry is to create the opportunity to establish special, spiritually uplifting friendships. Women who wish to be in this ministry are paired for one year. The group that used this idea attempted to pair an older woman with a younger woman (as Titus encourages the older women to teach the younger women). A woman who commits herself to this ministry is to immediately make personal contact to get to know her special sister. They are to pray for one another every day and remember each other on special days, especially birthdays and anniversaries. We suggest that they share over a cup of coffee, go to the park or a craft show, go window shopping, or meet for lunch. This ministry replaces the Secret Sister program and has proven to be very worthwhile and meaningful.

Special Offerings and Projects for 1989

World Day of Prayer, March 3, 1989. Offerings received totaled \$3,985 and went toward radio evangelism in Cameroon.

"Share Your Blessing" boxes. Gifts received from these boxes will help to provide a place of worship for Christians in Mission, Texas. Carlos Lopez is pastor.

Mother's Day, May 14, 1989. Offerings help support a women's worker in Cameroon and help provide for the education of missionaries' children.

Baptist Women's Day of Prayer, November 6, 1989. Offerings will go toward *Baptist Herald* subscriptions for missionaries; scholarships for students at the North American Baptist Seminary; the Gary Schroeder Memorial Scholarship Fund; and for Baptist World Alliance Women's Department needs.

in memoriam

HARVEY J. LEHOLTZ (38), Winnipeg, MB; born March 15, 1950, in Swan River, MB; died Oct. 3, 1988; married Carol Tiede, May 20, 1972; member, McDermot Ave. Baptist, Winnipeg, MB; survived by his wife, Carol; two daughters: Susan and Lori; parents: Joe and Martha Lepholtz; sister, Shirley (Helmut) Sass; four neices; mother-in-law, Mrs. I. Tiede; grandmother, Mrs. F. Lepholtz; Rev. John Hisel, pastor, funeral service.

GERTRUDE FREITAG (64), Kitchener, ON, born July 21, 1924, Herne, West Germany to Paul and Anna (nee Sabotka) Polan; died Jan. 12, 1989; married Herman Freitag; member, Central Baptist Church, Kitchener, ON; Nepean Baptist Church, Ottawa, ON; and Eastwood Baptist Church, Kitchener, ON; predeceased by her mother and one sister; survived by one son, Dieter, Conestogo, ON; one daughter, Doris Good, Toronto, ON; two grandchildren, one brother, Gerhard, Saskatoon, SK; Rev. Herman Pohl, pastor, funeral service.

RUTH RAE HIBBS (70), Trochu, AB; born July 16, 1918, in Lincoln County, WA; died Jan. 26, 1989; married George Hibbs, July 16, 1942; member, Trochu Baptist Church; member of Baptist Women's Fellowship; survived by three sons; one daughter; eight grandchildren.

SARA FALKOWSKY (78), Kelowna, BC; born July 25, 1910, in Arkadac, Russia; died Feb. 3, 1989; married Alex Falkowsky, March 9, 1933; member, Trinity Baptist Church, Kelowna, BC; predeceased by her husband, Alex, in 1983; survived by her four sons: Arthur, Kelowna, Edward, Yorktown, SK, Clifford, Bear Lake, BC, Gordon, Kelowna; three daughters: Freda Goff, Beloit, WI, Sylvia Hicks, Largo, FL, Gladys Netherton, Penticton, BC; 14 grandchildren; brother, Ben Enns; four sisters: Mary Vanstone, Tina Warkentin, Elsie Berg, Helen McMurdo, Reverends P. Tim Schroeder and George Breikreuz, pastors, funeral service.

HELMUT PENNO (48), Milwaukee, WI; born March 21, 1941, in Wielenien, Poland, to Ludwig and Olga Penno; died Feb. 26, 1989; married Irene Lueck, December 2, 1963; member, German Zion and Central Baptist, Milwaukee, WI; served as Sunday school teacher, junior church leader, deacon, and Central Baptist Camp Board; predeceased by an infant son, Ronald, in 1966; survived by his wife, Irene; two sons: Timothy and Keven; daughter, Pamela; mother,

Olga; sister, Lydia (Erhard) Knoll; two brothers: Alfred (Irene) and George (Lotte); mother-in-law, Meta Lueck; Chaplain Erhard Knoll, funeral service.

HERMANN KRAEMER (84), Westbank, BC; born Jan. 24, 1905, in Uchtenhagen, Pommern, Germany, to Hermann and Anna Kraemer; died March 17, 1989; married Lydia Follack, Jan. 7, 1927, who predeceased him, May 31, 1958; moved to Kelowna, BC, 1936; member, Sunday school superintendent, church clerk, choir, Grace Baptist and Trinity Baptist, Kelowna; charter member, Lakeview Heights Baptist; predeceased by three brothers: Otto, Fritz, and Hans, and one sister, Erna Follack; survived by his wife, Ruth; two daughters: Elsie (Ervin) Hait and Irene (Walter) Hait, Kelowna; one son, Harold, Grand Cayman Island, B.W.I.; six grandchildren; two sisters: Elsa Laubenthal and Frieda Himmler; Rev. Gerald Scheel and Rev. George Breikreuz, funeral service.

FRIEDA REILE (74), Lodi, CA; born to Jacob and Margaret Maire; died March 22, 1989; married Gotthilf Reile, Jamestown, ND, 1935; member, Temple Baptist Church, Lodi, CA; active in WMS and taught Sunday school, choir member; survived by her husband Gotthilf; three sons: Raymond, Otto, and Wayne; two daughters: Violet Albrecht and DeLoris Kusler; 19 grandchildren; 17 great-grandchildren; four brothers: Gotthilf, Andrew, Alfred, and John; two sisters: Emma Preston and Hildegard Baumann; Dr. Robert Schreiber and Pastor Randy Bowman, pastors, funeral service.

LUELLA ISABELLE EDNA NORNBERG (60), Nokomis, SK; born July 21, 1928, to Emil and Minnie Bresch, Esk, SK; died Feb. 27, 1989; married Milton Nornberg, Oct. 26, 1957; member, McKernan Baptist Church, member, Nokomis Baptist Church, Nokomis, SK; Sunday school teacher; choir director, organist, W.M.F. president, served on the Baptist Association W.M.F. executive committee, The Christian Women's Club executive committee, Lanigan, and Hiawatha Homes Board; predeceased by her father and one brother; survived by her husband, Milton; two daughters: Janice, Saskatoon, SK, and Sheila, Edmonton, AB; her mother, Minnie Bresch, Esk, SK; sister, Esther; two brothers: Elmer (Adeline) and Edwin (Gladys); Rev. Don Harder, pastor, funeral service.

ALINA GOUGH (82), born April 15, 1906, to Julius Adolphine Selinger in Rippin, Poland; died Feb. 5, 1989; immigrated to Winnipeg, Canada, in 1927; married Adolph Drewitz who predeceased her in 1960; and had two children: Gordon and Ruth; member, McDermot Ave. Baptist Church, Winnipeg, MB, Ebenezer Baptist Church, Vancouver, BC; married Sir Charles de la Poer Gough in 1963, who predeceased her in 1969; survived by son Gordon and daughter Ruth, and stepson Terry Gough; two brothers; two sisters; six grandchildren; and three great-grandchildren.

SOPHIE OEHLKE (72), Kelowna, BC; born Sept. 5, 1916, in Spremberg N.L., Germany, to Robert and Anna Hacker; died Feb. 24, 1989; married Bernhard Oehlke, Sept. 28, 1946, in Germany; he predeceased her in 1975; member, Bremen Baptist Church, Spremberg, choir member, Sunday school teacher, and church clerk; immigrated to Medicine Hat, AB, Canada, 1952; member, Trinity Baptist Church, Kelowna; survived by her son, Bernd, Prince George, BC; daughter, Dorothea (Alex) Muhler, Armstrong, BC; three grandchildren; one brother, Albert (Charlotte) Hacker; sisters-in-law Mrs. Ernst Rompf; and Gesine Oehlke; The Reverends P. Tim Schroeder and George Breikreuz, pastors, funeral service.

EDITH HUFNAGEL (94), Warren, MI; born Nov. 24, 1894; died Feb. 13, 1989; married Joseph Hufnagel; earned her nursing degree from Inglewood Hospital, Inglewood, IL; North American Baptist Conference missionary for 20 years in Cameroon and Nigeria, West Africa; upon her return, she traveled for the conference, showing slides of Africa to help promote missions; predeceased by her husband, Joseph; funeral services at Ebenezer Baptist Church, Detroit, MI.

THEODORE KUSLER (83), Plevna, MT; born Nov. 17, 1905; died Jan. 22, 1989; married Johanna Schweigert, Oct. 30, 1927; member, First Baptist Church, Plevna, MT; deacon, Sunday school superintendent, and teacher; predeceased by his wife Johanna, 1986, his parents, and three brothers; survived by four daughters: Shirley (Richard) Opp, Baker, MT; Virginia (Robert) Malley, Las Vegas, NV; June (Ruben) Opp, Miles City, MT; and Gloria (Glenn) Follmer, Plevna; three sisters: Anna Quenzer, Alma Udell, and Freuda Peterson; one brother, Milbert Kusler; eight grandchildren; 14 great-grandchildren.

Called to Worship

Worship Workshop at Venturia Church Brings Change

■ VENTURIA, ND. "We like the 'sharing time' in our Sunday morning worship services." "We would like to see more congregational participation in our worship services." "Worship involves our concern for the elderly and shut-in. Perhaps we could use some Sunday evenings to go to visit those who cannot come to church services." "We appreciate the impact of prayer in our worship services." "Our services have a good balance of being formal and informal."

These are a few of the comments which were heard during a Vision 2000 Worship Workshop held recently in Venturia Baptist Church. Pastor Randy Tschetter explained some of the history of Vision 2000 and led a Bible study on worship. Those in attendance were divided into discussion groups.

"Each group was asked to evaluate 'worship' in our church, using the guidelines from the Vision 2000 manual," reports Ruth Knoll. "The result was that the strengths of worship in our church were affirmed, and suggestions were made to make our worship experiences more meaningful and effective."

At a church business meeting a few weeks later, recommendations from the Vision 2000 Worship Workshop were approved. They emphasize more congregational participation in worship services, more personal concern for those not able to attend church services, and an

increased emphasis on fellowship within the church body.

"I anticipate that worship will become a more vital part of our congregational and personal lives," says Pastor Tschetter. "As our worship services become more creative and meaningful, I believe that worship will become a matter of our total lifestyle."

Six Super Sundays at Temple Focus on Biblical Imperatives

■ LODI, CA. Six super Sunday evening services at Temple Baptist Church planned for 1989 help the Church focus on the six Biblical Imperatives adopted for the Church's annual prayer goals according to Pastor Randy Bowman.

David Mitchell, pastor of First Baptist Church, Lodi, shared his vision for effective service at the March 5 service focusing on "Compelled to Serve." Pastor Jim Correnti of Fleischmann Memorial Baptist Church, Philadelphia, PA, encouraged the Church to catch the vision for compassion as the Church considered "Commanded to Care," on April 23.

Gene Kern, pastor of the Conference's largest and fastest growing church, Sunrise Baptist, Sacramento, CA, presented a vision for growth, giving Temple a "Challenge to Grow" on June 18.

To focus on "Committed to Witness," Fred Jantz, pastor of Quail Lakes Baptist Church, Stockton, CA, will present his church's Evangelism Explosion ministry on September 17.

To consider "Called to

Worship," Kent Carlson, pastor of one of the Conference's fastest growing church planting projects, Oak Hills Baptist Church, Folsom, will present thoughts on worship on October 22.

Area minister and former pastor of Temple Baptist, Dr. Ken Fischer, concludes the series with a challenge to share as the church responds to "Committed to Give," on November 12.

Youth Service at Ripley Baptist Church

■ ALPENA, MI. Ripley Baptist Church is continuing its emphasis on youth. The senior high youth group conducted an entire mid-week worship service at the Church. — Doris Turnbull

Alberta Baptist Association Focuses on Worship

■ CALGARY, AB. The 1989 Alberta Baptist Association meetings convened at Thornhill Baptist Church in Calgary. The 320 delegates, who represented the ABA's 53 churches heard North American Baptist College President, Dr. Paul

Siewert, speak on the theme, "Called to Worship."

"All too often adoration gets bullied into the background by the escalation of aggressive business concerns, but in these days, worship maintained the highest visibility," reports Rev. Sieg Koslowski. "We were humbled by the realization that the limited scope of our human vocabulary simply could not adequately survey the stature of our Sovereign God. It is our highest privilege to be called to worship Him."

Cooke Speak at George Church

■ GEORGE, IA. North Central area minister, the Rev. Ralph Cooke, brought a series of messages on "Glorying in the Cross" at First Baptist Church.

Mr. Cooke also spoke at a Men's Breakfast, and Mrs. Cooke to the women at their breakfast. Men and women from every church in the local area were represented.

The services ended with a communion service. The Rev. Byron Brodehl is pastor of the Church.

— Mrs. John Arends, Jr.

Committed to Give

Swan River Children Give for Needy Family

■ SWAN RIVER, MB. The children of Temple Baptist Church are learning to share what God has

provided for them. Their offerings, along with donated clothes and toys, are given to help a single parent family with five children living in the community. — C. Eisner

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Our Strategic Focus On The Biblical Imperatives

Herreid Church Hosts Benefit Dinner for Camp

■ HERREID, SD. Herreid Baptist Church invited the community of Herreid to a Borscht soup, sandwich, and pie dinner to benefit Crystal Springs Baptist Youth Camp. Through this, the Church evidenced the biblical imperatives of caring, serving, and giving.

"The Church had set a goal to net a profit of \$300 to sponsor one day at camp. Their goal was exceeded! Net profit stood at \$600; this enabled the Church to sponsor camp for two days," reports Wanda K. Berndt. The Rev. Harry Johnson is pastor.

Swan River Church Provides New Parsonage

■ SWAN RIVER, MB. Temple Baptist Church has moved their pastor, Neal Effa, and family into a new parsonage. "God has truly blessed our congregation as a large portion of the cost has already been provided," reports C. Eisner.

Bethel Women Fund Project for Brazil

■ ANAHEIM, CA. "A Theme of Love" was the focus of the Women's Missionary Fellowship banquet, organized by Nancy Wilkes at Bethel Baptist Church. The ladies set a goal of \$500 for audio-visual equipment needed in Brazil to be raised during this fund-raising banquet. The goal was exceeded: \$573.

Sixty-one persons heard guest speakers, Herman and Ardath Effa, former missionaries to Brazil. Other special guests were the "Sonkist Five."

"However, a greater blessing than reaching our financial goal was realized," said Bethel's pastor, Dr. Lawrence Wilkes. "A spirit of unity and renewed enthusiasm has swept the church, reaching into many other areas of church life. The Lord blesses His people as they seek to be a blessing to others."

adventure. Using the book, *In His Steps*, by Charles M. Sheldon, and the guidebook, "In His Steps... With Love, Seven Days of Spiritual Adventure," Pastor Brown encouraged the people to commit for one week to ask the question, "What would Jesus do?" in all their daily activities.

The congregation began by viewing the film, "In His Steps... With Love." At the close of the film, two-thirds (150) of the group committed themselves to the challenge. In one week's time, many people voiced a change of attitude in trying to picture Jesus standing beside them and asking, "What would Jesus do in my place?"

"If we extend this challenge into a month, a year, or a lifetime, an evident change is sure to be felt in our church and in our community," says Jean Jurgensen.

Anaheim Adult Classes Solve Mystery to Increase Attendance

■ ANAHEIM, CA. The Christian Education Committee, directed by Robert Bishop of Bethel Baptist Church, planned a mystery, which unfolded over a period of one month, as a way of increasing Sunday school attendance.

Clues to the "mystery"

were sent to nonmembers, and different clues were given to regular attendees. If all clues could be pooled in class, the mystery would be solved.

Pressure was on nonmembers to come with their clues. On the last Sunday, the adult classes joined together with their answers and enjoyed fellowship and refreshments. Dr. Lawrence Wilkes is pastor of the church.

Calvary Received into British Columbia Association

■ PENTICTON, BC. After a recognition council, with the Rev. Ervin Strauss as moderator, reviewed the church covenant, Statement of Faith, and the Constitution of Calvary Baptist Church, a unanimous motion recognized them as an organized Baptist church and received them into the North American Baptist Conference Association of British Columbia Churches.

This action, taken March 30, 1989, was acted on by the British Columbia Association at its May meeting. Calvary Baptist began as a church planting project in September 1988 with the Rev. Peter Schroeder as interim pastor. The Rev. Len Strelau became pastor June 1, 1989. — Dorothy G. Fritzsche

Reimer Clausen, Dr. Paul Siewert, Rev. Robert Radke, Mrs. Garry Hellard, and Miss Brenda Rushton challenged the group to evangelize and implement **Vision 2000** and W.O.R.D. Ministries (Winning Our Rural Districts). "It was a very uplifting and challenge filled weekend," says Kevin Fandrey, Association secretary.

Burlington Church Begins "Supper for Six" Program

■ BURLINGTON, IA. "Supper for Six" is a new ministry at Oak Street Baptist Church. It works as follows: make sure everyone knows about the "Supper for Six" program; provide a form through the church bulletin or newsletter to fill out expressing an interest to join; divide the names up into groups of six, whether couples or singles, to get together once a month for three months at homes or a designated place for dinner, dessert, or whatever the group decides. At the end of the three months, form new groups and a new group of friends. — Diane Weyl

Chilliwack Church Has Caring Seminar

■ CHILLIWACK, BC. The Rev. Ed Hohn, area minister, held the seminar "Shepherding: Caring and Keeping," at Evergreen Baptist Church. He also shared about the state of affairs in the Conference as well as the Association by showing slides of other churches and pastors in the British Columbia Association. — Irene McGrath

McDermot Church Parents New Church

■ WINNIPEG, MB. McDermot Ave. Baptist

Church voted to adopt the Manitoba Association Church Planting Project in Transcona on a "parenting" basis. They are giving caring support to church planting missionaries, Rod and Eileen Seib, presently working there. Dr. John Hisel is senior pastor of McDermot. — Maria Rogalski

Stress Workshop Held at Olds Church

■ OLDS, AB. A very worthwhile Workshop on Stress, led by Deacon Frank Heck, was held at East Olds Baptist Church. Contents of the workshop were how to recognize stress; causes of stress with particular emphasis on anger, perfectionism, priorities, time management, relaxation, and communication; and strategies which aid Christians in managing stress effectively. Heck is a Living Unit Officer in the Counselling Services Department at Bowden Penitentiary. — Trudie Schroeder

Kopp Speaks to McClusky Men

■ MCCLUSKY, ND. McClusky Baptist Church Men's Brotherhood invited two local churches to a catered banquet. The 80 who attended heard speaker Mike Kopp of Bismarck, ND. — Marion S. Kirschman

Madison Church Purchases Parsonage

■ MADISON, SD. West Center Street Baptist Church took another step of faith when members voted overwhelmingly at their annual church business meeting to purchase a three bedroom ranch-style home to be used as a parsonage. "Our pastor and family, Rev.

Lynn and Sidney Heinle and two daughters are the first pastoral family to occupy the parsonage," says Betty Wilbur.

Missions Conference Held in Medicine Hat Area Churches

■ MEDICINE HAT, AB. "If you choose to accept..." was the theme of the missions Conference at Temple Baptist Church. The speakers were the Rev. Ken and Eileen Priebe, Cameroon, West Africa; the Rev. Reimer Clausen, Japan; and Conference Missions Director, Ron Salzman.

The youth participated in music, skits, and missionary interviews; the missionaries visited the Garden Apartments, Haven of Rest and Sunnyside Nursing Home; the adult Sunday school classes heard about the Lake Nyos disaster; and the film "Carpenter from Cameroon" was shown. "Thanks to the coordinating efforts of our Missions chair, Charlotte

Cousley, our sister churches — Faith and Grace Baptist, Medicine Hat; First Baptist, Golden Prairie, SK; Hilda Baptist, Hilda; Community Baptist, Taber; and Bethany Baptist, Lethbridge — had a visit from at least one of these missionaries while they were in the area," reports Mrs. L. Madeline Kern.

Chilliwack Churches View Dobson Films

■ CHILLIWACK, BC. Evergreen Baptist and First Baptist Church viewed the film series, "From the Salt Shaker into the World" by Becky Pippert. — Irene McGrath

Napoleon Church Hosts Dobson Film Showings

■ NAPOLEON, ND. For six Sunday evenings, Napoleon Baptist Church hosted the James Dobson film series, "Turn Your Heart Toward Home." All the community churches were invited to participate. — Adeline Kopf

baptized by Pastor Mike Lerud at First Baptist Church. These seven and two other adults became members of First Baptist Church. — Verna Luiken

■ WETASKIWIN, AB. Recently, eight people were baptized at Calvary Baptist Church. All eight, along with three other people, were received into the church membership. — Marion Strohschein

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Our Strategic Focus On The Biblical Imperatives

Challenged to Grow

Przybylski Speaker for Spiritual Growth Meetings

■ OLDS, AB. Spiritual Growth meetings with Dr. Benno Przybylski of the North American Baptist College and Divinity School in Edmonton as speaker were held at East Olds Baptist Church. "It

truly was a spiritually uplifting time," says Trudie Schroeder.

Gladwin People Try Walking in Jesus' Steps

■ GLADWIN, MI. The Rev. Robert F. Brown, pastor of Round Lake Baptist Church, took the congregation on a spiritual

Commanded to Care

Silverwood Church Hosts Saskatchewan Association Meetings

■ SAKATOON, SK. Several resolutions regarding gambling and

supporting crisis intervention centers based on biblical principles were adopted by delegates at the Saskatchewan Association. The Rev. and Mrs. Jake Leverette, Rev.

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Our Strategic Focus On The Biblical Imperatives

■ **BURLINGTON, IA.** Pastor Gregg Donaldson baptized a couple who attend Oak Street Baptist Church. — *Diane Weyl*

■ **MADISON, SD.** Seven young people were baptized by Pastor Lynn Heinle and accepted into the membership at West Center Street Baptist Church. — *Betty Wilbur*

■ **EBENEZER, SK.** Pastor Gorder Freiter, of Ebenezer Baptist Church, baptized two adults and one youth. — *Mrs. Martha Dreger*

■ **OKEENE, OK.** A mother and son were baptized at Zion Baptist Church by Pastor Elton Kirstein. The right hand of fellowship was extended to them and another couple. — *Rev. Elton Kirstein*

■ **OCHRE RIVER, MB.** Eight people were baptized by Pastor Reinhold Wilde and received the right hand of fellowship at Grace Baptist Church. — *Jean Roos*

■ **BROOKFIELD, WI.** During a special combined English and German worship service, 13 young people were baptized by Pastor Ron Read and welcomed into the fellowship of Ridgewood Baptist Church. One adult joined by membership transfer. The Rev. Herman Effa, associate missions director, conducted revival meetings at the Church. — *Louise L. Erbach*

■ **NAPOLEON, ND.** Pastor Ed Kopf baptized three young people and welcomed them into the fellowship of Napoleon

Baptist Church. — *Adeline Kopf*

■ **CORN, OK.** At a baptismal and membership service, held at Calvary Baptist Church, Pastor Bob Burkle baptized 10 people and welcomed them and three other adults into the membership. — *Tracy Beasley*

■ **BISON, KS.** Pastor William Effa baptized one lady and extended the right hand of fellowship to her at First Baptist Church. — *Clara L. Niedenthal*

■ **MEDICINE HAT, AB.** Faith Baptist Fellowship held its first baptismal service at Temple Baptist Church. Several new members were also welcomed into the church. — *Arlene Ohlmann*

■ **WINNIPEG, MB.** After building friendships among young people and holding membership classes, five of them were baptized by Douglas Schultz, director of church ministries at Rowandale Baptist Church. New senior pastor, Bryan Hochhalter spoke on "The Bottom Line," I John 5:5-12. — *H. Kahler*

■ **SWAN RIVER, MB.** Pastor Neal Effa baptized three people and received them into the membership of Temple Baptist Church. — *C. Eisner*

■ A young couple were baptized on confession of their faith in Jesus Christ and welcomed into the membership of South Canyon Baptist Church, Rapid City, SD, by Dr. Jack

Smith, pastor. — *Mrs. Herb Decker*

■ Three people were baptized by Rev. Irwin Kujat, pastor of Temple Baptist Church, Medicine Hat, AB, Two of those baptized and six others, four by previous baptism and two by transfer, were then welcomed into the membership of the church. — *Mrs. L. Madeline Kern*

Alpena Men Start "Bible Study" Breakfast

■ **ALPENA, MI.** A Men's Breakfast and Bible Study was initiated by Ripley Baptist Church. The group gather at a restaurant to "begin the day with the Lord" each Tuesday from 6:30-7:30 a.m. Studies have centered on the book of Timothy, taught by Pastor Fred Sweet, Associate Pastor Timothy Powell, or others. All men of the church are invited to attend. The men also meet each Thursday noon for lunch and fellowship at a local restaurant. — *Doris Turnbull*

Latta Road Church Holds Mission Conference

■ **ROCHESTER, NY.** "Need Is Our Neighbor" was the theme of the mission conference at Latta Road Baptist Church. North American Baptist Conference missionaries Ralph and Martha Nelson of Brazil joined by N.A.B. church planter, the Rev.

Wayne Jorstad, Missis-sauga, ON, and missionaries to Spain and the local Rochester mission spoke.

"We were challenged to plant seeds of compassion that will grow into clear presentations of the gospel of Christ," comments Pastor Marc Maffucci. — *Hilla Metzger*

Burd Conducts New Life in Christ Crusade in Okeene

■ **OKEENE, OK.** Evangelist Larry Burd of Bethlehem, PA, held six meetings at Zion Baptist Church. "We praise God for His blessing and for the salvation and rededication of those who responded to the invitation," says Elton Kirstein, pastor.

Alpena Youth Enjoy Retreat

■ **ALPENA, MI.** An enthusiastic group of junior high students packed their sleeping bags and gear and headed for a camp at Evart, MI, accompanied by sponsors, Tim and Donna Pollard of Ripley Baptist Church. "Second Chance," a musical group, and Joel Walker, speaker and youth pastor from the Detroit area, were program highlights.

During the weekend, youth and their sponsors made commitments for a deeper relationship with Christ. — *Doris Turnbull*

Compelled to Serve

Kelowna Church Members Are Challenged to be Involved

■ **KELOWNA, BC.** "The cost of membership just went up — no one can remain uninvolved, for there is much to be done,"

says Tim Schroeder, pastor of Trinity Baptist Church.

As a church body, the people of Trinity Baptist Church are reaching out in missions both at home and overseas. Dawn Reinalt is in the Philippines for two months helping Mission-

ary Lee Bertsh. Many of the young people have been involved in the musical, "The Light Brigade." Some of these young people are in Mexico during July to help with children's Bible clubs and related work under the direction of Juan Luna.

A group comprised of all ages is being trained to assist in showing the *Jesus* film in Cameroon in January 1990. A number of people helped distribute Bibles to almost every household in Kelowna.

Temple Church People Evaluate Church Ministries

■ **MEDICINE HAT, AB.** Temple Baptist Church pastors, staff, and key church leaders met over supper to share ideas and dreams for the future of the Church in keeping with the North American Baptist Conference Biblical Imperatives. Pastor Irwin Kujat was pleased with the response and positive outlook. — *L. Madeline Kern*

Zimbelmans Commissioned to Serve in Nigeria

■ **COLUMBUS, NE.** Shell Creek Baptist Church held a commissioning and farewell service for Rev. Clyde and Barbara Zimbelman and family. They are now serving as house parents at Woyke House in Jos, Nigeria. Mr. Ron Salzman, missions director of the North American Baptist Conference, gave the commissioning address. Mr. Otto Grauman, father of Barbara, gave the prayer. Rev. Arlie Rauch, Redeemer Baptist Church, presided at the farewell service. — *Mrs. George Behlen*

Olds Youth Involved in Summer Ministries

■ **OLDS, AB.** Marla Unger is doing summer mission service among the Spanish Americans with Pastor Michael Mirelez at Grace

Baptist Church, Monte Vista, CO. Sandi Heck is serving with the "Continental Singers." "We praise God for our young people who are serving the Lord," reports Trudie Schroeder.

The Olds Church is giving prayer and financial assistance to the two.

Connie Kaiser, former member of New Day, graduated from North American Baptist Divinity School in the Master of Divinity degree program.

Fessenden Church Hosts Appreciation Banquet

■ **FESSENDEN, ND.** An appreciation banquet was given by the Christian Education Department of First Baptist Church, for all who served in the education ministry of the Church. Speaker Douglas Timm of Minot, ND, challenged the group to commit their lives to serving God.

Dennis and Pat Hoffman of South Fargo, ND, presented the program for Fessenden's family night. "Pat gave a concert in song, a spiritual uplift for everyone there," reports Regina Pepple.

Great Lakes Association Meets

■ **DETROIT, MI.** Eighty-seven delegates, along with other interested persons met at Ebenezer Baptist Church in Detroit, MI, April 6-8, 1989, for the sixth annual meeting of the Great Lakes Association. Bible speaker, Dr. Dave Breese of Christian Destiny, Inc., spoke on the theme, "Pursuing Our Purpose with Purpose of Heart."

One item of business was a proposal to turn the parenting of the Florida churches of the Great Lakes Association over to the N.A.B. Conference International Office.

A promising report was also received concerning

new Bible studies underway in Detroit with the hope of a new church planting project by fall of 1989.

Rev. Gordon Thomas was elected Association Moderator for the new year. The Great Lakes Association will meet April 19-21, 1990, at Woodland Shores Baptist Church, Bridgman, MI.

Franchuck Chosen to Perform with Centennial Choir

■ **CARRINGTON, ND.** Fourth grader, Ryan Franchuck, son of the Rev. Loren and Lenore Franchuck, has been selected to perform in the North Dakota Centennial Children's Choir on its one-week tour. Ryan was among 1,347 North Dakota children who auditioned. — *Violette Pepple*

Ebenezer Women Rally to White Cross Work Day

■ **EBENEZER, SK.** The Women's Missionary Fellowship of Ebenezer Baptist Church rallied to a White Cross Work Day.

"Ruby Zimmer's idea to come to work, enjoy a Punchkin Lunch, consisting of hamburger soup and punchkin, to which the spouses were invited was a splendid idea," says Martha Dreger. "With more than 20 helping hands, work was completed in a few hours."

The Rev. Gordon Freiter is the pastor of the church.

Black Hills Area Hosts Missions Conference

■ **RAPID CITY, SD.** Gillette Baptist, Gillette, WY; Mountain View Baptist, Spearfish, SD; and South Canyon Baptist,

Rapid City, SD, participated in the annual Missions Conference highlighting two countries, Brazil and Cameroon. The theme was "The Harvest is Ready — Share the Vision" John 4:35.

Guest missionaries were David and Mary June Burgess of Cameroon and Ralph and Martha Nelson of Brazil. Murray Decker, former short-termer to Cameroon and Robin Kemple, serving with Wycliffe, ministered to the youth at South Canyon and Mountain View respectively.

Two students from the North American Baptist Seminary in Sioux Falls: Elias and Mary Bongmba and their three boys from Cameroon and Gerson Garros from Brazil shared their plans and dreams for their own people and nations.

"To acquaint us better with the missionaries, a different missionary profile was inserted in the Sunday bulletins prior to their coming," says Mrs. Herb Decker. "At the various coffee hours, potluck meals, the outing for youth, Sunday school sessions, and worship services, we visited with the missionaries and asked questions. What a learning time this was! At the closing service in Spearfish on Sunday afternoon, the Rev. George Black led a panel discussion. In the evening service, Rev. Ralph Cooke exhorted all to a greater commitment and dedication to missions."

On Monday evening, the Nelsons shared in a personal way with those who could attend two informal home meetings.

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Our Strategic Focus On The Biblical Imperatives

Burmese Baptist brings new meaning to 175th anniversary

by Robert O'Brien

PHILADELPHIA, PA (BP) — The pages of history rustled and burst into life when diminutive, graying U Maung Maung Han strode to the pulpit of Philadelphia's First Baptist Church.

Han had traveled from Burma to address Baptist Jubilee, which convened this spring to celebrate a decision made at the church in 1814. Thirty-three Baptists, from Gander, Newfoundland, to Charleston, SC, voted during three days in May of 1814 that year to launch the first Baptist denomination in North America and to respond to a challenge by Luther Rice to support its first missionaries, Ann and Adoniram Judson, in Burma.

"The General Missionary Convention of the Baptist Denomination in

the United States for Foreign Missions," later was called the Triennial Convention, for the purpose "of diffusing Evangelical Light throughout the Benighted regions of the Earth."

Han's words melted the barriers of time and transported 500 Baptist Jubilee participants to the side of a small stream in 19th century Burma that symbolizes the beginning of his spiritual future — and of the future of Baptist world missions, listeners noted.

It was a stream in Moulmein near the later site of the Judson Boys High School, where Adoniram Judson baptized Han's great-grandparents.

"I am a fourth-generation Baptist," said Han, a pastor and Baptist denominational leader in Burma. "My great-grandparents were among the first persons baptized by Judson. Now I stand before you representing one million Burmese Baptists who

owe their spiritual lives to you."

Judson spent seven years in Burma before he baptized his first convert, and that was only the beginning of his difficulties. But his tenacity got results in Burma.

The Baptist decision to take the message of Jesus Christ to the world also has borne fruit. Today missionaries of Baptist denominations which grew out of the Triennial Convention, work in more than 100 nations, and more than 35 million Baptists in 141 conventions and unions are affiliated with the Baptist World Alliance. Representatives of at least a dozen Baptist bodies attended the Jubilee, including the N.A.B. Conference.

Ray Bakke, senior urban consultant with Lausanne Associates from Chicago stated, "If Judson were alive today, he would be taking us in electrifying directions," as he outlined a list of missions frontiers in the modern world, including the frontiers of 'Asianization and urbanization.'"

"Judson went to Asia, and today Asia is coming to us," Bakke said. "The whole world is Asianizing and urbanizing," he added, noting the Judsons' son came home to minister in New York City.

The weekend event ended with the Covenant of Salt and Light with each person touching salt to his or her tongue to seal the covenant and then joining the candlelight procession to Rittenhouse Square, headed by a brass ensemble and featuring a Baptist choir from the African nation of Zaire.

BAPTIST WORLD CONGRESS SLATED FOR KOREA

Thousands of Baptists are expected to gather in Seoul, Korea, next year, Aug. 6-14, 1990. "Delegates from more than 145 countries where Baptists live will share the joy of knowing that we are together in Christ in our witnessing, our praying, and our giving," according to Denton Lotz, B.W.A. general secretary. Contact Baptist World Alliance, 6733 Curran St., McLean, VA 22101, for more information.

SEMINARY CONFERS HONORARY DOCTORATE ON WOLF

The North American Baptist Seminary conferred the honorary degree of Doctor of Divinity on Christian Wolf at its 131st commencement exercises, in Sioux Falls, South Dakota, U.S.A., on May 21, 1989.

Wolf, lecturer of Old Testament, Hebrew, and Ethics, teaches at the Baptist Theological Seminary, Buckow, German Democratic Republic (East Germany). He has been teaching there for 20 years.

In addition to his teaching responsibilities, he serves as a member of the General Council of the Baptist World Alliance, as well as a member of the Christian Ethics Commission and the Evangelism and Education Division, as well as a Program Committee member for the Baptist World Congress, Seoul, Korea, 1990.

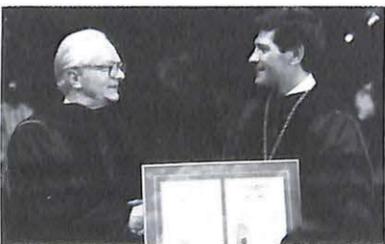
Within the European Baptist Federation, Wolf is a member of the Books and Translation Committee. He has served as youth pastor and pastor at Baptist Church Berlin-Weisensee near Bernau; youth pastor for the

Thuringia Association in the Union of Evangelical Free (Baptists) Churches; and pastor of the Baptist churches in Meiningen, Thuringia, and Greifswald, GDR.

Wolf is a graduate of the Hamburg Baptist Theological Seminary, Hamburg-Horn, Federal Republic of Germany (West Germany).

His wife accompanied him on his trip to the U.S.A. and was present at the commencement exercises.

The North American Baptist Seminary is one of the two theological schools of the North American Baptist Conference, a binational conference with churches in Canada and the U.S.A.



The Reverend Christian Wolf (left) expresses appreciation to Dr. Charles Hiatt for the honorary Doctor of Divinity degree awarded to him by the North American Baptist Seminary, Sioux Falls, SD, on May 21, 1989.

what's happening

■ **The Rev. Dieter Reda** became senior pastor of Thornhill Baptist Church, Calgary, AB, effective July 1, 1989. He previously served the Church as associate pastor.

■ **Joseph Link** was ordained by Oak Street Baptist Church, April 9, 1989. Rev. Jacob Ehman, area minister, gave the charge to the candidate.

■ **The Rev. Arnold M. Friez** became pastor of Ebenezer Baptist Church, Lehr, ND, May 1, 1989. He had been pastor of First Baptist Church, Leola, SD, for the past 15 years.

■ An Ordination Council met at First Baptist Church, Hebron, ND, April 15, for the purpose of considering Mr. James Mische for ordination to the ministry. It recommended that First Baptist Church of Hebron ordain Mr. Mische on May 7. Jim and Joy Mische have been appointed as missionaries to Mambilla Baptist Theological School, Nigeria, where Jim will teach. They have four children.

■ **The Rev. Dennis Hoffman** was installed as pastor of Metropolitan Baptist Church, ND, during the morning worship service April 2. Rev. Ralph Cooke, area minister, was guest speaker. Hoffman's wife, Pat, is a concert artist. Together, they have traveled doing concerts and family teaching ministries in various churches across the country.

■ **The Rev. Randy Mitrovich** became pastor at Century Baptist Church, Bismarck, ND, on June 1, 1989. He formerly served as Associate Pastor at Meadowlark-Westland Baptist Church, Edmonton, AB.

■ **Mr. Scott Pickard** became pastor of North Freedom Baptist Church, North Freedom, WI, effective June 1989.

■ **The Rev. Doug Harsch** became Associate Pastor of Northwest Fellowship Baptist Church, Chicago, IL, effective June 1989.

■ **Mr. Jim Haw**, 1989 North American Baptist Seminary graduate, became pastor of Mowata Baptist Church, Eunice, LA, effective June 1, 1989.

■ **The Rev. Monte Loudenslager** accepted a position at Omega Home for Unwed Mothers in Sioux Falls, SD, effective May 1. He previously was Associate Pastor of Church Growth at Century Baptist, Bismarck, ND.

■ **Andrew Owzarek** became pastor at Randolph Baptist Church, Randolph, MN, effective July 9. He previously served as Minister of Youth and Outreach at Apple Valley Baptist Church, Apple Valley, MN.

■ **The Rev. C. Wright Norton** is serving as interim pastor of Calvary Baptist, Tacoma, WA.

■ **The Rev. Wesley Gerber** resigned as pastor of First Baptist Church, Underwood, ND, effective June 1. He has accepted a joint ministry on staff at Bismarck Baptist Church and the Baptist Home, Bismarck, ND, as Chaplain and Associate Pastor for Senior Citizens respectively.

■ **Grayson Paschke** became pastor of Wiesenthal Baptist Church, Millet, AB, effective May 7, 1989.

■ **Mike Decker**, 1989 graduate North American Baptist Seminary, Sioux Falls, SD, accepted an Associate Pastor position at Harbor Trinity Baptist Church, Costa Mesa, CA.

■ **Tim Friez**, 1989 graduate of North American Baptist Seminary, Sioux Falls, SD, has accepted a staff position at Century Baptist, Bismarck, ND.

■ **Mr. Scott Joy**, 1989 North American Baptist Seminary graduate, accepted the position of Youth Pastor at Grace Baptist Church, Calgary, AB.

■ **Rev. Lyle W. Spicer** is pastor at First Baptist Church, Leola, SD.

■ **Pineland Baptist Church** welcomed their new pastor, the **Rev. Harvey Wilkie**, his wife, Sandy, and sons, Roger and Ryan, on April 23. Greetings came from pastors and representatives of Eastern Association churches. Minister of Parliament, Cam Jackson, welcomed the Wilkies, and the Rev. John Ziegler, area minister, challenged Mr. Wilkie to serve God above all else. — Dorothy Trost

■ On Sunday evening, April 9, Calvary Baptist Church, Wetaskiwin, AB, bade farewell to their interim pastor, **Rev. Bert Milner**. On Sunday, April 16, they welcomed their new pastor, **Mr. Richard Emilson**, and wife, Eunice.

New Churches... New Life Why Church Planting?

"We have experienced another exciting answer to prayer," reports Pastor Bill Mummert of Gettysburg, PA. In June of 1987, I began requesting prayer for a married couple who were separated. She accepted Christ through the church in June 1987. Her husband was heavily into drugs and alcohol.

I began meeting with him periodically, and the people began praying for him at that time. Earlier last fall, he moved back home and began attending church.

On Sunday, January 22, 1989, he stood during our Sunday morning sharing time and announced that he had received Christ as his Savior. People cried and hugged as another one was snatched from the jaws of our enemy. At one time, this young man was responsible for selling thousands of dollars worth of cocaine in our area.

He is already witnessing to those he was involved with in drug deals. He was baptized on June 11, 1989, and received into the membership of Gettysburg Baptist Church. Some of his family who are not Christians witnessed his belief in Christ through baptism. He is witnessing to his family and praying that they also will come to know Christ as Savior. Praise the Lord! I believe II Corinthians 5:17 is still the greatest miracle ever.

I thank you faithful people at the Conference Office and throughout the Conference for faithful prayers and giving for us. In Matthew 6:18 Jesus said, "I will build my church and the gates of Hell will not prevail against it." We are finding that to be true in Gettysburg. [This Church has now become self-supporting.]

Your prayers and giving for New Churches... New Life help provide opportunities for changed lives. Give so that others might live!

Ilse Mollenhauer retires



Ilse Mollenhauer retired as secretary to the executive director, Dr. John Binder, on April 30, 1989. During her 31 years at the North American Baptist International Office, she served as secretary to three N.A.B. Conference Executive Directors.

While working for the Baptist World Alliance office in Stuttgart, Germany, Ilse was contacted by Dr. Frank Woyke, then executive secretary of the North American Baptist Conference.

In 1961 she married Hans Mollenhauer, and in 1966, she left the Office to take care of their newborn son Ralph. In December 1969, she returned as secretary to Dr. John Binder, then Stewardship and Communications Secretary. She then served as secretary to Dr. G. K. Zimmerman, executive secretary, and then as secretary to Dr. Binder when he became executive director in 1979. "I enjoyed working for each one of these men. I've enjoyed my work very much.

"A highlight of this position," says Ilse, "was to attend ten Triennial Conferences," where she took minutes of the business sessions.

Her knowledge of the Conference and its business as well as the German and English languages has been invaluable. She also served as translator and editor of "Der Sendbote" and "Botschaft und Nachrichten," inserts in the *Baptist Herald*.

"I really have felt strongly God's leading in all events of my life, including His protection during the war years in Germany."

Mrs. Juanita Simmons became secretary to Dr. Binder effective May 1. She comes to this position from Woman's Missionary Union of the Southern Baptist Convention, where she served as office manager/communications customer specialist.

VOLUNTEER IN MISSIONS NEEDED TO WORK IN GERMANY

A retired couple with pastoral or social work experience, fluent in German, perhaps even Russian, physically healthy and mentally flexible, is needed to assist at one of the immigration camps for one or two years as Volunteers-in-Missions.

The Baptists in West Germany are seeing a stream of Baptists of German descent emigrating from Russia. "Never since the Reformation in the 16th century has there been such a Baptist migration as today," says the Rev. Geunter Wieske, director of immigrant work for the Baptists of Germany. "In 1988, about 9,000 to 10,000 Baptists came from Russia to West Germany as well as several thousand Mennonites."

Baptists have enlisted people to do social and spiritual work both in central immigration and in camps. At least 10,000 Baptists from Russia are expected to immigrate to West Germany in 1989.

If you are interested in serving, contact Ron Salzman at the N.A.B. International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 — 312-495-2000.

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NEW AREA CODE FOR N.A.B. OFFICE

A new area code will be implemented on Nov. 11, 1989, for the area not including but surrounding the city of Chicago. This new code will apply to the North American Baptist International Office as well as the residences of almost all of the Office staff. The area code will be changed from 312 to 708.

challenged to grow 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." □

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

Church
Growth Tips

letters

To Dr. John Binder and the North American Baptist Conference

As of January 1989, Gettysburg Baptist Church no longer receives financial support as a church extension project. Therefore, I express my deepest thanks to the North American Baptist Conference for all the support given to us since July 1983.

Without the financial support, I would not have been able to serve full-time in getting this church started and meeting the needs of the people God has sent our way. Without the encouragement in word, prayer, materials, and ideas, we would not be where we are today.

In those early days, the visits of Don Ganstrom, former associate director of church planting, and Wil Quiring, former area minister, were so encouraging and helpful. Also, the efforts of Bob Mayforth, financial services director, and his staff in helping with the funds for the purchase of our property were exceptional and greatly appreciated. I thank everyone who prayed, encouraged, worked, and gave to help plant a church in Gettysburg.

We have approximately 115 people on our attendance list, and we had attendance in the 80's in May.

Our January giving was \$6,637, which is a great answer to prayer. We praise God for this. This money came entirely from church offerings.

In His service,
Rev. Bill Mummert, pastor

To the Editor

You're doing a splendid work, and the *Baptist Herald*s are well used and appreciated. God bless you!

In Him,
Laura Reddig, Bismarck, ND

PALMER LOOKING FOR HAM OPERATORS

Dr. Dennis Palmer at Bansa Baptist Hospital in Cameroon recently received his Cameroon Amateur Radio licence. He would like to contact North American Baptists who are Ham Operators. He operates on 14320, and 21320 at 2100 UTC on Wednesdays and Saturdays.

Baptist Herald

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world relief

New Hope Village Elderly Need Help by Ken Jones

by Ken Jones

In her youth, Monica developed leprosy and was doomed to a dismal future. In those days, the only treatment was isolation and a few bandages. Her hands and feet as well as her spirit began to wither. Then came high hopes in the 1950s with her transfer to what is now Mbingo and new treatment with sulfone drugs. Though her disease was arrested, her deformity persisted and increased year by year.

Every Wednesday, a dozen and a half friends hobble with Monica to the stone gazebo that is the meeting place for New Hope Village. Sitting on benches around the central fountain, they sing exuberantly and give God thanks for what, to us, seems primitive. During medical inspection, Monica often hides her feet with their recurrent ulcers. Her love for her little farm and her dependence on its crops often makes her procrastinate too long before agreeing for hospitalization.

Around the meeting place, cluster three tin-roofed buildings. Each room houses two or three residents who struggle valiantly to care for themselves — cooking over open fires and bathing at the village spigot. There are about 20 permanently disabled and increasing elderly people at and near New Hope Village. Some have been in Mbingo Baptist Hospital for up to five years.

One room in a fifth building is used for bandaging and its second room will become a kitchen for those who are temporarily on bed rest or who have no fingers or blind eyes. Monica and others with her willing spirit still care for these but now after 40 years in the shadow of Mbingo Baptist Hospital are themselves weaker and often sick.

Mbingo Baptist Hospital provides maintenance and medical care, assists with firewood and occasional rice plus a meager allowance to help with basic needs since government allowances fizzled out years ago. The patients are a wonderful and patient group and do all they can to aid themselves, but they do need some actual money each month to supplement the rice we can provide and to buy soap, socks, and sardines. It is also hoped that at least one building can be remodeled to accommodate wheelchairs and have an attached toilet and shower added.

Contributions are needed to help these elderly people at New Hope Village. Make out your check to North American Baptist Conference, designate it for Elderly Leprosy Patient Assistance, and mail it to N.A.B. Conference International Office at 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



Patients at New Hope Village (Monica in center).



Joy Lang examining some disabled patients at New Hope Village.