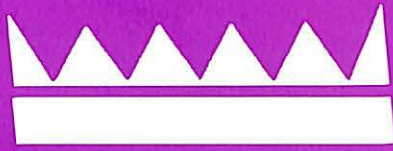


Baptist Herald

March 1989


WORSHIP
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Reliving the Mystery of the Holy Easter Season

by Herbert Hiller

During the 40 days of Lent, Jesus calls us over the tumult of the undisciplined world to a disciplined life-style, excelling in Christian virtues, responsible service, and sacrificial cross-bearing: "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Matthew 16:24).

If this demand seems high and hard, think of what easy going and soft complacency can do for people. Shocking are the perils of a crossless life in our time.

While following Jesus requires self-denial and limitation of our freedom, the way of the cross is the **Way of Penitence** (*via penitentia*). Jesus asks that we put away repentantly all selfish striving and sinful habits for a life of holiness and moral purity.

The way of the cross calls us to the **Way of Obedience** (*via obedientia*): to do God's will to experience His approval and peace.

The way of the cross is also the **Way of Suffering for Christ's Sake** (*via dolorosa*) — of divine sorrow, of the broken, bleeding heart, of sacrificial, caring love for others. The final crowning of this season shows that "the Way of the Cross leads home."

Holy Week begins with Palm Sunday and reaches its climax at Easter. It takes us on a pilgrimage to that green hill called Calvary. We follow Jesus through the Garden of Gethsemane, the shameful arrest, the mock trial, and from the court of conviction to His agonizing death on the cruel cross.

As unbelieving Pilate saw Him, crowned with thorns, wearing a purple robe and brutally scourged, he said, "Behold the man!" (John 19:5).

During Passion Week, we, as believers, behold Jesus Christ. With wondering eyes of love, we remember Christ and His highly disciplined life. We consider how He came down from the splendors of Heaven and elected to forgo His privileges in order to share His life for man's redemption. Giving Himself unstintingly to helping, healing, and doing good, He proved through His daily obedience that doing the Father's will is the greatest calling on earth.

Pascal once said, "It is one of the great principles of Christianity that all that happened to Jesus must fulfill itself in the spirit and body of every Christian."

As we marvel, adore, and emulate Jesus Christ, we feel our need to concentrate on what made Jesus Christ's life so outstandingly great and useful. Through His teaching, preaching, and seeking, we sense His enormous concentration on saving the lost and ministering to needy humanity. In contrast, we become aware of our limited concentration. We tone up our professional disciplines, but on the other hand we often bring flabby reflexes, soft heads, feeble hands, sick hearts, and flimsy ex-

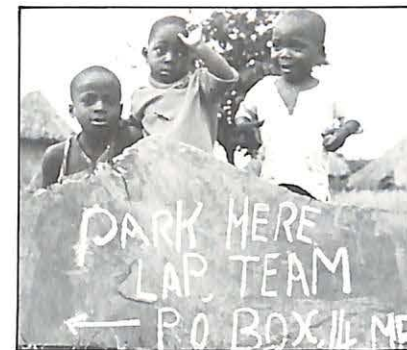
cuses to the highest calling.

Rather we need to consecrate our time and talents, streamline our energies and abilities, as Jesus did in saying and doing only what the Father wills and finishing His mission. God raised Jesus Christ up. The grave could not hold Him as He "brought life and immortality to light" (2 Timothy 1:10). In like manner, we must live for things of eternal value.

What the world needs most today is a better brand of Christians, committed people who, like Paul, long "to know the true quality of His life, the fellowship of His suffering and the power of His Resurrection" (Philippines 3:10).

In reliving the mystery of the Holy Season, we are brought face to face with the passion of our blessed Redeemer. We are led to consider our own high calling in Christ, concentrate on priorities and worthy goals, and consecrate our being for their attainment. Such disciplines will make this Season richly meaningful and Easter triumph glorious. Let us **Worship the King!** □

*Dr. Herbert Hiller is a retired North American Baptist Conference pastor living in Warren, Michigan, and the author of the book, **The Living Stream.***



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To the Uttermost Part...with Love

By Mary Jo Stockdale

"The witch is here in the kitchen!" the Ngee informed nurse-midwife Myrna Goodman. "We must move this mommy from here."

"Please give us a short time before you move her," Murray Decker pleaded with the Ngee. The chair for piquin (placenta) will come."

The Ngee agreed, but while waiting, he practiced his own kind of "country" medicine. Outside, he cut some leafy branches, returned to the kitchen, and began striking the sick woman so "the witch will come out

and go into the leaves."

Earlier, Myrna had concluded the woman was not really pregnant but had some mass in her abdomen. She looked too old for child-bearing. After careful examination, Myrna could neither discover the palpable form of a baby nor hear a fetal heartbeat. She and Murray were getting ready to leave the village when they were called back. The woman had delivered a dead baby, but the placenta refused to come.

While Myrna worked over her and the Ngee went through his ritual, Murray went to a small knot of people gathered nearby and read a simple Gospel tract to them. They heard that God is bigger than any bad thing and strong enough to keep them from fear of evil.

Myrna and Murray, part of a Life Abundant Programme (LAP) team, were making a circuit of three remote villages in Cameroon, West Africa. Their purpose: to provide health care for the needy, present the claims of Christ to those who do not know Him, and encourage small groups of believers.

The theme of the L.A.P. programme is based on John 10:10: "I am come that you might have life and that you might have it more abundantly." Their motivation comes from John 17:7, 8: "Now they have known that all things whatsoever thou has given me are of thee. For I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me."

What brought about the birth of this program?

Daphne Dunger, missionary nurse, tells how God gave her the vision and led in each step of the ministry.

"I'd been working at Banso Baptist Hospital for three terms. I felt I'd come to the end of my productivity. I had a little taste of working with women's groups. I felt I needed to be more involved in the lives of the people.

"When I went home on furlough in 1978, I struggled with questions about returning to the field. During one of these spiritual battles, I began brainstorming with the Lord. I declared that if I returned to Cameroon I wanted to have a ministry with the people of the local churches.

"Then a plan began to unfold like a flame of idea and faith — rural health care involving local churches.

"Dr. Jerry Fluth encouraged me to attend a workshop at MAP (Medical Assistance Program). For my assignment, I chose a project of health teaching through the local churches. I sent a copy of the plan to Dr. Fluth for his comments, advice, and approval. He not only approved it but also sent it to the field for approval.

"I arrived back in Cameroon in 1979 and was told my plan had been accepted by the Cameroon Baptist Convention (CBC). When could I start? Immediately. Banso Baptist Hospital contributed 500,000 francs. Everything began to fall into place for the inauguration of the work."

Although Daphne had written the project for the Oku area, located some 20 kilometers northeast of Mbingo Baptist Hospital, the Mbem area already had an existing maternity and health care center and seemed more needy. Mbem, one of the most remote stations of the CBC, seemed a logical place for Daphne to begin her pilot project. The choice proved a good one as the economies, health care, and spiritual needs were different in each village.

Since Daphne planned to work with local churches and village



Daphne's goal is to visit each village four times a year for a minimum of three days at each place. She and her various teams spend about two-thirds of each year on trek.

authorities, she presented her programme to them. They accepted the plan. Now each village chooses local and church leaders to form its own L.A.P. committee. They, in turn, recruit candidates to train as health workers. The committee raises the initial 120,000 francs (approximately \$400) necessary to start the original "medicine box." As patients pay for medications, ideally, the medicine box is self-sustaining.

The villagers build their own L.A.P. post building. The first four posts were located in the villages of Bom, Sih, Mfe, and Ngung. Within 18 months, the ministry included five more posts.

Each village raises money to train two health promoters, preferably one man and one woman, and to provide for their needs while they study at Mbem. During their seven weeks of training, they are taught to diagnose and assess different kinds of ailments and diseases. They are instructed in the use and administration of some 30 kinds of medicines.

Laban Chiamba was one who received training as a community worker. A seminary trained pastor with a vision for physical and spiritual needs of his people, he is now L.A.P. Coordinator. "I've been working with L.A.P. for more than



A welcoming committee at Mbepji.



Myrna (fourth from left) and Murray (back row right) were part of a trek. The team included Daphne (front row second from right), David, a regular promotor, and Paul Fanka, a Cameroonian with a burning vision to reach his people. Pastor Stephen Mekwe, regular team member, and Gladys, the cook, completed the team.



Murray went to a small knot of people gathered nearby and read a simple Gospel tract to them.

six years. As coordinator, I see how very helpful the program is to the many people in areas where medical care is not available. We go to these villages to help the people by rendering good service to them in the spirit of love and sympathy. We thank God for this Life Abundant Programme.

Dr. Laura Edwards, pediatrician, who has gone to Cameroon five times to assist with the L.A.P. program, reports, "One of the most impressive events of this trip was witnessing the dedication of a new L.A.P. building in Mbepji. The clinic has three rooms: Main consulting room, a room to house the visiting L.A.P. teams, and a secure storeroom. Built entirely by townspeople, it is made of mud brick, has a cement floor, zinc roof, and plywood ceiling. The local Fon (area chief) worked until 11:00 p.m. the night before the dedication to complete the interior whitewashing.

"A crowd of people from Mbepji and outlying villages came for the celebration. Daphne had placed a large green ribbon over the entrance. On the ribbon were the words, 'Except the Lord build a house, they labor in vain that built it...' The people built it and took pride in an outstanding achievement."

The day for the team starts about 6:00 a.m.. After breakfast, everyone, including the local pastor, is expected to attend Bible study. Missionary

The best way to get "witches" out of kitchens is by providing adequate health care and education, by lovingly presenting the claims of Jesus Christ, and by encouraging and building up struggling groups of believers. This is the ultimate aim and giant-sized job of the Life Abundant Programme.

Ruby Eliason pioneered inductive Bible studies and introduced daily Bible readings. These have proven to be a challenge and blessing. In the evening, each person attends the second Bible study of the day.

At present, the Bible teaching has been extended to Barnabas seminars — so named because Barnabas means "son of encouragement." In these remote areas, two hours are spent with local church leaders to en-

courage and build them up in their spiritual lives.

Who can participate in this ministry? "As we become aware of people who want to go on trek and have appropriate abilities such as record-keeping, nursing skills, Bible training, or just a willingness to work hard," Daphne says, "we welcome them to the team."

Two years ago, Dr. Bob Bruechert, a dentist from Baptist General Conference, and his wife Karen, a nurse, went on trek. Bob cared for dental needs, and Karen did consulting and training. Other workers would greatly help the work.

But L.A.P. has other pressing needs besides personnel. A new vehicle is desperately needed. The roads are usually two ruts over rocky, muddy or dusty terrain, and are death to vehicles.

While Bread for the Hungry supplies some of the finances, there is always a need of funds to carry on and expand the programme. And, of course, the most important need is for a faithful band of prayer partners.

The best way to get "witches" out of kitchens is by providing adequate health care and education, by lovingly presenting the claims of Jesus Christ, and by encouraging and

building up struggling groups of believers. This is the ultimate aim and giant-sized job of the Life Abundant Programme. □

Mary Jo Stockdale of Tacoma, WA, is a freelance writer and has accompanied her husband, Dr. Gene, several times to Cameroon to serve as volunteers in missions in the medical ministry there.



From Koffa, they hiked six hours to Adere (where Myma and Murnay helped the woman). These are some of the women waiting to be seen at the clinic.



Fifteen carriers loaded with supplies, equipment, food and medicines made up the rest of the entourage.

After the group left the vehicle at Mbepji, they travelled three hours on foot to Koffa. They would not see this vehicle again for 12 days.

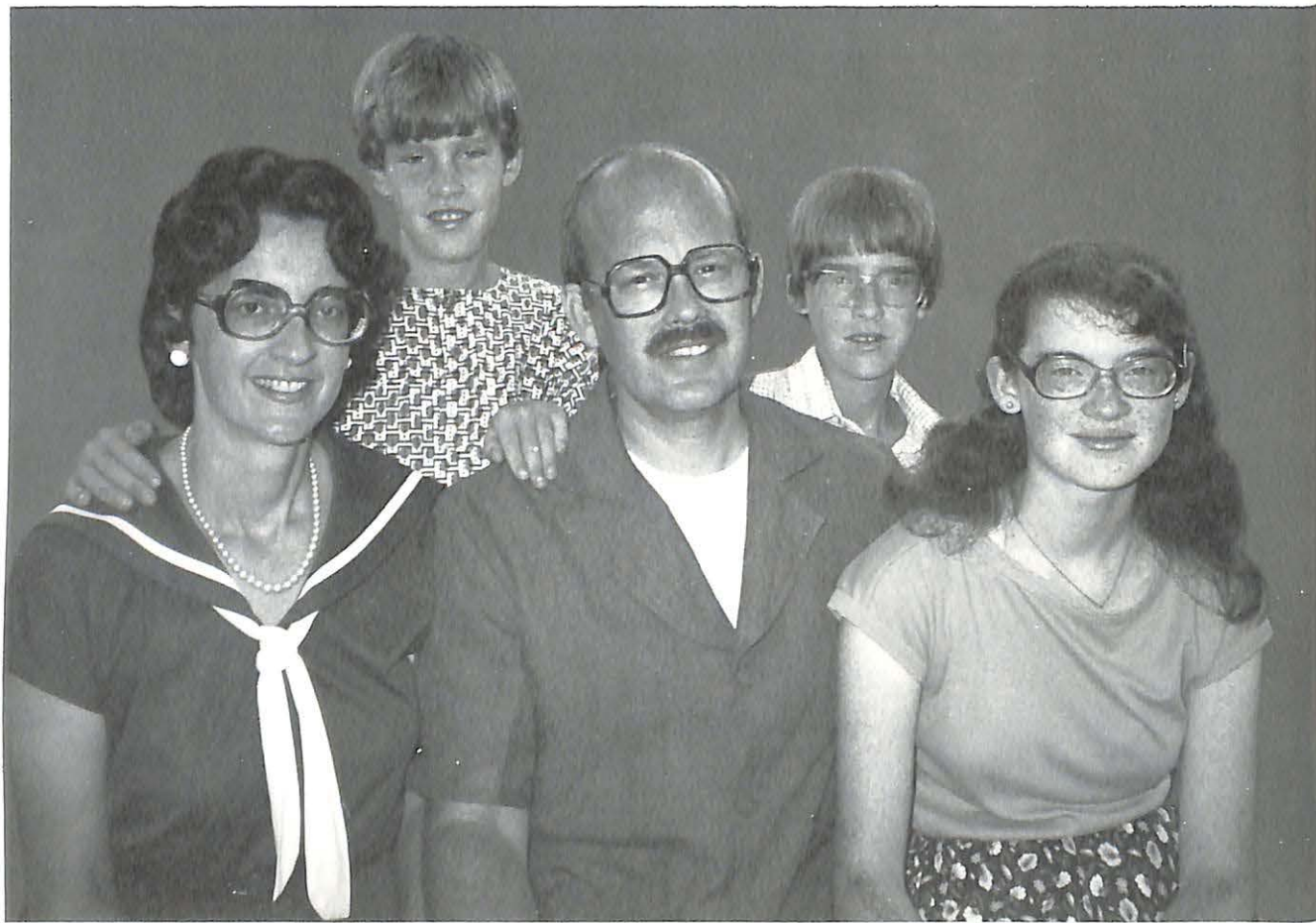


L.A.P. promoter, Hannah, gives a health lecture while people wait their turn at the clinic. After three days in Adere, they returned to Mbepji, a trek taking eight hours.



The Care and Feeding of Missionaries on Furlough Leads to A Special Homecoming in June

by Mary June Burgess



Burgess Family, left to right: Mary Jane, Philip, Dave, Mark and Joynel.

Homecoming at schools, colleges, and universities marks a time to celebrate. Students make many preparations, but after the weekend or week-long activities, it is all over. People like to celebrate Homecomings, but we think our Church made our "homecoming" very special.

Several months before we left Cameroon, we decided to settle in the Detroit, Michigan, area. We wanted, for the first time in more than 19 years as missionaries, to become active members of our home church, North Pointe Baptist in Warren.

We wrote to our pastor and wife, the Rev. and Mrs. Gordon Thomas. They responded, "What can we do to help?"

Dave and I had left for Cameroon three weeks after our wedding, so we had not collected much to use to set up housekeeping in the U.S.A. During the previous three furloughs, God provided, through family and friends, exactly what we needed. We knew He wouldn't let us down this time, so we committed our needs to the Lord in prayer.

Since the North Pointe people wanted to know what they could do to help, we told them we needed basically everything: house, furniture, pots, dishes, car, and so forth. They spread the word to the North American Baptist Conference churches in the area. They also prayed and checked out possibilities.

What an exciting Homecoming we had in June. We were greeted at the Detroit airport by family, friends, and representatives of North Pointe Baptist Church. After we collected our baggage, a deacon and his wife, the Rich-

God's Answers to Prayers

by Gordon Thomas

Little did we realize how fully Philippians 4:19 would be so real in the life of our church in a very short period of time. We received a letter from Dave and Mary June Burgess, missionaries in Cameroon, stating that they would like to live in our area during furlough and send their children to the Macomb Christian Schools.

The school process was simple. We received information, sent it to the Burgesses, and tentatively enrolled the children in the school.

Supplying housing and all other needs took the mighty hand of God. We announced, by way of a flyer, to the ladies of the Metro Fellowship that a home to rent was needed. Rent is high in our area, and I felt we could never get a house that would be affordable.

A conversation between two ladies at a beauty parlor resulted in a phone call giving information that a house was available. Great!

What about furniture? The house was completely furnished - linens, pictures, appliances (large and small), hand tools, yard equipment

- you name it, it was there. The house was ready for the Burgesses to move into and live there. That was simple, God provided.

We began to think of all the little things that make a house a home: Clothes, office equipment, games, five bikes, musical instruments, and a car. Once again, God beautifully supplied. Great!

But more is needed to make a home: A checking account, car insurance, license, credit cards for travel purposes (hard to get when one just arrives in the Country). Once again, our wonderful Lord provided all.

Not one thing did we have to go out and buy. Yes, God truly does supply all needs. What a joy for the congregation to have the Burgess family with us for a year. We trust we can continue to minister to each other. □

The Rev. Gordon Thomas is pastor of North Pointe Baptist Church, Warren, Michigan, the Church where David and Mary June Burgess are members.

ters, led us with our families to our new home - a home completely furnished including dishes and linens. The ladies of the church had filled the cupboards and refrigerator with delicious foods.

How I wish I could express adequately to you the true relief we felt to be able to lie down on our new beds and rest after some difficult days in Cameroon—days that included graduation at Cameroon Baptist Theological Seminary where we serve, packing, flying to the U.S.A., and getting medical tests done. Home at last! The Lord provided for us in a wonderful way.

Helping a Furloughing Missionary Feel at Home

Do you have a furloughing or newly-arrived missionary in your church or area? Or do you have a missionary visiting your church soon? Perhaps we could share a few ideas about what we've experienced that might help you as you prepare for this.

First of all, "Don't be afraid of the missionaries who visit you." Depending on their work, they may or may not have a lot of theological training beyond what the everyday Christian has, so

(continued on page 10)

Homecoming in June

(continued from page 9)

they will not want to only talk of pre-millennialism or church history. They will have some rich spiritual experiences to share, of course, but they will also enjoy discussing sports, recipes, raising children, and what's new in computers. Missionaries are people with abilities and needs just like you.

On the other hand, missionaries are a bit different. They have been out of their home culture for two, three, or four years. They have probably lost track a bit on political issues, changes in education, and prices of everyday necessities. Because of our rapidly developing society, they may experience cultural shock in the U.S.A. and Canada as they try to adjust to the changes.

Besides this, many missionaries expect to return, after a few months or a year or two, to the mission field, where God has called them. There isn't a lot of time to develop friendships and feel a sense of belonging. Visiting supporting churches is an important and necessary part of furlough year, but it is not always easy to be traveling so many weekends, especially if a family is involved.

So with this background of understanding, let me suggest a few ways, which we have personally experienced or heard from others, that you, as a church or individual, can do to make the visit of your missionary mutually beneficial and meaningful. North Pointe Baptist Church has already done much of this for us this year. I pray that the Lord will use them and give you understanding and further insight.

Practical Suggestions for a Missionary Living in Your Area

First, if a missionary is going to be living in your area and be part of your church for the furlough, you might

1) Write ahead to see if he or she has special needs, such as, help in finding a place to live, furniture for a rented house, or a car.

2) If it is a family, check on the sizes and collect some basic clothes for school or play, especially winter clothing.

3) Have a food or personal shower. Perhaps a children's Sunday school class or youth group could loan some books, puzzles, games, or toys to the missionary children. This includes bikes.

4) Offer to take the missionary to a local cultural event, amusement park (for children), fair, or sports event.

5) If he or she is new to your area, supply the names of some good doctors, dentists, and so forth. Also, give the location of some recommended shopping centers, grocery stores, library, hair stylists, and perhaps, bowling alleys, Christian bookstores, and restaurants.

6) Give the location of good music stations and/or Christian stations to listen to on the radio.

7) Offer to take care of the children to give the parents a chance to have a night out. They may not have been able to do this on the mission field.

8) If it is a couple, give them the opportunity to enroll in a marriage enrichment seminar, which may come to the area.

9) For women especially, a little welcome box of basic spices and/or sewing notions would be helpful. For men, you might supply some basic

everyday tools and offer the loan of other types of tools. For all, a basic "desk supply" of memo books, pens, scotch tape, envelopes, stamps, rubber bands, staples, stapler, and paper clips would be helpful until they get to a store for more supplies.

10) Remember that missionary children may be entering a "normal" school situation for the first time. They may have only experienced home school or a very small school without many opportunities for socialization and getting the feeling that they "belong." Understanding their attempts at adjustment is helpful.

Hosting a Missionary Speaker

When a missionary comes to your area for a speaking engagement or missions conference, don't be afraid to open your homes for a meal or lodging. If you have children, it's an excellent opportunity for them to have their questions answered firsthand and, perhaps, be challenged by the possibility of dedicating themselves to the Lord for mission service. If a missionary man has been traveling a lot on deputation away from his family, he may be missing the noise and confusion of having small children around, or he may be looking for pen-pals who would write to his own children.

Some suggestions for showing hospitality to a missionary visiting your church on a weekend might be

1) Most missionaries we know would indicate that we are overfed on furlough. We appreciate the hard work ladies do and enjoy tasting delicious foods that we have not had for awhile, but we may not be used to the heavy meals, such as men's breakfasts and snacks after evening programs. So please do not feel offended if the mis-

sionary takes small portions, or sometimes says, "This is enough, thank you."

2) A time for rest and solitude for the missionaries would be welcome during most weekend situations. When we had small children and visited a home for Sunday as well as prepared for an evening service, we appreciated the hostess saying, "You go rest a bit. We'll take care of the children (or provide them places to rest, or games to play)."

3) Introduce yourselves to the missionaries after church. If your women's missionary group has been sending cards and kilo boxes to them, say so. This way we can personally thank you and tell you how much they mean.

4) Communicate well ahead of time so that the missionary knows what is expected at your church or event and how long presentations should be.

5) Give some guidelines, especially if the missionaries are to share with the youth or children's group. Let them know what topics the young people have been discussing or would like to hear about.

6) If the missionary has been traveling for some time, he or she might appreciate an offer to allow the use of a washer and drier or the offer to wash the clothes.

Remember that your missionaries are your partners in proclaiming the message of God in the world. They need you as much as you need them. Continue to pray for them, love them, enjoy them, and join them in their vision to preach, teach, and minister for the glory of God and the salvation of souls. □

Mary June Burgess is a missionary from Cameroon, West Africa, on furlough, living in Warren, Michigan.

How to Pray for a Missionary

The key in praying for missionaries is to be informed about missionaries.

- Pray for their spiritual life, Pray that they will have victory over temptation. Pray that they will have victory over depression and discouragement. Pray that they will be faithful in daily devotional life. Pray that they will daily know God's will. Pray that they will be well-prepared because of good study habits and be faithful to God in this area. Pray that they will be a good example in words spoken and deeds done that God will be seen in their manner of life.
- Pray for their family. Pray for good health and physical strength. Pray that they will have a consistent family altar. Pray that they will have good economic judgment. (Plan and use wisely their funds for the Lord.) Pray that daily needs will be met. Pray for the children away at boarding school and for mom and dad, too. Pray that plans will be made to take time for recreation, vacations, and relaxation.

- Pray for their work. Pray for them as they carry out daily routines and responsibilities they are privileged to have. Pray that they will have wisdom in counseling in another culture that is hard to understand. Pray for the people that are ministered to. Pray for spiritual power in teaching and preaching. Pray that they will see fruit from their work. Pray for their safety as they travel in doing their work: private vehicle and public transportation.
- Pray for missionary relationships. Pray for good family relationships. (Husband to wife and parents to children.) Pray for relationships to co-workers, other missionaries and national workers. Pray for patience and a sense of humor at times. Pray that they will take time to have good fellowship together with other missionaries and not keep to themselves. Pray that they will have the ability to forgive and forget. Pray there will be a bond of love on the missionary station between the missionaries and the nationals. □

Prepared by Pastor H. Motis of New Leipzig, North Dakota

compelled to serve



Ministry Is



Prayer



Preparation



Contact



Communication

Variety

A State Prison facility was an altogether new experience for some of us. Touring the facility and seeing more than the corridors and chapel area left us with an unforgettable experience.

As the warden took us past the tiny rooms located in the massive cell block, we found ourselves facing the reality of prison life. Without weapons or other decep-

tive tools, the men behind the bars became ordinary people with the hurts in their eyes.

We returned to the chapel to minister through music and drama. We were reminded of the incredible opportunities we, as Christians, have to touch the lives of those who are in need of the only true freedom we can experience. — Lana Hohn

commanded to care

Networking the Rural Community

by Randall Kinnison

Like most rural communities, Ellinwood takes a careful study of a map of Kansas to find. Because rural communities are small and resources limited, people often believe their ministry must be limited as well. Not so! Over the last five years, some exciting ministries have begun as churches and agencies banded together in order to minister to various groups of people.

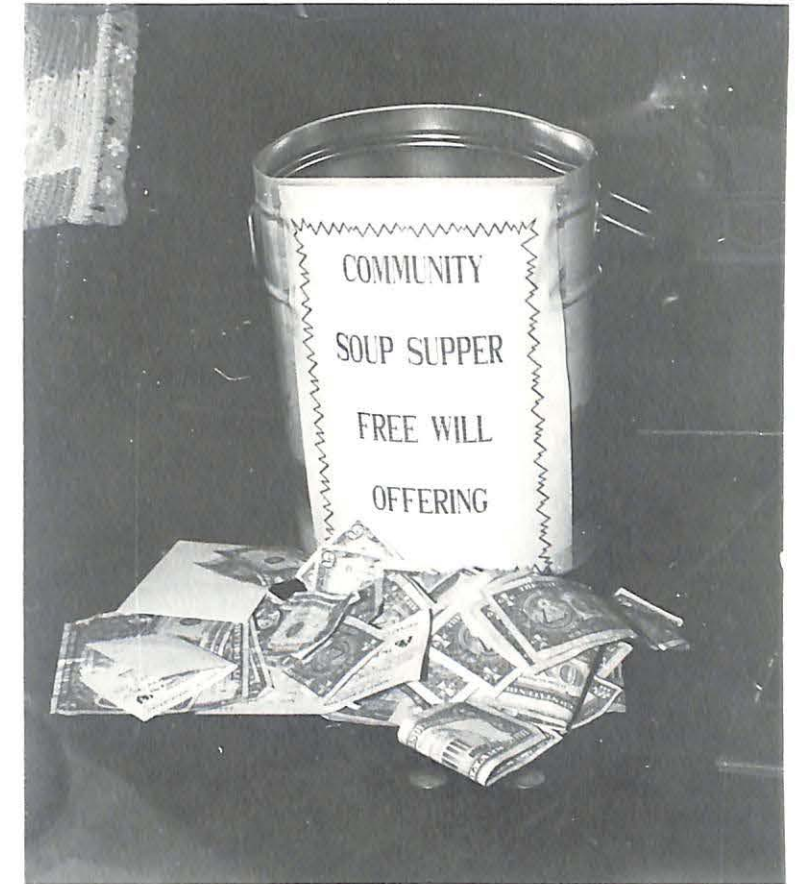
More than five years ago, the churches of the county, not cities, together in ministry, opened a Food Bank for those in need. After several years, the need was apparent for emergency aid for rent, utilities, and prescriptions for the people of our county. State and federal aid budget cuts left many homeless, without any place to turn.

In response to the need, the churches sponsored a soup supper with funds earmarked for emergency aid. Initially, this money was administered by a committee, which received applications and then dispensed the funds in the manner they felt best.

Another year passed, the American Red Cross and Salvation Army banded together along with the Barton County Association of the Churches in order to establish the Emergency Aid Council, located in Great Bend, eight miles from Ellinwood. These agencies' and the churches' funds are funneled through one central person who administers the program and funds.

Last spring, the council opened "Haven House," an emergency shelter for the homeless.

In Ellinwood, we also raise funds from a soup supper and



businesses as well as donations from churches. The moderator and treasurer interview applicants and decide which applicants should be granted aid. Sometimes, home visits are made, or budget counseling offered. Support systems are offered, such as "Mother-to-Mother," a program designed to match women in churches with client mothers who need a friend and support. We stay in contact with the main office in Great Bend to coordinate our efforts and avoid duplication.

We have come a long way from the time those in need traveled from church to church seeking aid. The centralization avoids those who would abuse charity as well as giving more aid to those truly in need. We have established relationships with the utility companies, state social services, and other agencies to bring the resources of the entire county to bear upon the problems of the client.

Another exciting new ministry the community churches in Ellin-

New Life in an Established Church

by Jim Leverette

Late in 1984, a Spanish family came to worship with Mission Baptist Church in Winnipeg. Little did we realize the significance of this. What began with one family has blossomed into a ministry to 20-22 families. We share many similarities. These have helped us to work together, to understand one another, and to love one another.

Like most of the early German members of Mission Baptist Church, our Spanish-speaking friends fled from their homeland during a time of war and conflict. They came to Canada with little in their hands and less in their pockets. They also have to struggle to integrate into a strange culture and learn a new language. They look back with fond memories to "their country," as our elders do. Although our Spanish-speaking friends speak a different language and come from a different part of the world than we, they are very much like us.

During the past four years, activities and ministries have been designed to meet the needs of our new Spanish friends. Spanish Sunday school classes and Spanish Bible study and prayer time are a part of our regular weekly routine. We used curriculum that combined the teaching of the English language and Scripture. Using the Bible as a text in an English language class has generated some interesting discussion. Likewise, people enjoy our Spanish ministry picnics and potluck suppers.

Coming from a land that is so strongly influenced by Catholicism, the doctrine and teaching of a Baptist Church is new to most of our Latin American friends. However, over the years, several received Christ as personal Lord and Savior, and 15 were baptized. These decisions represent real victories and result in some radical changes in the lives of these new believers.

The most exciting development in this work took place in early October 1988. The Rev. Samuel Mejia, pastor of Iglesia Bautista Betel of Scarborough, Ontario, spoke during a series of meetings in the Spanish language. In keeping with the overall theme of our Church for 1988, "Home, Where Life Makes Up its Mind," he challenged the people to commit their lives to Christ and spoke about how such a commitment can change their homes.

The response to these meetings was more than any of us imagined. Almost 170 people (adults and children) attended the dinner held on Thanksgiving afternoon. Some 60 to 90 people attended the services held

each evening that week. More significant than numbers of attenders is the fact that six people trusted Christ during the week, and many more made recommitments to the Lord.

This week of meetings sparked new life into our Spanish ministry. Today, the excitement is contagious. New people come every Sunday to Mission Baptist Church, as new believers reach out to their family and friends with the Good News of Christ.

I recall the words of one of our Latin American members who, at the end of the meetings, said, "Can you believe this is happening in a German Church?" Ten years ago, maybe not, but today, YES. We trust that it will continue to happen as God's people, English, German, and Spanish, who are Commissioned to Witness and Compelled to Serve, remain actively obedient to the Word and Will of God. □

The Rev. Jim Leverette is pastor of Mission Baptist Church, Winnipeg, Manitoba.

Spanish Sunday school classes and Spanish Bible study and prayer time are a part of our regular weekly routine.



Enjoying the soup supper.



wood began is Fifth Quarters. Each church takes a turn hosting an activity following home football and basketball games, when drinking is the most prevalent. We felt it was not enough just to tell our students not to drink. We, as adults, wanted to provide healthy alternatives.

The Fifth Quarters have been well attended by the senior high youth. Of the 85 junior high students in Ellinwood, 82 of them attended their last Fifth Quarter!

The parents of the junior and senior high students also offer an "After Prom Party." This has effectively eliminated most of the drinking and driving after prom.

Often churches view their ministries only within the walls of the church or in visitation calling for outreach. The people of First Baptist Church help sack groceries for the Food Bank, participate in the soup suppers of both communities, and serve on the boards of agencies such as girls' home and CASA (Court Appointed Special Advocate).

Several couples have been foster parents. One woman started a latchkey ministry with her neighbor children. Some have formed a Divorce Recovery group to help meet those needs. Some of our church members serve as Big Brothers or Big Sisters or sit on the local school board. Many are members of community service clubs.

Ministry in a small community need not be small. In fact, it has unique opportunities to network the community for significant ministry larger communities find difficult. □

The Rev. Randall Kinnison, former pastor of First Baptist Church, Ellinwood, Kansas, is presently pastor of Bethany Baptist Church, Portland, Oregon.



Baptists Make a Difference at Lake Nyos

Text and photos by Art Helwig

In the midst of the slow recovery process from the Lake Nyos natural disaster in 1986 in Cameroon, Baptists are making a difference.

News of the Lake Nyos explosion left us shocked and saddened. Hundreds of Baptist believers were among the 1,700 casualties. North American Baptist Conference churches responded with compassion by sending generous monetary contributions to assist those who survived.

After two years, the resettlement process still continues. Temporary homes, provided for the refugees, are being replaced with permanent, new homes in safer areas. Funds to purchase building materials are being supplied by the Government of Cameroon as well as by a number of relief organizations and programs. The

Cameroon Baptist Convention is supervising the construction of homes in the Bwabwa and Kimbi River areas. Eleven to fifteen homes will be constructed at Bwabwa and more than seventy at Kimbi River.

The spiritual dimension has not been overlooked in the resettlement program. Pastors with multiple skills have been employed. Dr. Oryn Meinerts, field secretary in Cameroon, remarked, "It is very beneficial to have pastors as artisans on the project. They are hardworking and help motivate others on the job thereby making the projects more cost effective. They have a positive spiritual and moral influence on the workers and the resettlement community. They are the pillars of the local church, as they assist the congrega-

tion in its life and growth."

Recently, 36 persons were baptized at Bwabwa. A permanent church building will replace the large tent used in the early stages of the church's development. Membership at this church has reached 140. With dedicated workers enthusiastically making the Kimbi River area bustle with building activity, we can anticipate similar reports from Kimbi River as well.

The survivors deeply appreciate every effort to meet their physical and spiritual needs. However, for the next several months, they need only one important thing — time. It takes time for people to recover from a natural disaster. Survivors need time to grieve over the loss of loved ones, time for emotional wounds to heal,

time for economic recovery after losing precious property, and time to refocus life on new personal goals and values.

Even though encouraging progress reports about the Lake Nyos catastrophe generate positive attitudes about our involvement, we must continue a supportive prayer ministry. World media reports no longer remind us of the Lake Nyos disaster; yet it is important that we bring the physical and spiritual needs of Cameroonians before God daily in prayer. □

Arthur Helwig is a former missionary to Cameroon and an Associate Director, Development Department, North American Baptist Conference.



When the motorable road ends, building materials are transported on two-wheel carts.



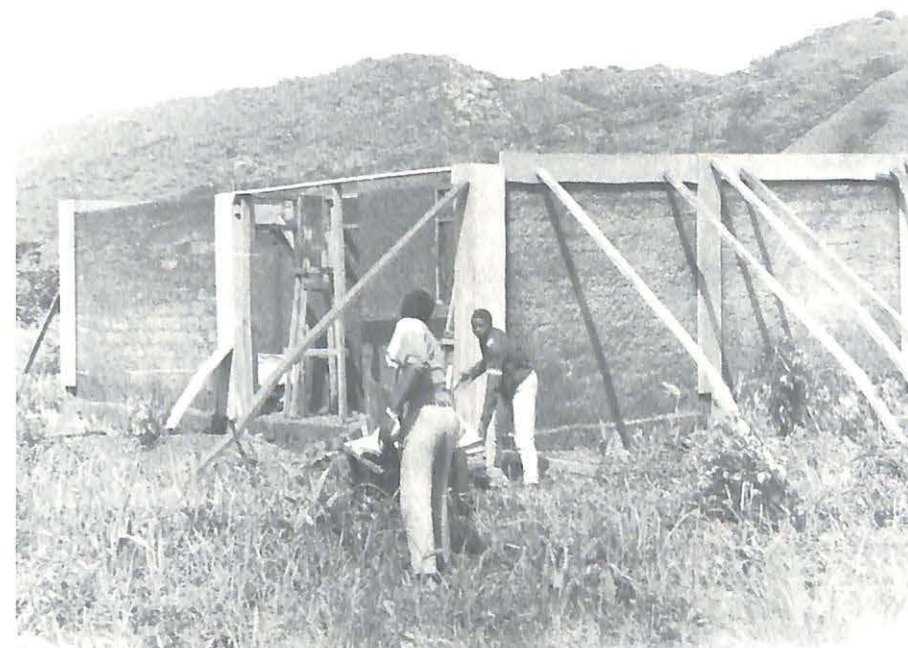
At the Bwabwa building site, Dr. Oryn Meinerts (left) encourages Pastor Emmanuel Nsah, assistant building coordinator.



Workman prepares metal support for walls of mud brick homes.



Mrs. Pat Meinerts observes Pastor Nsah at the Bwabwa building site.



More than ten homes have been constructed at Bwabwa. Seventy homes are planned for the Kimbi River project.

A Heart for Ministry

by David Wick

What does it mean to have a heart for ministry? The Rev. Carlos Lopez and his wife, Delores, seem to be the embodiment of a definition of that term. Very courageously, and equipped with nothing more than their zeal for the Lord and the fruits of their preparation, they are stepping out to do church planting in the Rio Grande Valley, in an area just west of Mission, Texas.

According to a Kiplinger Study on population just recently published, the two fastest growing counties in the state of Texas are located in the Rio Grande Valley. Texas, itself, is one of the fastest growing areas of the United States.

The recent amnesty program offered to Mexican immigrants has produced a flood of new people applying for citizenship. These people must learn English and some basic American history (perhaps more than most American born citizens can remember!)

Delores Lopez, American born but of Mexican heritage, is an elementary school teacher with the skills to teach English. She uses her skills as an outreach ministry of the new church, called Mission Bautista Ebenezer.

The flood of new immigrants has created a building boom in the Rio Grande Valley; although it is not the type of building boom that we are used to seeing, for example, in the suburbs of northern cities. In the Rio Grande Valley, a suburb is called a "colonia." It may be comprised of homes under construction by their owners, doing the best they can with whatever materials they can afford.

Thus far, Carlos Lopez has focused his ministry on one such colonia, ministering from a simple tent with evangelistic services, films, and prayer meetings to about 30 families and winning the confidence of about 100 more families through using the church bus to deliver food to homes for the county.

As Carlos and Delores Lopez look ahead, they plan to find a more permanent place for worship services.

Through the winter, they've been meeting in homes, as they have not been able to find a suitable meeting place at rent they can afford.

Their goal is to enlist other middle class, professional Mexican-American couples in their ministry, in order to build a self-supporting church that will continue to have a vision for outreach to the poor and more recent immigrants in the colonias of Mission, Texas.

Carlos says, "We think that God wants us to come up with better methods and construction for ministry, but God is really looking for better men — men of spirit, holy in faith, faithful in prayer. That is what I reach out to be." Clearly, Carlos and Delores Lopez define what it means to have "a heart for ministry." □

"One of the W.M.F. projects for 1989 is to raise funds to purchase a building in Mission, Texas, for this new church," says Linda Ebel, women's work director.

The Rev. David Wick is pastor of Grosse Pointe Baptist Church, Grosse Pointe Woods, MI.



Equipped with nothing more than their zeal for the Lord and the fruits of their preparation, Delores and Carlos Lopez are planting a church in Mission, Texas. Their meeting place this past summer and fall was a tent.



Pastor Carlos Lopez moves supplies for the new church to a home in preparation for a worship service. Purchased by this new church group, the bus is used to pick up people for the church services.

mission news

Bertsch Baptizes 12 Believers in the Philippines

LEGAPZI CITY, PHILIPPINES. Missionary Leland Bertsch recently baptized 12 believers in the Philippines. "These believers were the fruit of several outreach Bible studies led by our church members," Bertsch says. "Though we are still small, averaging just over 30 adults on Sundays, we are encouraged by this fellowship that the Lord is developing."

Bertsch says these new Christians are showing signs of genuine caring. "Hours before the last typhoon, three of our men visited all of our members to make sure everyone had a safe place to stay. Others shared food with those in need. Several started Bible studies on their own initiative, because of their concern for the lost. We hadn't even organized a committee!"

These believers are also developing a commitment to prayer. "Every Wednesday, about half of our members gather. For a full hour and a half, we share and pray. Everyone participates. At other meetings, we sometimes see two or three huddled off in a corner for a spontaneous time of prayer."

"As we continue to grow, pray with us that we will never 'outgrow' these kinds of concern," requests Bertsch. "Pray for the new Christians who also face strong opposition from other family members."

Volunteer in Missions Repairs Missionaries' Home

GEMBU, NIGERIA. A pastor in North America usually has the luxury of having trustees or a property committee in a local church to make sure the parsonage is kept up and in good order. However, missionaries do not always have such a group to get their home in good order before they arrive on the field.

The house that Missionaries James and Karen Szymanski moved into in Nigeria had not been lived in for two

years. "Some of our missionaries graciously cleaned and painted our house," says Szymanski, "but we still had problems with our water system and water heaters."

"Since we are not mechanics or handymen, we spent many days trying to figure out how to fix our problems," continues Szymanski. "It was frustrating because there was no one around to help with these plumbing repairs."

However, God blessed the Szymanskis with a volunteer in missions, Dr. Richard Paetzel, a professor at North American Baptist College in Edmonton, AB. Dr. Paetzel has a motto, "There must be a way." With his dedicated help, the Szymanskis' house is now a home. He also built a bamboo frame for the mosquito netting over their bed.

"We are so grateful for Dr. Paetzel's help, not only for fixing our home but also for his encouragement and friendship which we so needed as new missionaries," says Szymanski. "What service can you give to the Lord as a Volunteer in Missions?"

Bible Conference Held in Yaounde

YAOUNDE, CAMEROON. Recently, many people converged on the Cameroon Baptist Convention Compound in Yaounde to attend the annual Bible Conference, focusing on "From the Darkness of Idolatry to the Light of the True God." The response to the Bible lessons was good. A very special time of worship occurred during the closing four-hour-long Sunday morning Thanksgiving service.

"Present at the service was a man I met during the week," says Missionary Betty Mantay. "The man, who does some work for us on our medical building, had not attended church for a long time. The next Sunday, he came to church and brought his children, also. He hasn't convinced his wife yet to come to church. It is not church but Christ who makes the difference. Pray for Kum and his family that they will make a commitment to Christ."

Joy Tells about Christmas and His Work in Japan

KONNICHIIWA, JAPAN. "The Christmas season was quite visible in Japan," says Robert Joy, short-term missionary serving in Japan. Twinkling trees, fluffy snowflakes, and oversized displays of Santa Claus decked out store windows. Christmas carols, played in English, were heard on the crowded streets, adding to the commercial atmosphere. "Even with all this celebration and festivity," says Joy, "the real meaning and reason for Christmas is virtually unheard of in Japan."

Joy shared the true meaning of Christmas with university students. "During my Saturday English NOEL class, I used Christmas songs to explain the Christmas Story," says Joy. "To think I'd travel to Japan and reveal the meaning of the wonderful 'Silent Night' to someone for the very first time! How exciting and what a privilege!"

Joy's expanding schedule includes teaching a crash course in English for some employees of a company transferring to an Ohio, U.S.A., factory; assisting with each of the Mie University English Club and Bible Club activities; and helping with the missionary children's recreation each week.

Spending time with some of his students outside of class gives Joy opportunities for discussion of Christianity. For example, Joy has had interesting discussions with Dr. Iriyama from Mie University concerning his Buddhist and Shintoist beliefs.

"Please continue to pray for me and my students," requests Joy. "Your daily prayers and support have been graciously received and applied to my work in Japan. I proudly represent you here on the mission field of Japan."

In April, Joy begins teaching conversational English at Mie University. "Working for a national university is quite a challenge," reflects Joy. "Since Michigan State University is Mie University's 'sister' school in the U.S.A., and I'm from there, maybe they'll understand my lingo."

THERE IS A DIFFERENCE

By Lyle E. Schaller

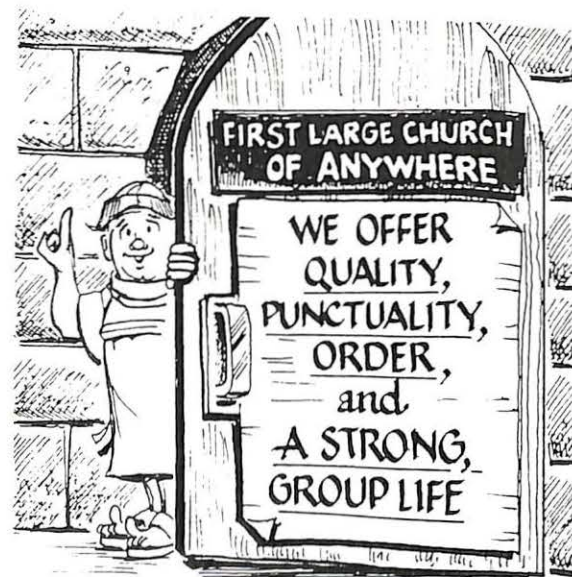
"You should know that before the benediction is pronounced, we all stand and hold hands in a big circle," advised Marty Wallace to a friend as they walked from where they had parked to the entrance of this hundred-year old church building. This was the friend's first visit to this congregation that averaged between sixty and seventy at Sunday morning worship. "The sanctuary has three rows of pews with two aisles. We stand in the two aisles and form a circle around that middle section of pews. If we have a good crowd, we stand shoulder-to-shoulder, but if the crowd is small, we have to extend our arms to complete the circle."

It took the two of them at least six or seven minutes to travel the last sixty feet from the sidewalk, up the steps, through a short hallway, and into the sanctuary. During that time, Marty's friend was warmly greeted by a dozen people; all of whom obviously were close friends of Marty's and also welcomed the stranger.

Twenty minutes later, when the lay liturgist finished reading the three lessons from the Bible for that morning, the minister asked, "Anyone have any reflections to share or questions to ask about the lessons for today?" This was followed by nearly ten minutes of serious discussion and probing as more than a dozen people raised questions or shared reflections.

A few minutes later, after several announcements about upcoming events and the introduction of all three visitors that morning, the minister asked for joys, concerns, and sorrows. One person immediately stood and expressed his

gratitude for having found a new job. An anxious mother asked for prayers for her seventeen-year-old daughter who would be leaving for college that afternoon. Another person asked for prayers for his father who would be undergoing surgery on Monday. One after another, eight others stood to articulate a concern or share a joy or to petition for prayers. When they had finished, the minister invited everyone who so wished to come forward and kneel at the chancel rail during the pastoral prayer. The minister next asked concerned friends to come and stand behind those who were kneeling.



...however,
we may never be able
to call you by name!

—FRIBAR JUCK

That was followed by a lengthy pastoral prayer that incorporated all of these concerns, plus others, plus a prayer for forgiveness and words of

thanksgiving. When the time came for the anthem, nine people rose, came forward, gathered by the piano, sang the anthem, and returned to their pews.

The offering that morning was received by a husband and wife couple assisted by their eight-year-old daughter and five-year-old son. When the boy accidentally dropped that heavy wooden offering plate, no one appeared to be upset, and five people scrambled on the floor to pick up what had spilled.

Sixty-five minutes after the call to worship, everyone present stood to form that big circle. Before the benediction, the minister asked a couple in their late twenties if they had an announcement. They responded by announcing they were engaged to be married; the wedding would be held here; and everyone was invited to attend. After at least a full minute of delighted applause, the minister approached a member who appeared to be at least eight months pregnant and offered a blessing of the baby with the proud father standing next to his expectant wife.

Ten minutes after the circle had been formed, the benediction was pronounced, and nearly everyone gathered in the basement for fellowship, refreshments, meeting new friends, gossip, a little informal church business, horseplay, and laughter. Forty minutes later, the minister and three members locked the building as they left for lunch together.

About a mile away on that same Sunday morning, several hundred people came pouring out of five doors from a much larger congrega-

tion. That service had begun promptly at 10:30 a.m.; the benediction was pronounced at 11:28; and by 11:33 the majority of the attenders were walking to the parking lot, and a few had already driven away. As they drove away, some praised the magnificent anthem that had been sung by that seventy-five-voice choir; others talked about the Sunday school lesson they had explored in that hour preceding worship; several discussed that carefully crafted and challenging eighteen-minute sermon; one mature couple reflected on how few they could call by name today compared to many years ago when they knew nearly everyone; and a few complained about the inadequacy of the public address system or the fact it was kind of warm by the end of the service. One man left still angry over the omission of any mention of the men's prayer breakfast scheduled for next Saturday morning, and another articulated her perennial wish that someone would ask the organist not to play so loudly.

Relational or Functional?

The most significant point of contrast in these two accounts is that most large congregations are organized around such words as functions (preaching, anthems, et al.), quality, punctuality, the group life, and order. By contrast, the best of the thousands of small Protestant churches across the continent are organized around such words and phrases as relationships, spontaneity, one-to-one encounters, caring, informality, and kinship/friendship ties.

The big advantage the small congregation has is that it can offer a highly personalized worship experience, involve the active participation of one-half to two-thirds of the people in the room, surface and respond

to individual concerns, ignore the clock, and encourage the unexpected. It is not at all unusual, for example, for a small congregation to consume seventy-five or eighty minutes for what was planned to be a sixty-minute service. It is not unusual for the personal crisis of someone to surface and for a creative response to be immediately forthcoming.

Another way of stating this same point is that small churches tend to be heavily oriented toward individuals and relationship of the individual to the whole congregation. By contrast, in large congregations more emphasis is placed on classes, groups, choirs, organizations, committees, and task forces and the relationships of the individual to one or more of these groups or organizations.

The best of the small churches build on these distinctive advantages. Perhaps the least productive approach for the small church is to seek to be a miniature version of a very large congregation. Rarely can a congregation with thirty-five or seventy-five people match the quality of the functional aspects of ministry that can be offered by the congregation with four hundred at worship.

What's Happening Today?

While any comparison of small congregations with large churches is liable to arouse a highly emotional response, it may be useful to discuss a few of these basic differences.

The first is to respond to the readers who are in large churches and protest, "We place as much of an emphasis on being a caring fellowship and on one-to-one relationships as you can find in any church!"

That may be true. It does, however, require a continuing effort, a large and creative program staff, a large network of carefully trained

volunteers, a highly skilled effort in building and nurturing the group life, and a remarkably comprehensive program for the assimilation of newcomers.

In the large church, it is relatively easy, and far more common than the leaders like to believe, for a stranger to walk in alone, share in worship, and depart without ever being noticed, much less greeted, by any of the members. That is virtually impossible in the congregation averaging fifty at worship.

A second issue concerns church growth. The 1700-member congregation usually must welcome between 100 and 200 new members annually in order to remain on a plateau in size. That is an average of two or three or four a week. By contrast, the 100-member congregation usually needs only four or five new members each year to remain on a plateau in size—and one or two of those may be people who marry into that church and another one or two of those may be the children of members. That often means welcoming only one or two strangers as new members in a year's time. That difference often means the large congregation has developed a far higher level of competence in identifying, attracting, welcoming, and assimilating new members. That is one reason why one-third of all congregations in American Protestantism account for two-thirds to three-quarters of all churchgoers. In more extreme terms, it means in most denominations seven percent of all congregations include approximately one-third of all members.

A third difference is that by the sixth or seventh year the pastor of most small congregations can say with confidence, "I know nearly

(continued on page 22)



Reaching Your Community

Church
Growth Tips

As you look about your community, what do your "church growth eyes" tell you about opportunities to reach people for Christ?

Eighteen to twenty percent of the population moves each year. Sixty-seven percent of married women hold a paid job outside the home.

Forty-nine percent of the married mothers with preschool children work outside the home.

Fifty percent of children under 16 years old will see their parents divorce.

In 1960, 64 percent, 20-24 years, were married, but in 1982, 39 percent of women, 20-24, were married.

Single parent families have grown from 3.2 million to 6.6 million in the last ten years in the U.S.A.

Protestantism will shrink from two-thirds of the population in 1900 to one-third by the end of the century predicts David Barratt in the "World Christian Encyclopedia."

Between 80 and 85 percent of all churches in America are either *planted* or are *declining*.

Cults are responding to the void. *Time* magazine reported that "By any statistical standards, Spenser W. Kimball's reign as president, prophet, seer, and revelator of the Church of Jesus Christ of Latter-Day Saints was a triumph. During his 12-year ministry, the Mormon church nearly doubled...to 5.8 million members...and doubled its force of short-term missionaries to 30,000."

In 1900, there were 27 churches for every 10,000 Americans. In

1985, there were only 12 churches for every 10,000 Americans.

Planting new churches is an imperative today.

Edward Dayton of World Vision reports in "Unreached People" that churches are losing 2,765,000 members per year to nominalism or unbelief.

Look Around!
What are your "Church Growth Eyes" telling you about opportunities to reach people for Christ in your community?

Ray Harsch, Associate Director for Evangelism and Church Growth □

There Is A Difference

(continued from page 21)

every one of our people far better than they know me."

By contrast, the senior minister of the 1400-member church usually must concede, often reluctantly, "There are many people here who know me far better than I know them."

This difference both influences the nature of the pastor's role and is a product of that role. Nearly everyone places a high value on one-to-one relationships. The size of the small congregation gives the minister the freedom to spend considerable time in one-to-one relationships. Many ministers and most of the laity find this to be very rewarding.

The senior minister of the 1400-member congregation usually is com-

pelled by the constraints of time to focus on meeting with and working with groups of people and is able to devote little time to one-to-one relationships. For some pastors, this is a major source of frustration, especially if earlier they had spent many happy years serving small congregations. For some preachers, this is a reason for rejoicing since they do not enjoy one-to-one relationships.

Perhaps the most significant point is that differences such as these between large congregations and small churches may be second only to kinship ties in determining why people choose one congregation in preference to another. Thirty-five years ago, kinship ties and denominational affiliation were the two most influential factors in determining why a person was a member of a particular con-

gregation. The erosion of denominational allegiances plus the weakening of inherited institutional loyalties among people born after 1940 means the differences among people are more important today than at any time since the turn of the century in determining where people go to church.

The differences between small and large congregations are becoming more pronounced as the years roll by. This is significant for a variety of reasons ranging from ministerial placement to priorities in programming to church finances to evangelism to expectations from denominational headquarters to planning for tomorrow's ministry.

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estate planning

Financial Planning Techniques

In a previous article, we looked at "timing" as a means of legally reducing income taxes. In this article, let's consider some of the techniques for "shifting" taxes.

Several planning techniques can be used to shift income so that it will be taxed in a lower tax bracket. We will explain three income shifting techniques to you.

1) **Outright gifts of property to family members.** Obviously, an outright gift of property shifts the income, which that property produces, to the individual to whom the property is gifted. It also removes the property from your estate.

There are gift tax implications to an outright transfer, but you can transfer \$10,000 per year, per individual, without having to report a taxable gift. If your spouse agrees to the transfer, the amount can be increased to \$20,000.

2) **Family partnership.** A family partnership is a sophisticated estate and income tax planning tool which is most appropriate for large estates.

Before the recent tax law changes, a family partnership was most commonly used to freeze the value of the assets placed in the partnership for estate tax purposes. But it can also be used to shift business income from parents to children.

In a family partnership, the parents are usually the general partners, contributing most of the assets. The children are the limited partners, and their contributions may initially be small.

Income is assigned among the partners on the basis of their contributions. At first, most of the income will be assigned to the parents. The partnership is designed so that the parents' interest is frozen, and the appreciation will pass to the children. Increased amounts of income will be attributed to the children and taxed to them.

3) **Giftting S Corporation stock to family members.** Income and losses of an S Corporation are passed directly through to the shareholders. It is usually advantageous to make an S Corporation election when the business is new and has losses, so that shareholders recognize the losses at the personal level.

When the corporation becomes profitable, however, the taxation of income passed through to the shareholders may become burdensome. At this point, the shareholder may wish to gift the stock to a lower tax bracket family member, so that he may recognize the income.

I'm sure there are other "shifting" techniques available, but these are three of the most commonly used.

In a future article, we will discuss ways to shelter income. I trust that you will look forward to that discussion.

Please send me the following information:

A copy of the free **Will and Trust Planning Guide**

Information on gift annuities

I would like to discuss my situation with a North American Baptist Conference estate planning representative:

___ yes ___ no

I have a question: _____

Name _____

Address _____

City _____ State/Province _____ Code _____

Telephone _____

Birthdate _____ Spouse's Birthday _____

Please mail this coupon to Estate Planning Service, North American Baptist Conference, 1 South 210 Summit Ave., Oakbrook Terrace, IL 60181, or phone (312) 495-2000.

baptist world aid



Funds Needed for Relief for People in Armenia

The severe earthquake, which struck Soviet Armenia on December 7, took the lives of many thousands of people. Property damage in the area is the worst on record. Some towns and villages have been completely destroyed.

Baptists have three small churches in the most severely affected area. Two of the church buildings were destroyed, one owned by Baptists, and the other rented. No Baptists were killed in the earthquake, but many lost members of their families and suffer the grief that comes with this national tragedy.

The All Union Council of Christians-Baptists in the U.S.S.R. was asked to care for approximately 2,000 children who were moved to Moscow following the disaster. Many of the children have been severely injured, and a large number orphaned. Two teams of six Baptists each are working closely with the hospital in caring for the children.

The international community of nations responded with supplies of drugs and special equipment. People of the U.S.S.R. donated blood.

The Rev. Alexei Bichkov reported that the Baptists of the U.S.S.R. raised 100,000 rubles in December to help victims of the disaster.

Baptist World Aid funds are still needed. The Baptist World Alliance immediately sent \$10,000 to the Baptist Union to help minister to the 2,000 children in Moscow now in their care and to help Baptists in the devastated area to minister to survivors of the disaster.

Additional help is urgently needed. Please send gifts to meet this emergency to: North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, and designate your contribution for **Relief Funds for Armenia.** □

Called to Worship

Edinburg Church Dedicates New Building

■ EDINBURG, TX. Iglesia Bautista Central (Central Baptist Church) dedicated their new church building to the Lord on Nov. 13, 1988. About 300 people attended this service.

"We thank all of the Christian people who contributed to make this possible and ask the Lord to bless each one of you," says Ester Trevino. "The service was joyful because we had special guests who took time to be with us."

Guests included Robert Mayforth, N.A.B. Conference Office; the Rev. Milton Zeeb, area minister; the Rev. and Mrs. David Wick, Grosse Pointe Baptist Church, Grosse Pointe Woods, MI; Pete and Lois Winkler, Detroit, MI; the Rev. and Mrs. Juan Luna and church members, Rio Grande, TX; Earl and Eunice Harms, Donna, TX; Buddy and Margorie Terveen, Donna, TX; Ester Terveen, Donna, TX; and the Rev. and Mrs. Carlos Lopez and church members of Mission, TX.

All of these people belong to the N.A.B. Conference.

"We united together in singing, reading the Bible and having fellowship," says Ester. "We all had a wonderful time. We praise the Lord for it! Please continue to pray for a heating/cooling system for the Church."

"Sing and Celebrate" Service Held in New York City

■ WOODSIDE, NY. On a Sunday evening in November, the North American Baptist Conference churches of Metropolitan New York gathered in Immanuel Baptist Church to "Sing and Celebrate" in response to God's goodness and blessings over the past year.

"Using the musical talents of the participating churches, we shared in a program of song and thanksgiving, closing with the combined choirs singing 'Majesty,'" reports Andrea Rossol. "A spirit of joy and praise permeated the whole evening."

Participating churches were Middle Island Baptist Church, NY; New Life Center, West New York, NJ; Ridgewood Baptist Church, NY; Valley Stream Baptist Church, NY; Walnut Street

Baptist Church, Newark, NJ; and Immanuel Baptist Church, Woodside, NY. A special offering was received for the church planting work in Gettysburg, Pennsylvania.

MBA Pastors Hold Concerts of Prayer

■ MANITOBA. For one afternoon each month, Manitoba Baptist Association pastors meet to pray for personal revival and an outpouring of blessing upon God's people and the churches.

"I was challenged by Harold Schroeder's ministry at the Minnionas Association meetings," one confided. "We can be so busy ministering to others that we omit prayer. I'm glad God brought Harold (former missionary to Cameroon) here to remind us of priorities."

After the 1988 Association meetings, the first Concert of Prayer was held in Rowandale Baptist Church, Winnipeg, on May 31. A deep sense of God's presence was experienced, and many prayers of confession and commitment were uttered with tears and repentance.

Again, on July 5, the pastors met for the

sole purpose of prayer for revival. At the first Concert of Prayer attended by new Area Minister Jake Leverette, he expressed praise to God for the evident burden of prayer MBA pastors are exercising.

Plans are being discussed to broaden the concept of Concerts of Prayer to include all people associated with our MBA churches. A further suggestion sees a city-wide invite to all like-minded pastors to participate. — *from The Communicator.*

Alberta Association Holds German Faith Conference

■ CALGARY, AB. The German Faith Conference of the Alberta Association focused on the theme, "The Church of Jesus Christ in 1988." Guest speaker, the Rev. Erwin Babel, Milwaukee, WI, brought clear and enlightening messages on "The Blessed Church," "The Mission-minded Church," "The Unconquered Church," and "The Expecting Church."

He said that "The Church of Christ is still a mission-minded

church that makes the Gospel known at the Lord's command. God not only uses a few specialists or preachers," states Rev. Babel. "He uses lay members who are in close contact with the people who need Christ. These people they can and should win."

In a panel discussion, Prof. Werner Waitkus, Rev. Erwin Babel, and Elfriede Weiss discussed questions, such as, "Are we, as New Testament churches satisfied with our witness?", "If we are sealed by the Holy Spirit, do we still need Faith Conferences?"

Thornhill Baptist Church, Calgary,

hosted the Faith Conference, May 27-29, 1988. The Thornhill youth brass band participated in the Saturday night English service. The Temple and Zion brass bands and a combined choir of Edmonton churches provided music for the Conference.

The new chair of the Faith Conference is Rev. Levi Reimer, who succeeded the Rev. Dieter Reda. Rev. Gerhard Poschwatta is vice chair. — *Karin Ristau.*

■ KELOWNA, BC. The Christmas season at Trinity Baptist Church was highlighted by the

baptismal service for 14 candidates. The Rev. P. Tim Schroeder is senior pastor.

Illinois Association Focuses on Worship

■ KANKAKEE, IL. Wishing to act on the Biblical Imperatives of Vision 2000 as established at the Triennial Conference in Calgary in July 1988, the Illinois Association at its October 29, 1988, meeting adopted the following recommendations for-

ulated by the Executive Committee: 1) That our churches establish a committee on worship, if such is not already the case, which will plan worship services with the pastor and assist in their implementation. 2) That worship become a focus of study for the whole church from children's ministries through the adult program — *Rev. Rick Foster, moderator, Illinois Association, and Nancy Folkerts, association secretary.*

Challenged to Grow

New Sanctuary Attracts Additional Worshippers in Kelowna

■ KELOWNA, BC. "Trinity Baptist Church's worship services have increased by more than 200 persons since the dedication of our larger sanctuary less than a year ago," says Magdalene Spletzer.

The Bethel Bible study, women's ministries, youth activities, children's club, and Senior Fellowship offer opportunities for outreach and Christian growth."

Our music program is also expanding under the leadership of our newest staff member, Brad Klassen, with emphasis on youth involvement," reports

Mrs. Spletzer. The Rev. P. Tim Schroeder is senior pastor.

Alpena Responds to Vision 2000 with Building Program

■ ALPENA, MI. Ripley Boulevard Baptist Church is echoing the theme, "Vision 2000 Building for the

Next Generation." Construction of the \$1 million edifice is slated to begin on our 18-acre site as soon as adequate financial commitments are secured from the church members, according to Frederick C. Sweet, pastor.

"Many months of prayer, plans, and preparation have gone

into this building program, which is presently entering Phase II," says Doris Turnbull.

The membership is currently involved in a 14-week "Stewardship of Life" campaign, chaired by and directed by Church Growth Services of Indiana.

During a "Stewardship Banquet," attended by some 200 persons, a color rendering of the master plan of the new church, designed to accommodate about 500 persons with expansion over the next year for 1,000 people, was unveiled.

"The ultimate goal of building a new church to reach into the community and Alpena to win others to Christ is to involve each member to give of their time, talents, and financial support to the church," reports Doris Turnbull. Commitment Sunday was held December 11.

Atlantic Association Hosts a Church Growth Day

■ JAMESBURG, NJ. First Baptist Church hosted a Church

Growth Day to encourage and inspire members of Association churches as well as to share church happenings and goals.

Approximately 50 people attended and participated in workshops: Church Growth, Rev. David (Samf) Sems; Crossover Ministries, Karl Mueller; Visitation, Mel Bryant; and Women's Missionary Fellowship, Sally Prast.

The Rev. Dennis Kee presented information on "Statistics of a Growing Church." A book table also was available.

"Due to the favorable response, we plan to make this an annual event," says Sally Prast, association secretary.

Correction: Cascade Park Baptist Church in Vancouver, Washington, was incorrectly relocated to British Columbia in an article in the December 1988 issue of the **Baptist Herald**. We apologize for the error. We do know there are two Vancouvers with North American Baptist churches in them.

Commanded to Care

Medicine Hat Men Sponsor Outreach Suppers

■ MEDICINE HAT, AB. The Men's Fellowship of Temple Baptist Church has prepared

regular breakfasts or suppers with an increasing number of men attending.

In an outreach effort, a recent supper included the whole church. The admission was to

bring a friend (someone not committed to regular attendance in church, or someone you would like to introduce to the church). Many took up the challenge. Of the 80

people attending, about one-third were new people who joined in the good fellowship of the evening. — Mrs. L. Madeline Kern

Compelled to Serve

Buhlers' Ministry Appreciated in Lorraine Church

■ LORRAINE, KS. First Baptist Church is grateful for the

ministry of the Rev. and Mrs. Aaron Buhler who served as Interim Pastor from June 17 to December 25. "His spiritual insights, leadership, and visita-

tion endeavor was a blessing and encouragement," says Norma Wilkens.

Rev. Herman and Ardath Effa spoke and sang during our

Harvest Mission Festival week-end. "We praise God for the challenge that was presented and for the Lord's bountiful provisions," reports Norma.

Commissioned to Witness

Praise God for People Being Baptized and Joining the Church

■ CAMROSE, AB. "During the month of December at Century Meadows Baptist Church, we have seen two young people baptized, and we have accepted five new members," says Ruth Muzika. The Rev. Mark Morris is pastor of the Church.

■ MINNEAPOLIS, MN. Recently, eight new members received the hand of fellowship at Faith Baptist Church. At another occasion, the parents of seven babies brought their children to the Lord in dedication. Senior Pastor Harvey Mehlhaff officiated at both services. — Mrs. Jack Kruegel

■ CHANCELLOR, SD. Testimonies given by 16 youth and adults, who were extended the hand of fellowship recently, indicated the various ways in which the Spirit of God brings conviction and leads people to accept Christ as Savior. Biblical preaching, friendship evangelism, Christian

youth camp, parental guidance, and one-to-one witnessing were most often mentioned as the way in which the candidates were introduced to the idea of becoming a Christian.

Of the 16 who became members of First Baptist Church, seven were baptized, and the others came by testimony and transfer of letter.

"What a joy it is to sense the power of the Gospel and to claim the promise that it will accomplish the purpose for which our Heavenly Father has given it," says Ray De Neui.

The Rev. Harry Haas is pastor of the church.

■ MEDICINE HAT, AB. The pastor of Temple Baptist Church, the Rev. Irwin Kujat, baptized a senior gentleman as well as seven youth recently. "We trust that as these youth are disciplined, commitment to church membership and service will result," says L. Madeline Kern.

■ KITCHENER, ON. Three young persons were baptized by the, Rev. Herman Pohl,

pastor, recently, and the following Sunday they were welcomed into the fellowship of the Eastwood Baptist Church (formerly Salem Baptist Church).

■ WINNIPEG, MB. Recently, six persons were baptized at Mission Baptist Church. Four of these received Christ at the Spanish evangelistic meetings held in the Church in the fall. Together with three others, they were received into membership during a communion service that evening.

"We thank God for the eight people who joined us, and for His power that changes lives," says Anne Pohl.

■ SOUTHEY, SK. Pastor Darold Sauer baptized three young ladies recently at Southey Baptist Church.

■ SPRINGSIDE, SK. The Rev. Richard Grabke, pastor of Springside Baptist Church, reports that 22 people joined the Church on December 31. Eighteen of these came by baptism.

New Day Inspires Jamestown Community

■ JAMESTOWN, ND. "A highlight for Temple Baptist Church was the New Day team's week of ministry with us," reports Leona Meisch. "They visited nursing homes, the State Hospital, schools, and the Malls, and sang on a radio program, broadcast in four states and Canada. The group made a very good impact on our community."

Attendance of Awana groups from both Temple Baptist Church and First Baptist Church resulted in a record crowd at the Wednesday evening meeting.

"We can be very proud of New Day. They are a source of inspiration to all. A special highlight for Temple Baptist Church was having our own Scott Fossell in the group. Thank you, N.A.B. Conference, for choosing 'the cream of the crop,'" says Mrs. Meisch.

■ **The Rev. Monty Loudenslager** resigned as Pastor of Church Growth at Century Baptist Church, Bismarck, ND, effective March 31, 1989.

■ **The Rev. Dennis Hoffman** became pastor of Metropolitan Baptist Church, Fargo, ND, on March 1, 1989. He has served as pastor of Winton Road Baptist Church, Rochester, NY, since 1985.

■ **The Rev. Scott MacDonald** became Associate Pastor at an American Baptist Church in Sacramento, CA. He previously served as pastor of Tri-Community Baptist Church, Elk Grove Village, IL.

■ **The Rev. Bryan Hochhalter** became senior pastor at Rowandale Baptist Church, Winnipeg, MB, effective March 1, 1989. He previously served as Associate Pastor at Harbor Trinity Baptist Church, Costa Mesa, CA, since 1985.

■ **Mr. Abraham C. Edwards** resigned as Minister of Music at First Baptist Church, Elk Grove, CA, effective Dec. 26, 1988.

■ **The Rev. Larry Sturlin** became Associate Pastor at Temple Baptist Church, Lodi, CA, on Jan. 15, 1989.

■ **The Rev. Erwin Gerlitz** resigned as Pastor of Calvary Baptist Church, Tacoma, WA, effective March 31, 1989.

■ **The Rev. Hellmut B. Mascher** becomes pastor of Bethel Baptist Church, Edmonton, AB, on April 1, 1989. He formerly served as pastor of German Immanuel Baptist Church of Los Angeles, CA.

■ **The Rev. Lorimer Potratz** concluded his ministry as interim pastor of Faith Community Baptist Church, Lenexa, Kansas, on Dec. 11, 1988.

■ **The Rev. Charles Feeney** became the church planting pastor in Fairfield, California, as of January 1989. He formerly served as Minister of Chris-

tian Education at Riviera Baptist Church, Salem, Oregon.

■ **Mr. Craig Ginn** is the new Associate Pastor at Temple Baptist Church, Medicine Hat, AB, effective Dec. 1, 1988.

■ **The Rev. Jans-Juergen Beulshausen** resigned as pastor of Bethel Baptist Church, Edmonton, AB, effective Nov. 2, 1988.

■ **Ron Orr** was ordained on Sept. 25, 1988, by the Zion Baptist Church, Terrace, BC, where he pastors.

■ **The Rev. Ron Miller** became pastor of Central Baptist Church, Waco, TX, effective Dec. 1, 1988.

■ **Gerda Chernoff** was appointed Administrator of Meadowood Manor and Personal Care Home effective Jan. 1, 1989. Prior to this position in Winnipeg, MB, she had served as administrator of Virden Personal Care Home. In addition to her experience, she has a high level of training in Hospital Administration.

■ **Mr. James C. Church**, former pastor of Esterhazy Baptist Church, Esterhazy, SK, is now the pastor of First Baptist Church of Kitimat, BC, a church with the Baptist Union of Western Canada. It was erroneously stated in the December 1988 issue of the **Baptist Herald** that he had assumed the pastorate of a Methodist church. Our apologies.

■ **The Rev. David Samf**, church growth ministries director, has changed his name from Samf to Sems. After finding his father's birth certificate and a long lost family member on the Sems' side, he found that Samf is incorrect. Legal action was taken, and his name is now Sems.

■ **Missionary Scott Clark** was ordained on Dec. 4, 1988, by Cascade Park Baptist Church, Vancouver, WA. He and his wife are involved in French language studies in Switzerland in preparation for their ministry in Cameroon, West Africa.

■ **Mr. Cliff Lander** resigned as pastor of Zion Baptist Church, Drumheller, AB, effective April 30, 1989. He plans to serve with an independent mission.

■ **The Rev. Elwin Colson** resigned as pastor of Bethel Baptist Church, Getzville, NY, to serve in interim pastoral ministries.

■ **Dr. Stanley J. Grenz's** book, *Prayer, the Cry for the Kingdom*, was recently published by Hendrickson Publishers. "The greatest challenge facing the church of Jesus Christ today is motivating the people of God to pray, and to do so sincerely, honestly, and fervently," says Grenz. He is Professor of Systematic Theology and Christian Ethics at North American Baptist Seminary, Sioux Falls, SD. By recalling the model of the early church, his book challenges the modern "prayerless" church: "Church renewal is dependent upon a praying church." This book is an important book for any believer interested in developing an individual prayer life.

■ **Dr. Richard Houts**, professor of church administration at the North American Baptist Seminary, has recently published his second work, *Fruit of the Spirit Inventory*. This book is an instrument dealing with identifying spiritual gifts. It is a teaching guide composed of six one-hour sessions as well as an inventory. The book is a guide for private and/or group study. Each Fruit of the Spirit is studied as a three-fold reflection on the character of God.

■ **The Rev. Bill Russell** is serving as interim pastor at Parma Heights Baptist Church, Parma Heights, OH.

■ **The Rev. Ridley Latimer** is serving as interim pastor at Garfield Baptist Church, Mt. Clemens, MI.

■ **Dr. A. S. Felberg**, former President of North American Baptist College, Edmonton, AB, died Jan. 11, 1989, in British Columbia. He had served as President of the College from 1959-1970; as pastor of Faith Baptist Church,

Vernon, BC, following the presidency; and as pastor of Nokomis (SK) Baptist Church, 1930-34; McDermot Ave. Baptist, Winnipeg, MB, 1934-37; First Baptist, Lodi, CA, 1937-48; Ebenezer Baptist, Vancouver, BC, 1951-59; professor at North American Baptist Seminary, 1950-51; and denominational evangelist, 1950-51.

■ **Dr. Kenneth C. Fenner**, pastor of Redeemer Baptist Church, Warren, MI, died Jan. 17, 1989. He had served as pastor of First Baptist Church, St. Joseph, MI, 1963-68; Bethel Baptist, St. Clair Shores, MI, 1968-82; and Redeemer Baptist, Warren, MI, from 1983 to the present. He also served as Great Lakes Area Minister from 1982-83.

■ **Dr. Louis R. Johnson**, former pastor, missionary, and professor, died Jan. 16, 1989, in White Rock, BC. He had served as pastor of East Side Baptist Church, Chicago, IL, 1945-48; First Baptist, Baileyville, IL, 1949; Immanuel Baptist, Milwaukee, WI, 1950-51; Central Baptist, Waco, TX, 1952-57; Immanuel Baptist, Kankakee, IL, 1958-62; North Highlands Baptist, Dallas, TX, 1962-64; and Willow Rancho Baptist, Sacramento, CA, 1964-69. He served as an N.A.B. Conference missionary to Cameroon, West Africa, 1969-73; and as a professor at North American Baptist College, Edmonton, AB, 1974-1981.

■ **Paul Thomas** becomes Minister of Youth at Grace Baptist Church, Racine, WI, effective Feb. 15, 1989. He has been serving as Youth Minister at North Pointe Baptist Church, Warren, MI, since 1984.

■ **The Rev. Everett Barker** of Salem, OR, is serving as Interim Pastor at First Baptist Church, Lorraine, KS.

■ **Dr. Stephen Brachlow**, professor of church history and Christian spirituality at North American Baptist Seminary, is the author of a recently published book, *The Communion of Saints: Radical Puritan and Separatist Ecclesiology 1570-1625*. Published by Oxford University Press, the book deals

with Puritan and Separatist views of the Church in seventeenth century England. The rise of denominational groups such as Presbyterians, Baptists, Quakers, and Congregationalists resulted from the writings of the Puritans and the Separatists.

■ **The Rev. Ed Bartel** has accepted the senior pastor position at Bismarck Baptist Church, Bismarck, ND. He has been serving as Assistant Pastor there since 1984.

Bergstresser Appointed Estate Planning Counselor for Canada



Melvin H. Bergstresser of Winnipeg, MB, has been appointed Estate Planning Representative, Canada effective Jan. 1, 1989.

In accepting the appointment by the Conference Executive Committee, Bergstresser stated, "This is something I've looked forward to doing for sometime. I'm excited about this new ministry."

Bergstresser, a Sunday school teacher since 1959 at Whyte Ridge Baptist Church in Winnipeg, is well known in Canadian N.A.B. Conference circles. He served as General Council Representative for Manitoba for seven years, as Manitoba Baptist Association Vice President, as well as chair of the N.A.B. Conference Men's Committee and Stewardship Committee. He has owned his own business since 1982.

Bergstresser will be making presentations at churches, doing individual estate planning counselling, and conducting family financial planning seminars.

■ **Salem Baptist Church, Kitchener, ON**, has changed its name to **Eastwood Baptist Church** effective Jan. 1, 1989.

■ **The Rev. Jaime Maldonado** resigned as pastor of the New Life Center, an urban-ethnic work in West New York, New Jersey, effective March 31, 1989.

■ **Chaplain LT Jerry K. Mathis** of Camp Pendleton, CA, was awarded the Navy achievement medal on Aug. 12, 1988, for his service with the 1st Medical Battalion from December 1986 to June 1988.

■ **The Rev. J. Robert Cosand** resigned as pastor of the Garfield Baptist Church, Mt. Clemens, Michigan, effective Dec. 25, 1988. He entered the U.S. Army Chaplaincy program in January 1989.

■ **The Rev. Harvey Wilkie** accepted the pastorate of Pineland Baptist Church, Burlington, ON, effective April, 1989. He has served as pastor of McKernan Baptist Church, Edmonton, AB, since 1979.

■ The name of the church planting ministry in **Penticton, British Columbia**, has been changed from Calvary Baptist Fellowship to **Calvary Baptist Church**. **The Rev. Peter Schroeder** is interim pastor.

■ **The Rev. Walter Damrau**, longtime pastor of North American Baptist Conference churches, died Dec. 14, 1988. His obituary appears on page 27.

■ **Mr. Lyle Buyer** has accepted the pastorate of Faith Baptist Church, Airdrie, AB, effective May 15, 1989. He is graduating from North American Baptist Divinity School in Edmonton this spring. While a student, he has served as Associate Pastor of Family Life Ministries and Worship Leadership at Central Baptist Church, Edmonton, Alberta.

■ **The Rev. Frank Schmidt** resigned as pastor of Temple Baptist Church, Leduc, Alberta, effective March 1, 1989. He received a grant from the University of Alberta Hospital to study there for six months in C.P.E. (Clinical Pastoral Education). At the same time, he is planning to do some research work for his doctoral thesis project. Throughout this time period, he and his wife, Dorothea, will be praying and sensitive to God's leading for further ministry. Rev. Schmidt has served the Temple Church as pastor since 1981.

in memoriam

WALTER C. DAMRAU (81), Stevensville, MI; born Aug. 3, 1907; died Dec. 14, 1988; married Greta; ordained in 1934 and served pastorates at Fourth Ave. Baptist Church, Alpena, MI, 1934-38; Calvary Baptist Church, Tacoma, WA, 1938-48; Pilgrim Baptist Church, Philadelphia, PA, 1948-58; Temple Baptist Church, Buffalo, NY, 1958-63; Snowview Baptist Church, Cleveland, OH, 1963-66; Zion Baptist Church, Rochester, NY, 1966-73; and interim pastorates following his retirement, including Elsmere, DE; predeceased by his wife, Greta; survived by two sons: Will, Tacoma, WA and Paul, Rochester, NY; six grandchildren; two great-grandchildren; a sister, Gertrude Czolbe, and step-brother, Erwin Damrau; the Reverends Winston Decker, James Liske, and Norbert Stubel, pastors, funeral service.

TED HIRSCH (72), Minneapolis, MN; born May 14, 1915, in Bismarck, ND; died April 29, 1988; married Hilda Glewwe, July 16, 1938; member, Faith Baptist Church, Minneapolis, MN; deacon, Sunday School superintendent, teacher, Men's Club and Prayer Breakfast leader; survived by his wife, Hilda; son, Gordon, New Jersey; daughter, Barbara, St. Paul, MN; one sister, Helen Oliver; one brother, Bob; and two grandchildren; Rev. Harvey Mehlhaff and Rev. Frank Veninga, pastors, funeral service.

CHRISTIAN HUFNAGEL (87), Kelowna, BC; born May 3, 1900, in Bonyhad, Tolna, Hungary; died March 21, 1988; married Christina Allinger April 27, 1922; member, Trinity Baptist Church, Kelowna, BC; predeceased by two sons, John and Christian; survived by his wife, Christina; seven daughters: Christina Schatz, Kelowna; Lydia Tepper, Kelowna; Kathy Schlitt, Prince George, BC; Helen Thomson, Richmond, BC; Evelyn Hees, Winnipeg, MB; Ruth Hufnagel, Chad, Africa; Marilyn Westworth, Edmonton, AB; four sons: Henry, Valleyview, AB; Jake, Valleyview, AB; Joseph, Kinuso, AB; Daniel, Barrie, ON; 31 grandchildren; 11 great-grandchildren; Rev. P. Tim Schroeder and Rev. George Breitkreuz, pastors, Funeral service.

EDWIN MCLAUGHLIN (77), Greeley, CO; born Oct. 13, 1911, Oconto, NE; died Nov. 27, 1988; married Muriel Vey, Nov. 5, 1961; member, Sherwood Park Baptist Church, Greeley, CO; survived by his wife, Muriel; two daughters, six sons, two sisters, four brothers, 20 grandchildren, and 10 great-grandchildren.

MALWINE ELIZABETH REDLICH (85), Medicine Hat, AB; born June 24, 1903, in Alexandersfeld, Russia; died Nov. 18, 1988; married August Redlich, Dec. 19, 1946, who predeceased her; member, Temple Baptist Church, Medicine Hat, AB; survived by two daughters: Erna, Honolulu, Hawaii and Frieda, Winnipeg, MB; two sisters: Minnie Siemens and Louise Eggert; five brothers: John, Peter, Henry, Herman, and Rev. Fred Ohlmann; Reverends Irwin Kujat and Walter Hoffman, pastors, funeral service.

FRIEDA SCHULTZ (80), East Detroit, MI; born April 22, 1908, in Germany to Rev. and Mrs. Albert Sommer; died Nov. 4, 1988; married Robert Schultz in 1930; member, Ridgmont Baptist Church, East Detroit, MI; predeceased by her husband, Robert, daughter, Rita Cormier, and daughter, Delores Finnigan; survived by daughter, Joyce Gomulinski, 12 grandchildren, and 7 great-grandchildren; Rev. Herbert Hiller, pastor, funeral service.

VIRGINIA LASHER (56), McClusky, ND; born March 22, 1932, to George and Ida Kessler at Turtle Lake, ND; died July 23, 1988; married Duane Lasher, January 15, 1954; member, McClusky Baptist Church, McClusky, ND; served as pianist, organist, and youth sponsor; predeceased by her father, George Kessler, and daughter, Debbie; survived by her husband, Duane; one son Todd; her mother, Ida Kessler, Underwood, ND; Rev. Vernon Schneider, pastor, funeral service.

DOROTHY KENSMOE (73), McClusky, ND; born May 12, 1915, near McClusky, ND; died Nov. 3, 1988; married Roy Kensmoe, Sept. 8, 1940; member, McClusky (ND) Baptist Church; predeceased by her parents, five brothers: Carl, Sam, Alfred, Walter and Theodore Bauer, and one sister, Viola Reiser; survived by her husband, Roy, two sons: Steve, McClusky, ND, and Scott, Hazen,

ND; three daughters: Lois Bergquest, Minneapolis, MN; Ellen Stricker, Eagen, MN; Lynn Kensmoe, Burnsville, MN; 7 grandchildren; 3 brothers: Edwin, Alpina, SD; Merle, Carrington, ND; Frank, Turtle Lake, ND; two sisters: Helen Botnen, Billings, MT; Lillian Elkin, Portland, OR; Rev. Oscar Fritzke, pastor, funeral service.

WILLIAM WENNING (79), McClusky, ND; born March 2, 1909, near Kief, ND to Gust and Elizabeth Wenning; died Nov. 11, 1988; married Albina Wahl, July 9, 1937; member, McClusky (ND) Baptist Church; predeceased by his parents, one son in infancy, two brothers; Reubin and Gust, two sisters: Pauline and Frieda; survived by his wife, Albina; one son, Don, McClusky; one daughter, Darlene Michalenko, Bismarck, ND; two sisters: Carrie Peterson, Sacramento, CA; Ella Sanders, Stockton, CA; four grandchildren, four step-grandchildren, two great-grandchildren, six step-great-grandchildren; Rev. Oscar Fritzke, pastor, funeral service.

ANNA LASHER (79), McClusky, ND; born Feb. 8, 1909, to Gottlieb and Anna Nigrin in Omaha, NE; died Nov. 7, 1988; married Norman Lasher, March 24, 1928; predeceased by her parents, her husband, Norman; one daughter, Elain, one brother, John; survived by three daughters: Norma Mueller, New Leipzig, ND; Eunice Bauer, Lebanon, OR; Lana Wiechmann, Salem, OR; two sons: Arnold, Sacramento, CA; Duane, McClusky, ND; 13 grandchildren, 8 great-grandchildren; two sisters: Mary Schaeffer, McClusky, ND; Louise Roth, Bismarck, ND; Rev. Oscar Fritzke, pastor, funeral service.

FLORANCE BARBARA RUEB (65), Tyndall, SD; born May 28, 1923, in Avon, SD; died Oct. 17, 1988; married Harven Rueb on March 11, 1944; member Tyndall Baptist Church, Tyndall, SD; survived by her husband, Harven; three sons: Robert and wife Judy, Tyndall; Roger and wife Carol, Scotland; Donald and wife Sandi, Tyndall; three daughters: Barbara Young, Sioux Falls; Karon Jonas, Menno; Shiela Carda, Vermillion; 20 grandchildren and three great-grandchildren; predeceased by her parents, one son in infancy, two sisters, and one daughter-in-law; Rev. Bill L. Van Gerpen, pastor, funeral service.

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Theme:
"Together in Christ"



The Baptist Home, Inc. and The Baptist Apartment, Inc. Annual Meeting

will be held April 18th, 1989, at 10:00 a.m. at the Baptist Home, 1100 East Blvd. Ave., Bismarck, ND. A constitutional change will be submitted regarding the fiscal year.

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Believers on these mission fields confirm that God will act mightily when we faithfully support our missionaries. Pastor Elias Bongmba, who is studying at the North American Baptist Seminary in Sioux Falls, says:

"Thanks to missionaries who brought the Gospel to my area of Cameroon, my parents left their pagan religion and accepted Christ as Savior and Lord. Because God's people in North America gave, I enjoyed a Christian home and grew up with Christian values. As a family, we worshipped the King...the Lord Jesus.

"With encouragement and prayer support from my family, I began the long educational process to prepare for the ministry. Because I am deeply concerned about the thousands of Cameroonians who do not worship the King, I plan to return to Cameroon to serve as a pastor.

"God bless you as you prepare to give a gift so that others will have the joy of worshipping the King. Thank you!"

Each year from three to four thousand people come to faith in Christ through overseas mission ministries sponsored by the North American Baptist Conference.

Prayerfully consider giving a generous gift so that through our Conference overseas mission ministries many will come to know and worship the King.

You may give through your local church or send your gift designated for **Easter Missions Offering** to North American Baptist International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



1989 Easter Missions Offering Goal — \$375,000