

Baptist Herald

October 1989



*“Therefore I will give
thanks to thee,
O Lord,
among the nations,
and I will sing praises
to Thy name”*

II Samuel 22:50

European Baptists Meet in Eastern Europe

(EBFS) More than 5,200 delegates from 47 countries registered at the European Baptist Federation Congress, making this the largest Congress ever. The Congress, held every five years, met in Budapest, Hungary, July 26-30.

The phenomenal attendance at the Congress is symptomatic of the radical changes—new freedom—in Eastern Europe today.

Baptists from Eastern European countries—Czechoslovakia, German Democratic Republic, Poland, Rumania, the USSR, Yugoslavia, and from every country of Western Europe—met for the first time in Eastern Europe. The great majority of Baptists in Europe are in Eastern Europe, and most pastors are lay pastors. More than 40 Bulgarian delegates attended their first EBF Congress. Baptists in Israel were also represented for the first time after joining the EBF last year. Close to 2,000 Hungarian Baptists attended.

The opening session included an address by Hungary's National Assembly president, Matyas Szuros. He praised Baptist churches for their democratic system of government, suggesting that they might become models for the creation of necessary "structures of a new society." He added, "In this vicious century...let there be shouting that Bap-

tists are the spokesmen of Christian love and forgiveness...and for peace among people...as well as for tolerance and justice...and as defenders of human rights."

Dr. Janos Viczian, a member of the Hungarian Parliament by virtue of his position as president of the 11,000 members of the Hungarian Baptist Union, stated: "Our political situation has changed. We have a real reform situation in Hungary." In the Hungarian Parliament, each religious group has representation.

Bible study by language groups, discussion groups on a number of subjects, and plenary sessions were part of the daily program.

The European Baptist Federation General Council chose Karl-Heinz Walter, as the new regional secretary for the Baptist World Alliance, succeeding Dr. Knud Wumpelmann of Denmark.

The Congress ended with a special evangelistic rally in Budapest's People's Stadium. Evangelist Billy Graham preached to 95,000 people, many of whom arrived by buses and trains from all over Hungary. The attendance was the greatest for any stadium event, including sports, according to stadium officials. More than 25,000 made decisions for Christ that night.

Reflections

As I walked into the stadium in Budapest as a visitor to the European Baptist Federation Congress, I thought of Calgary—and the Olympic Stadium and our Triennial Conference held there last summer. Here, too, I heard more than 5,200 people from 47 countries singing a hymn of praise to our God. Included in this group were at least 10 members of our own North American Baptist Conference.

For by far the majority of East Europeans, this was an event long hoped for—a time to be together with the West European Baptists to fellowship, to encourage and pray for one another, and to praise God. Their joy at being free enough to be together in fellowship—east and west—was evident.

A band and choir of 1,000 members, the band covering half of the floor of the stadium, led the singing and provided special music. A Welsh choir's songs of praise brought applause requesting encores. God's Spirit was evident.

Among the main speakers was Dr. Solomon Gwei, minister of agriculture, animal husbandry, and forests in Cameroon. Gwei is a graduate of the North American Baptist Seminary in South Dakota and vice chair of the Etoug-Ebe Baptist Church, a Cameroon Baptist Convention church, in Yaounde.

Saturday evening, the Congress became part of a larger gathering, the Billy Graham rally. I stood looking through a fence on an outer ring high up on Hungary's largest sports stadium—a stadium that was supposed to hold 70,000 but was filled at least an hour before the service with about 95,000 people. The service, translated into several different languages, was broadcast over the Hungarian radio live and was videotaped to be shown over television a week later.

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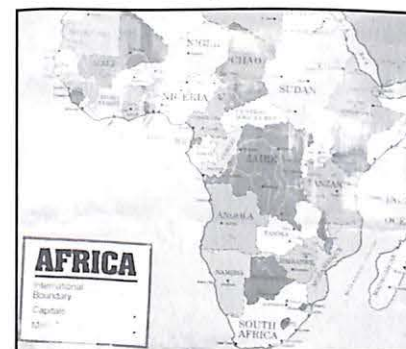
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Called to Worship!

An Imperative for 1989 and Every Year

by Ted Faszer

Are you hungry for worship? Can you identify with the longing of the Psalmist? "As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God?" (Psalm 42:1-2).

Have you ever entered a worship service too exhausted or preoccupied to join in the spirit of worship? Do you sometimes find yourself sitting very passively in worship, dozing or finding your mind wandering? How often have you had a roast choir or roast preacher for Sunday dinner? Or maybe you've even asked yourself why you bother to attend Sunday worship. If so, this article is for you.

Worship has been chosen as the first Biblical Imperative of the **Vision 2000** thrust of our North American Baptist Conference to be studied and practiced in 1989. How have you begun to focus on worship this year?

All of our Biblical Imperatives are crucial. But why has worship been chosen as the first theme and imperative? Because God has created humanity for worship. Since the experience of Adam and Eve in the garden, our lives are restless and empty without an intimate communion with God.

Worship demands much more than bodily presence at a service. Jesus said, "A time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is Spirit, and His worshipers must worship in spirit and in truth" (John 4:23-24).

Worship requires focus and effort. God is the audience. The right question to ask after worship is this: "Was God pleased with my worship?" The wrong question is: "Did I enjoy the service?" The consumer mentality of this age asks, "What's in it for me? Will I receive a blessing?" Have we become a Christian subculture of blessing junkies, hopping from church to church in search of ever greater and more spectacular blessings for self? Let's get away from the spectator and consumer mentality in worship and concentrate on bringing God our active worship as an offering.

Don't ask, "What did I get out of the service?" Rather ask with the Psalmist, "Were the words of my mouth and meditation of my heart acceptable in God's sight?" (Psalm 19:14).



"Make personal and family worship a priority. Then enter into your church's Sunday services with a spirit of joyful anticipation."

Before Sunday — Preparation

Make Sunday the high point of your week. Plan for worship, anticipate it. Let nothing interfere. Worship doesn't just happen; we must prepare our hearts and our bodies for worship. How you spend Saturday night is important to your Sunday worship. We can't worship if we're too tired. Get enough sleep on Saturday night.

A multitude of other details affect our ability to worship. Have you ever arrived at church breathless and out of sorts, far from a spirit of worship?

I grew up in an active family of five children. In order to be ready for worship Sunday, we got ready on Saturday; offerings ready, shoes polished, and clothes laid out, Sunday school lessons studied, baths taken, even the breakfast table set — cereal boxes on the table. We were far from perfect, but my parents wisely determined not to let a frantic morning crowd out the spirit of worship.

Many pastors plan worship series well in advance. I usually know the scripture passage and theme for the coming Sunday. But my pastor cannot manufacture or produce worship for me. I must nourish a spirit of readiness and expectancy in my heart. I can read the scripture, meditate, pray for my pastor, the choir, worship leaders, Sunday school teachers, my family, and myself.

During the Service — Active Participation

Worship must not be passive. Participate actively and wholehearted in the worship service. Instead of visiting with friends, talk quietly with God during the prelude.

Sing the hymns joyfully. "Shout for joy to the Lord all the earth. Serve the Lord with gladness: come before him with joyful songs" (Psalm 100:1-2). The congregation is the most important musical group in the church!

Participate in the responsive readings or follow along in your Bible as the Scripture is read. Pray along with the pastor or worship leader as they pray on behalf of the people. Agree together in prayer. Confess your sins to God and receive His forgiveness. Make the offering your active, loving response to God. Actively seek to worship God during choir anthems and musical numbers. During the sermon, take notes or make a mental outline, if this will help you focus on the message God wants you to receive. And be prepared to respond as the Holy Spirit leads. Say with Isaiah, "Here am I, send me!" (Isaiah 6:8).

Action Steps for 1989

Here are several additional ways to help your family or your entire congregation worship more meaningfully. Read a book on worship and discuss it with your

family, your Sunday school class, or fellowship group. Ask your pastor or church librarian for books and tapes on worship, or use the resource suggestions at the end of this article to buy worship materials to donate to your church library.

Talk with your pastor about worship. Explain that you are interested in working together to enhance congregational participation in worship. Ask for your pastor's suggestions. Volunteer to serve on your church's worship committee, or to help organize a worship committee if you don't have one.

Ask your Association program committee to plan speakers and workshops on the theme of worship. Volunteer to share a book review, or a testimony of worship services in which active participation in worship was meaningful to your family or congregation.

Ask your church finance committee to make it possible for your church's worship leaders such as pastor, choir director, worship committee, or music committee to attend a seminar on worship. After the seminar, encourage your pastor to preach a sermon series on worship so that the congregation will understand what the Bible teaches on worship, and how the congregation can properly participate in worship. Be open to the worship ideas your pastor and worship leaders bring home from the seminar.

Make personal and family worship a priority. "Come near to God and he will come near to you" (James 4:8). Then enter into your church's Sunday services with a spirit of joyful anticipation.

In worship, as in missions, God will be honored if we accept the challenge of William Carey: "Attempt great things for God, and expect great things from God!" Let's practice God honoring worship in 1989, to the year 2000, and until we can participate the ultimate worship celebration around the throne of God in heaven. □

Resources for Further Study

Karen Mains, *Making Sunday Special*, Word Books, 1987.
Anne Ortlund, *Up With Worship*, Regal Books, 1982.
Robert Webber, *Worship Is a Verb*, Word Books, 1985.
Warren Wiersbe, *Real Worship*, Oliver Nelson, 1986.

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Let's Not Just Praise the Lord

by Donald P. Hustad

What is the proper place for those popular praise and worship songs? Are we entering a "post-hymnal" age? As strange as it may seem, the answer for now appears to be a qualified yes.

It was Martin Luther who capitalized on the development of print and gave the German people the Bible and the hymnal in their own language. And it was this that allowed Reformation believers to hear God through His Word and speak to Him through the hymnbook. Today, however, the hymnbook is being increasingly discarded as part of the church's accommodation to the video revolution.

Many church leaders say traditional hymns are too hard to understand, too theological in language. Some have discarded their hymnals in favor of simple worship choruses sung from memory or with the help

of an overhead projector. But these uncomplicated songs may in fact mirror the video age in which they were born: as short and encapsulated as news stories, and as repetitive as fast-food commercials.

Let us take a closer look at these "tiny hymns" — miniature both in length and in content — that threaten to replace our historic hymns. Their very title — "praise and worship" music — suggests they are principally texts of adoration and praise. This is surely commendable — despite their obvious limitations — and we should be grateful the movement has revived the ancient practice of singing Scripture verbatim. But labeling this new form suggests "praise and worship" texts are new, and that is surely not true — our hymnals are full of worthy "praise and worship" words.

These new pieces are short, often no longer than two lines. Their main

characteristic is simplicity; usually only one idea is stated, and it may be repeated many times. Those having more than one "stanza" change only a word or two with each repetition. Nor is the music really contemporary in style. With a few exceptions (mostly borrowed from Jewish folk dances), the tunes and harmonies are ultrasimple in the gospel-song tradition.

Perhaps the best illustration of this is the popular chorus "Alleluia." It repeats that word of praise eight times, using only four different melody notes and three chords. The second stanza repeats the words, "He's my Savior," eight times, with similar changes in the third, fourth, and fifth stanzas.

Before it appeared in print, the chorus was learned in a much stronger oral tradition. In it, the words, "He's my Savior," of the second stanza were alternated with the

word "Alleluia," and so on. This version gave each stanza both unity and variety — an agreed norm for both a work of art and a folk hymn with its own artless charm. But then, it would not be so simple — and today, simplicity is in!

Nothing new under the sun

But choruses are not new. They are the logical successors of the refrains of gospel songs and the "spirituals" (of both black and white heritage) that emerged from the camp-meeting revivals of the early 1800s. Furthermore, those well-known forms were patterned after the alternation of stanza and refrain that has always characterized secular folksong. A refrain would contain or suggest the central message of a song; then it was interspersed with stanzas elaborating on that theme.

In nineteenth-century revivalism, the refrains or "choruses" of gospel

songs were often sung without using the stanzas. Simple songs like "Draw Me Nearer," "At the Cross," and "We're Marching to Zion" became even simpler: only the central thought was expressed. And they could be sung spontaneously from memory.

So, who needs a hymnal?

The next logical step was to omit the stanzas completely, and simply write the refrain, or "chorus." This was common in the 1940s in the Youth for Christ (YFC) movement. Choruses were standard fare in the Saturday night mix of worship, evangelism, and entertainment. But those choruses were quite different from today's. They usually expressed the same concepts as their gospel song antecedents — narratives of Christian experience or devotional expressions directed to Jesus alone. Typical of these choruses are "Gone, gone,

gone, gone! Yes, my sins are gone"; "I have the joy, joy, joy, joy, down in my heart"; "For God so loved the world"; and "Every day with Jesus is sweeter than the day before."

These earlier forms were all products of renewal movements in the church — first in the highly emotional brush-arbor camp meetings of the early nineteenth century; later in the urban-centered "Second Awakening" under Charles G. Finney and the evangelistic efforts of D.L. Moody, R.A. Torrey, and Billy Sunday; and finally, in the parachurch movements associated with Youth for Christ and radio evangelism. It should not be surprising that the new choruses first appeared as part of today's charismatic renewal movement.

It may be argued that these new expressions are stronger than the YFC choruses, since they express adoration and praise rather than personal testimony. "King of kings and Lord



"I want to teach you a chorus that I feel has deep theological meaning. The first line is 'Praise the Lord, hallelujah. Praise the Lord, glory to his name.' We repeat that eight times and then..."

John Lawing

Let's just praise the Lord!

Great is thy faithfulness, O God my Father,
There is no shadow of turning with Thee.

The constant repetition of phrases, such as "Let's just praise," or "Come, let us worship the King," or "Don't you know it's time to praise the Lord" sound more like an "invitation to praise" than praise itself. An Assemblies of God leader from India recently said his American friends seem to be "praising praise" and "worshipping worship." But the larger hymns not only call us to adoration; they describe the excellence of God and recount His promises and mighty deeds — stating the motivation for worship.

The New Testament standard

Some Christians prefer to be called "restorationist" because they believe they are returning to the worship and ministry experiences of the apostolic period. But how closely do they follow the early church's standards for worship music?

The apostle Paul mentions three distinct types of song: "psalms and hymns and spiritual songs" (Ephesians 5:19, Colossians 3:16). We believe these were different types of music — in origin, in text, and possibly even in the way they were performed.

Psalms, no doubt, included all the psalms and canticles common to Jewish worship — the historic, classical worship expressions known to all Jewish Christians who had grown up hearing them in the temple and the synagogue: songs of praise and thanksgiving to Yahweh, didactic psalms, witness psalms, psalms of petition and lament.

Hymns were probably new songs that expressed the Christology of the new sect. A number of these hymns appear in Paul's letters, written in the patterns of classical Greek poetry. Like many of the hymns of Martin Luther and Charles Wesley, they were written to express, and thus teach, Christian doctrine. One is in the form

Let's just praise the Lord!

Praise to the Lord the Almighty,
the King of Creation!
O my soul, praise him, for he is
your health and salvation!

Let's just praise the Lord!

A mighty fortress is our God,
a bulwark never failing,
Our helper, he, amid the flood of
mortal ills prevailing.

Let's just praise the Lord!

Holy, holy, holy, merciful and
mighty,
God in three persons, blessed Trin-
ity!

Let's just praise the Lord!

Immortal, invisible, God only wise,
In light inaccessible hid from our
eyes.

Let's just praise the Lord!

O worship the king, all glorious
above,
O gratefully sing his power and
his love.

of Lords, glory hallelujah," "We have come into his house and gathered in his name to worship him," "Don't you know it's time to praise the Lord," "I love you, Lord, and I lift my voice," and "Sing hallelujah to the Lord" are good examples. Many of these texts abound in Scripture quotations, especially the Psalms. Some, like "Worthy is the Lamb that was slain," "Bless the Lord, O my soul," "Thou art worthy, O Lord," "I will sing of the mercies of the Lord," and "Seek ye first the kingdom of God," are taken completely from the Scripture.

Praising praise, worshipping worship

Take just one of these refrains and compare it with the worship hymns it may be replacing. For instance, "Let's just praise the Lord" seems to express a casual approach to the holy service of worship. The problem may be with the word just — as in "Let's just sit down and have a cup of coffee."

The following exercise might be more revealing if the words were spoken audibly, which the reader may or may not choose to do:

of a simple creed, or statement of faith:

Great indeed, we confess, is the mystery of our religion:

*He was manifested in the flesh,
vindicated in the Spirit,
seen by angels,
preached among the nations,
believed on in the world,
taken up in glory (1 Timothy 3:16).*

In another example, the poetic (and possibly antiphonal) form is obvious:

The saying is sure:

*If we have died with him, we shall also
live with him;*

*if we endure, we shall also reign with
him;*

if we deny him, he also will deny us;

*if we are faithless, he remains faithful
for he cannot deny himself (2 Tim.*

2:11-13):

The patristic fathers and modern musicologists both agree that spiritual songs described ecstatic singing that was either wordless or had unintelligible words — singing in tongues. It is the one type of New Testament song that belongs exclusively to modern-day Pentecostals and charismatics.

But it is still fair to ask: How does the new music measure up to the total spectrum of New Testament musical practice? The new chorus literature is — according to its title — exclusively "praise and worship." But

many would contend that if this is the church's only song, praise becomes both simple and simplistic. On the one hand, we ought to rejoice that the movement has reinstated the practice of singing the words of Scripture. But Scripture choruses are but snippets of Holy Writ; their use may be compared to singing "proof texts."

On the other hand, Roman Catholics, by comparison, today sing or say major portions of a psalm in every celebration of the mass. Over three years, in just Sunday observances, over 150 different psalm passages will be used. Furthermore, modern choruses pointedly omit all the expressions of the didactic, the penitential, and the petitionary psalms, and contain nothing comparable to the psalms of lament. Nor does the new music make an effort to teach the doctrines of our faith.

Moreover, except for the Scripture fragments used, this type of contemporary worship tends to ignore the traditional forms that express the continuity of our faith and the perpetuity of God's covenants with His people. The early Christians knew they were still the children of Abraham, Isaac, and Jacob — but also of David and Solomon and the prophets who left their songs to be sung in worship. The sixteenth-century followers of Luther understood that

they had the same heritage, and they added the patristic and medieval hymns of Ambrose of Milan, Fortunatus, Gregory the Great, Francis of Assisi, Rhabanus Maurus, and of the two Bernards — one of Clairvaux and one of Cluny.

Until recently, evangelicals acknowledged in their music their identity with the same family tree, and we added the hymns of Luther, Gerhardt, Calvin, Wesley, Newton, Bonar, and many others.

When we stood to sing their songs, we were joining our own spirits and voices with theirs and the thousands of believers who followed in their train, exulting in the glory and redeeming love of God. And our faith was strengthened. Today, some of our family of faith seem to be willing, even eager, to discard this heritage for a simpler fare that may disappear as suddenly as it has flowered.

It is probably true — especially in our less-literate day — that many worshipers have difficulty finding their way through the phrases of a standard hymn. But should we reduce our liturgical statements to those that every person, of any age, will understand immediately? The answer, of course, is no. Like the ancient creeds of the church, like many passages in Scripture — like even the Lord's Prayer — we repeat them because the historic and continuing church has found in them its understanding of our faith. Their meaning comes to us slowly, but surely. And in the meantime, their truth has been preserved for us and for our children. It is still true, as C. H. Sisson said, and Brian Morris quoted in *Ritual Murder*: "There is no such thing as passing on profound truths in superficial speech."

Using the new music well

An increasing number of church musicians admit they have reluctantly added this music style to their worship resources. They felt compelled to do so by the large number of folk who heard "praise and worship" music in another "successful and rapidly growing" church, and came home with glowing reports of



"It has been moved and seconded that instead of buying new hymnals we buy an overhead projector and a five-year subscription to 'Chorus-of-the-Month.'"

John Lawing

its significance. Competition, after all, is a factor in church life today: If you don't give people church music they want, they may go down the street where they can get it.

In a recent article, "What to Do with Church Hoppers," William Self, pastor of Wieuca Road Baptist Church in Atlanta, said: "I've been hammering my folks with the need to be steadfast, unmovable, always abounding in the work of the Lord — not a popular theme in these days of rootlessness. Somehow, we have to make disciples instead of inspiration junkies."

Disciples, of course, are people accustomed to discipline. And how many of our folk understand that the central requirement of worship is not "getting a blessing," but giving God an acceptable sacrifice of praise? A true sacrifice is always a costly thing, not a demand for instant gratification of our pleasure needs.

Even so, it may be wise to use the best examples of the new music. It is surely an appealing form in our day and probably an example of the folkish styles that tend to appear in times of spiritual renewal. The "tiny hymns" are quite ideal for an informal service in the home or on the beach, for Sunday evening worship, or the prayer meeting. In regular worship, these choruses can be used much like the historic antiphons, preceding and following a more serious, more didactic hymn.

For instance, "Let's Just Praise the Lord" could provide an introduction and coda to the chorale to which we compared it — "Praise to the Lord, the Almighty." The chorus, "He Is Lord," would help prepare the congregation for the biblically based, theologically rich hymn by F. Bland Tucker, "All praise to thee, for thou, O King divine, didst yield the glory that of right was thine, that in our darkened hearts thy grace might shine. Alleluia!" Others would serve well as preparation for, or as a response to, the pastoral prayer.

Some churches are using this music as "preparation for worship." In our evangelical tradition, the organ prelude is, unfortunately, not used as an aid to quiet meditation, serving

merely as background — even as competition — to noisy "fellowship" that seems to be the first priority for many. So in some churches, these "tiny hymns" are sung for about ten minutes before the service begins. As a result, conversation ceases, and there is opportunity for a gradual quieting of the spirit and focusing of the mind in preparation for the meeting with God. When the service begins, using the standard hymns of the church in good liturgical design helps to make their meaning clear.

Must our worship be nonliterate?

We cannot expect this generation to respond to hymns that are rich in content unless they are taught carefully and used convincingly. The shallow-but-pleasurable emotional response to worship choruses is derived from the repetition of a few simple phrases. Those who expect worship to be more reasoned and rational must patiently and lovingly introduce their people to the deeper emotional resources of words that will truly challenge and stimulate the imagination. Texts of great hymns have done this since the sixteenth century, and they still have the power to do so — even in this post-Gutenberg era. Perhaps we can use our new nonverbal languages to clarify the meaning of words, and vice versa.

It may also be argued that the younger generation is "turned off" by certain classic hymns that contain obscure and/or archaic language. Hymnal editors are encouraged to revise the texts of older hymns to match the new Scripture versions and modern prayer language, so that God is addressed as "you" instead of "thou." Many churches would also insist on the elimination of sexist language pertaining to people; for example, "Good Christian Men, Rejoice" is easily changed to "Good

Christians All, Rejoice."

Church musicians and ministers should also get to know the rich new hymns being produced today. It is ironic that many churches overemphasize ephemeral, simplistic materials and ignore the "explosion" of exciting new hymns being produced in Great Britain and North America by Timothy Dudley-Smith, Bryan Jeffrey Leech, Margaret Clarkson, Fred Pratt Green, Bryan Wren, Christopher Idle, and others.

Turn off the TV!

A recent public-service announcement aired on NBC Television offers sound advice. In it, Steve Allen, the gifted musician and comedian, appears and says: "Don't let television dominate your life. Walk over and turn the ... thing off. Get a good book and read it!" Perhaps, for us, that book might be a hymnal, a stimulus to aid our personal worship.

This practice was common in earlier times, when worshipers carried the hymnbook, as well as the Bible, to church. At home, it was used for singing in family worship and for reading in personal devotions.

A good hymnal contains many paraphrases of Scriptures and is a compact handbook of Christian theology in poetic form. It also includes noble examples of all the forms of prayer with which we respond to God's self-revealing — adoration, confession, thanksgiving, petition, supplication, surrender, and dedication. It can supply thoughts and words to express our devotion when we have difficulty finding our own. Used regularly, it enlarges and enriches our personal vocabulary or worship, and — when we meet in church on Sunday — helps us sing the hymns with joy and understanding. □

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challenged to grow

How Much Should We Pay Our Pastor in 1990?

by Lyle E. Schaller

One of the big changes in Protestant churches during the past three decades has been the sharp increase in the fringe benefits granted the clergy. This is not unique with the churches, however, it simply is a reflection of changes in our economic system. Fringe benefits have become an increasingly large proportion of the total compensation of members of the labor force.

One of the implications is that an increasingly large number of search committees and pulpit nominating committees now think and talk in terms of the total "package" when they discuss compensation with a candidate to fill that position recently vacated by their former pastor. A common procedure in the churches that call their minister is to declare, "We're prepared to offer you a total package of \$45,000. If that is acceptable, we can discuss later on how much of that will be allocated for cash salary, the amount for a housing allowance including utilities, and how much you want to go for pension, health insurance, travel expenses, continuing education, conferences, book allowances, and other parts of that package." It is not uncommon for the amount defined as cash salary to be less than one-half of the total package.

What Are the Consequences?

This shift from cash salary to total compensation has several implications. The most obvious is the discussion often will focus on how much that congregation believes it can afford to allocate for compensation, rather than on the

cash salary received by the pastor.

A second is that it is not uncommon for the total compensation to be increased by ten to fifteen percent without any increase in the cash salary. The increased amounts are allocated to housing and/or other fringe benefits.

Perhaps the most subtle consequence of this is that every year a fair number of pastors move only to discover that while their cash salary increased, their total compensation has been reduced.

A fourth implication is this provides congregational leaders with a more realistic basis for calculating the costs of increasing the size of the staff. Instead of talking about "adding a second minister with a cash salary of \$24,000 a year," the proposal is made, "If we add a second minister to our staff, this will cost us a total of \$51,000 including all the fringe benefits and related costs."

One by-product of that is an increase in the number of lay program staff members. The proposal to add a second minister with a salary of \$24,000 annually may win easy endorsement. When the proposal is presented, however, as a total package of \$51,000, it is not uncommon for someone to urge, "Why don't we look for a lay program specialist? The church down the street has a lay program specialist who is paid \$22,000 a year. Add in Social Security, car allowance, and pension, and that comes to about \$30,000. We could use that other \$21,000 to hire another part-time program specialist and still have money left over

(continued on page 24)



With the increase in pastors' compensation more churches are adding laity to their staffs!

—FRANK JUCK—

Introducing New Day 1989-90

by John Kiemele

NEW DAY is a youth ministry opportunity of the North American Baptist Conference. This appointed group of eight desires to broaden their ministry vision and abilities as well as pursue the ministry opportunities God has given to them.

The purpose of NEW DAY is to bring glory to God by equipping and building up the church body so all can attain to the full measure of God, to make disciples, and to teach them to observe the commands of God.

NEW DAY uses a variety of ministry channels. Combining music and drama, the team presents evening concerts to challenge the heads and hearts of its audiences. NEW DAY also reaches out through Sunday School classes, men's and women's groups, youth hospitals and schools — wherever doors of opportunity are open for ministry.

NEW DAY's 1989-90 tour will concentrate on the Midwest/East sections of the Conference before the Christmas break and the South/U.S. and Canadian Midwest sections after Christmas. The team will visit approximately 50 Conference churches from the beginning of October to the beginning of May.

I introduce the 1989-90 NEW DAY team with the hopes that this information will help you effectively pray for the team. The faithful prayers of God's people for others in ministry make significant impact on the efforts and results.

Directors



John Kiemele

Is in his seventh tour with New Day; is a member of Ashley Baptist Church, Ashley, ND; has a Bachelor of Science degree in Christian Education and Biblical Studies from Northwestern College, Roseville, Minnesota; and has also served in a number of North American Baptist Conference churches in both voluntary and part-time staff positions.



Daniel Grueneich

Lives in Rock Rapids, Iowa, where he is a member of Faith Baptist Church; has graduated from Northwest Schools in Portland, Oregon, specializing in airline/travel; has also attended North American Baptist College in Edmonton, Alberta, and Sioux Falls College, Sioux Falls, South Dakota; for the past twelve years he has been involved in his own music ministry throughout U.S.A. and Canada.

Team Members



Esther Devries

Member of McDermot Avenue Baptist Church, Winnipeg, Manitoba; graduated from Red River Community College in Winnipeg, MB, with a degree in computer science; has worked as a security coordinator with a firm in Winnipeg; has also attended Winnipeg Bible College. Birthdate: July 25.



Sheryl Grunwald

Has a Bachelor of Education degree from the University of Alberta, Edmonton, Alberta, and has been a teacher at a Christian school in Leduc, Alberta; has a diploma of Biblical Studies from North American Baptist College in Edmonton; is a member of McKernan Baptist Church in Edmonton. Birthdate: May 23.



Paul Herr

Is a member of McClusky Baptist Church, McClusky, North Dakota; graduated from North American Baptist College, Edmonton, Alberta, with a Bachelor of Arts degree in religion; attended Tabor College, Hillsboro, Kansas. Birthdate: April 26.



Heather Kirschner

Has attended Alpena Community College, Alpena, Michigan, for secretarial studies; is a member of Ripley Boulevard Baptist Church, Alpena, MI. Birthdate: February 3.



Roland Rempel

Is a member of Lakeview Heights Baptist Church, Kelowna, British Columbia; has attended North American Baptist College, Edmonton, Alberta, and Okanagan College, Kelowna, BC. Birthdate: September 5.



Tomas Schaer

Is traveling with New Day for the second year; is a member of First Baptist Church, Elgin, Iowa; has attended Sioux Falls College, Sioux Falls, South Dakota. Birthdate: May 17.



Ruth Schuster

Is a member of Greenfield Baptist Church, Edmonton, Alberta; graduated with an Associate of Arts in Religion degree from North American Baptist College, Edmonton, Alberta. Birthdate: April 13.



Kevin Stevens

Is a member of First Baptist Church, Minot, North Dakota; has studied music at Minot State University, Minot, ND. Birthdate: December 5.



Mambilla Baptist Convention Celebrates 50th Anniversary

Text and photos by Wayne Bibelheimer

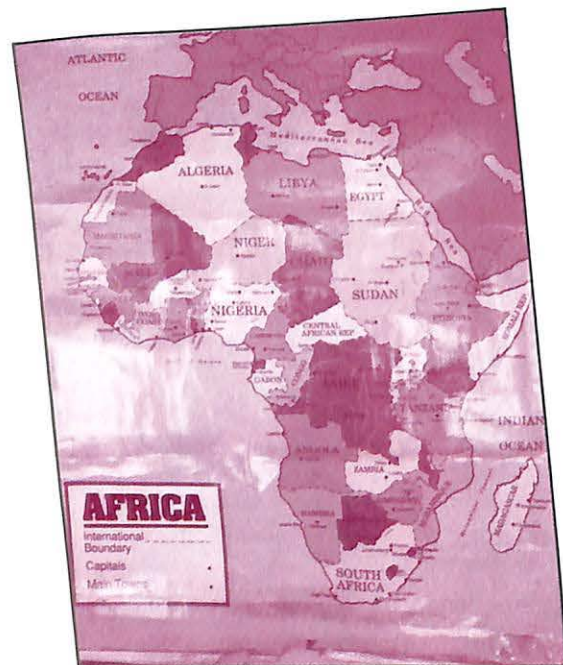
The Mambilla Baptist Convention of Nigeria celebrated the 50th anniversary of Christian missions on the Mambilla Plateau on May 27 and 28. The Board of Missions of the North American Baptist Conference responded to an invitation to send a delegation to Nigeria for this celebration. The Rev. Fred Folkerts, associate director of missions, led the group, which included Wayne Bibelheimer, vice chair, Board of Missions; and two missionary appoint-

ees: James Black and James Mische.

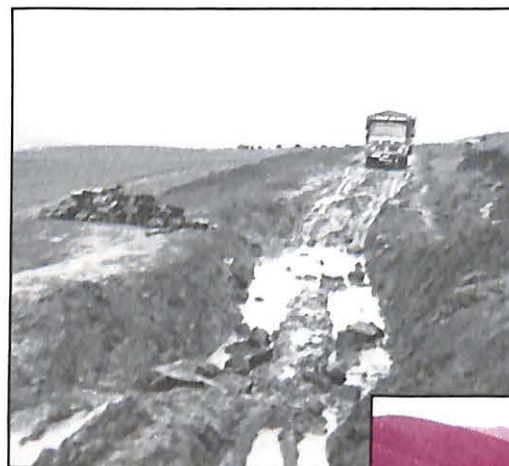
This two-week travel adventure included not only the 50th Anniversary Celebration at Warwar but also exposure to all aspects of the mission work and culture of Nigeria. Our eyes and hearts were filled with magnificent natural scenery, beautiful Nigerian people with deep spiritual need, great spiritual hunger, and radiant faith.

As we made our way to the Mambilla Plateau, we found the daily afternoon storms, signaling the beginning of the rainy season, leaving us to fend for ourselves on the unpaved roads. Some ruts were so deep a vehicle could sink out of sight.

Other roads were not much more than a rock pile.



The continent of Africa is two and one half times the size of the continental United States. Nigeria, located in the notch of Africa's West Coast, is more than twice the size of the state of California. Nigeria has a bright future as her 100 million people represent one fourth of the population of Africa. Half of Nigeria's people are under the age of 15.



In some places, ferries took us across the river where there was no bridge.



Wayne Bibelheimer participated in the "armstrong power" to move the ferry across the river.



Over 800 people gathered for the two-day 50th Anniversary Celebration. The people willingly sat in the hot sun for the eight-hour Sunday service.



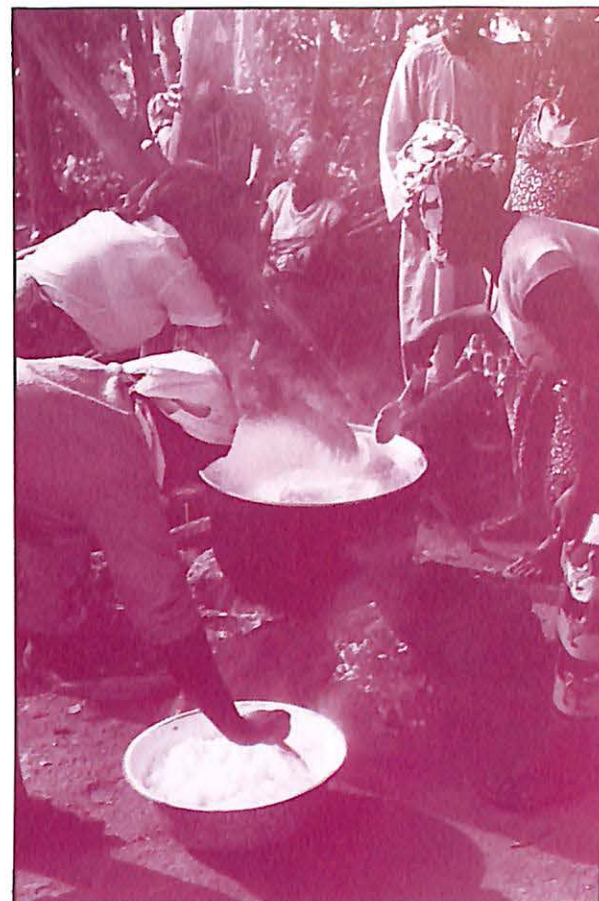
Fred Folkerts gave the key-note address, "Remember His Wonderful Deeds which He Has Done" (I Chronicles 16:8-13). Fred also brought greetings from the Board of Missions of the North American Baptist Conference, and introduced the Board's Vice Chair, as well as the two missionary appointees. The Nigerians applauded with joy over the new missionaries coming.



A choir representing one of the Mambilla Baptist Convention churches composed a song for the 50th Anniversary Celebration. The refrain: "Thank you, Dr. Dunger, you bring us to Jesus Christ. All Christians, we have to stand fast in the Lord always." George and Louise Dunger were the first missionaries to the area.



For our two newest missionary appointees to Nigeria: James Black (left), 1989 graduate of N.A.B. Seminary, Sioux Falls, South Dakota, and James Mische (right), a public school math teacher from Hebron, North Dakota, this was a time of orientation. (They and their families left in August 1989 to serve in Nigeria.)



The women in the kitchen of the Warwar Baptist Church prepared enough rice, fufu, and vegetable beef soup to serve over 800 people.



A delegation from the Cameroon Baptist Convention led by the Rev. Samuel Ngum traveled two days over rough roads by Land Rover to rejoice with the Mambilla Baptist Convention on the occasion of their 50th Anniversary.



During a village health clinic, Missionary Barbara Kieper gives an immunization shot to a small child. With an assistant, she has seen as many as 300 patients at a clinic in a single day.



Some women walk up to four hours carrying their children to come to a village health clinic. Half of the 15,000 believers on the Mambilla Plateau had their first contact with Christian truth through the medical work.



A day-old baby leaves the Mbango Maternity Center wrapped in a layette made by a Women's Missionary Fellowship group in one of the North American Baptist Conference Churches.



A page of a "Power" magazine Sunday school paper is used as a "pill bottle." The print on the paper is as precious to the Nigerian as the medication.



Much of the medical work has been turned over to Christian Nigerians who are trained public health workers.



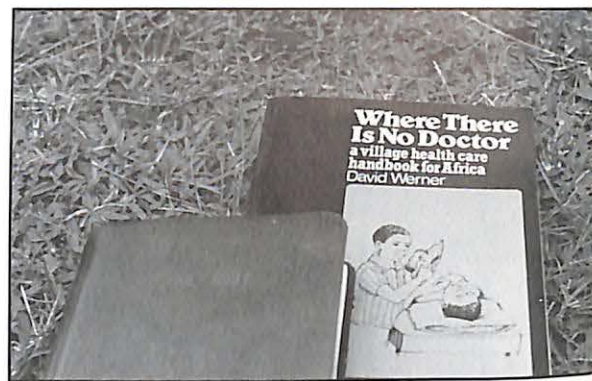
A Nigerian boy receives the benefit of a bandage rolled by the loving hands of a Women's Missionary Fellowship group. A printed verse of Scripture is rolled up in these bandages to be read to the patient as medical care is given.



Spiritual hunger is evident in many places and in many ways. There is an insatiable appetite for Christian literature, especially noticed among the officers of the police, army, immigration and customs agencies.



"Red and yellow, black and white, All are precious in His sight. Jesus loves the little children of the world."



Next to the Bible, the most used book in the home of missionaries in this remote area is David Werner's *Where There Is No Doctor*.



Evidence of successful transfer of the work to the Nationals — this elementary school at Mbango established and constructed over 30 years ago by former missionary, Ken Goodman, is staffed by a Nigerian principal and teachers.



God spared Carmyn Effa in the wake of the sudden and traumatic 17-hour evacuation trip by Land Rover from Mambilla to Jos, where they were able to finally obtain effective medication to break a persistent 104 degree malaria fever.



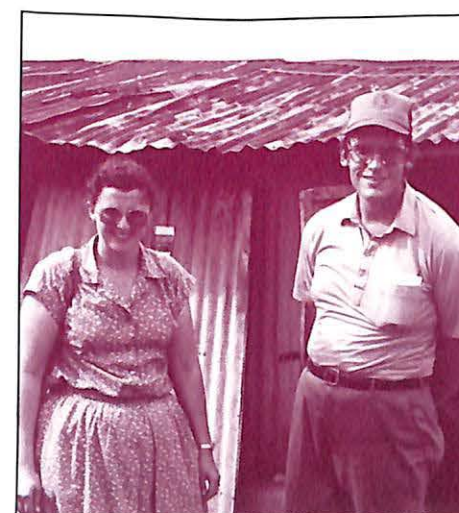
The new chapel at the Mambilla Baptist Theological School in Mbu stands unoccupied for lack of funds to finish the project. High inflation, plus the higher costs of building materials up on the Plateau, caused the funds to run out before the project was completed. The Bible school students and faculty wait for God to lay this upon the hearts of those who could help complete this much needed facility.



Hillcrest School in Jos is a private Christian School which serves the educational needs of our missionary children in both Nigeria and Cameroon in grades one through 12. Of the 400 students, one third are missionary children, one third are children of business and government families living in Nigeria from all over the world, and one third are children of Nigerians. In addition to serving the needs of our missionary children, Hillcrest School is a fruitful mission field in and of itself.



TEKAN is the acrostic from the Nigerian language phrase, the "Fellowship of the Churches of Christ in Nigeria." The Mambilla Baptist Convention is the tenth and most recent member of this cooperative fellowship of Nigerian denominations. TEKAN members help one another in evangelism strategy, educational and medical ministries, processing visas, international monetary exchange, guest house lodging for the missionaries and visitors to the field, and other areas of mutual concern as well as cooperate in a theological college in Bukuru, providing further education beyond Mambilla Baptist Theological School. The strong TEKAN network has great potential for influencing Nigeria in a powerful way for Christ. Nigeria, in turn, can influence all of Africa with the gospel.



James and Karen Szymanski

The word of God has fallen on fertile soil in the hearts of the Nigerians in the Mambilla Plateau. Since 1939, when Dr. George Dunger and his wife Louise arrived in Warwar, the work has grown to 147 churches and more than 15,000 believers. The Mambilla Baptist Convention is now a grown offspring of her visionary mother, the Cameroon Baptist Convention.

The MBC is in the process of perpetuating the vision of her mother by sending missionaries to unreached people in adjacent areas. The Nigerian people are realistic in their comprehension of the awesome task of spreading their treasured gospel to those who haven't heard. They are self-sacrificing and untiring in their efforts to build the Kingdom of God in their part of the world. Their vision far exceeds their present means in both finances and personnel.

The work of the Mambilla Baptist Convention in Nigeria is worthy of our investment as we in the North American Baptist Conference family pray, give, send, and go.

The Rev. Wayne Bibelheimer is Associate Pastor, Quail Lakes Baptist Church, Stockton, CA, and vice chair, Board of Missions, North American Baptist Conference.

president's focus

by Manetta Hohn,
WMF president,
Kelowna, BC



Reaching New Heights! What comes to your mind when you think of our theme? It sounds nice... the logo is pretty... the colors are attractive... But what do the words mean to you personally?

The challenge for our theme is found in Isaiah 40:31: "Those who hope in the Lord will renew their strength." Isaiah had strong confidence in the faithfulness of his God,

the Creator of the ends of the earth, to renew his strength. That promise was made to all who would wait upon the Lord. Today, we, too, can have this same confidence in God. Allowing the Lord to renew our strength will ultimately cause us to **Reach New Heights** for and with our Lord.

In Scripture, we see that God allowed people to have dreams and visions in order to accomplish the work He wanted done. My personal challenge to each woman in our Conference is that you allow the Lord to give you a vision to **Reach New Heights** in your spiritual life, in your relationships, and in your ministry and service.

My dream and desire for the women of the North American Baptist Conference for this triennium is to see

1) the women's ministry in our churches strengthened so these

ministries more effectively meet the needs of our women and reach out to others;

2) definite growth in the number of women participating in our women's groups;

3) new groups established;

4) materials provided to help our association and local leadership become more effective in handling their responsibilities; and

5) our Biblical Imperatives used in our programming and ministry.

All of this is part of building the kingdom of God through our WMF. We have a great God, and because we do, I see a great and encouraging future for women's work in our Conference. However, we need to remind ourselves, as individuals, that we must cooperate with God and be obedient and faithful to the ministry He has chosen for us. Together may we Reach New Heights with our Lord!

Our "Joy of Living" Ladies Bible Study: How It Started

by Maria Rogalski,
Winnipeg, MB

For a long time, some of us had been concerned about the need for a ladies daytime Bible study at our church.

The Lord challenged me, one day, to take actual steps towards getting a Bible study organized and to make myself available should He want to use me to accomplish it. This was a real "leap of faith" for me, because I had no idea how to go about it in our particular situation.

Step One was to ask our pastors' wives and several other concerned friends to begin praying about getting a Bible study going in September of that year. As spring turned to summer and it came time for **Step Two**, giving feet to our prayers and making concrete plans, I was filled with fear. The words from Psalm 32:8, "I will instruct you and teach you in the way you should go," gave the five of us the necessary courage as we assembled for our first planning meeting, praying for much-needed guidance and direc-

tion from the Lord.

We had heard good reports of Bible studies called "Joy of Living." After examining several others, we decided to use that course even though it was quite involved, requiring a lot of study and work at home by the participants. We wondered if our ladies would commit themselves to that much homework. One of our girls summed up our feelings: "If we're going to have a study, let's have a good one, and those who are serious about studying the Bible will do the required homework."

Step Three was to set the mechanics in motion. We set the date and time (Wednesday morning from 9:15-11:00 a.m.), announced the forthcoming study in the bulletin, recruited discussion group leaders and child-care workers, and ordered the material. We personally delivered invitations in the community, praying the Lord would send us at least one or two from the neighborhood of the church.

Step Four was to continue to pray and leave the results up to the Lord. The quote, "We need only to be

concerned about the depth of ministry, God will look after the width," became our motto. Our guide verse, 1 Chronicles 19:13, "Be strong and let us show ourselves courageous for the sake of our people (ladies) and for the city of our God. And may the Lord do what is good in His sight," gave us the needed hope and encouragement during the final preparations for the first study.

And He did — beyond all expectations. What an encouragement it was at our very first study to have a single mother of two from the neighborhood walk in asking, "Is this where the Bible study is supposed to be? My children are beginning to ask me questions about God that I cannot answer, so I thought it was time to find out." The following week she brought her mother and a friend along. After two years, she is still with us. She has prayed to receive Jesus as her personal Savior. We have had up to five women who are not from our church attending as well as a lot of young mothers, some with infants.

We begin with coffee and a short opening at 9:15 a.m., followed by

almost an hour in individual discussion groups of six to nine women, each with their own leader, having prayer first and then going through the week's lesson, sharing answers and insights as to what the lesson means in our personal lives. For the last 15 to 20 minutes, we assemble again for a summary of the lesson and a challenge by the Bible study leader.

Once a month, we have a special time of sharing on chosen topics that pertain to our walk with the Lord in our everyday life. Everyone participates freely and shares from the heart. Sometimes there are tears,

but we come away blessed by the Lord.

The blessings of this Bible study have been many.

1) It has helped us to have a regular and disciplined time in God's Word with life-changing results.

2) It has bonded us together into a close fellowship. We are concerned and aware of each other's needs and intercede for one another in prayer.

3) The mixture of ages has been a special blessing. We have benefited immensely from each other's perspective and have received new insights into each other's needs

4) The Lord has developed leadership qualities in those who never thought they had any.

5) Child-care in the nursery has given some of our older ladies a real ministry.

If you don't have a ladies' Bible study at your church, if you have always hoped and wished you had one, and if you are willing to pray and trust God for "what is good in His sight," do as we did: start one. For more information about the "Joy Study," write to: Joy of Living Bible Studies, Box 129, Glendale, CA 91209. Telephone: (818) 244-2665.

From the Director

by Linda Ebel,
women's
ministries
director



Both we and the invitation have to gain credibility.

2) **Get involved in the community.** Take opportunities like collecting for the American Cancer Society and similar organizations. It's a way to knock on a door and say, "Hi, I'm your neighbor down the street." Once you meet your neighbor (or co-worker), find ways to cultivate the relationship.

3) **Be sold on the study.** Don't be afraid to say during conversation, "I have really enjoyed being a part of this study group. I think you would enjoy it, too, for such-and-such a reason." Recommend it personally. The more you are personally sold on the study, the more your enthusiasm will be communicated to those you invite.

4) **Show interest in the whole person.** All of us resent it if we think someone is only interested in "making a sale," whether it's a product or a Bible study or the church. We need to be concerned about the whole person. If I sense that you really care about me, then I'm going to listen to you.

What do you say if...

What if she says, "I'm afraid I'll look stupid" or "I don't know enough about the Bible," here's a possible response: "I can understand how you feel. We all feel that way about the things we don't know much about. But this is the kind of group where nobody will put you on the spot. And you won't

be the only one who will feel this way. Feel welcome to just come and observe for a few weeks to see if this is something you would like to continue." Emphasize the relationship aspects and take the pressure off.

Or if she says, "I don't know the people in the group well enough," assure her that she is not the only one unfamiliar with others in the group. This will help make it appear much less threatening. Think of low-key ways to introduce one another — a game, a favorite pastime, something "nonChristian" and nonthreatening to help the women become comfortable with one another.

She may say, "I've had a bad experience with Christians and the church." Say something like, "I can understand why you might feel this way. But please don't judge the whole church or all Christians on the basis of your bad experience. Give us another chance. We're not perfect, but we would like very much to get to know you better and to become a part of your life."

We don't have to be the most wonderful Bible study leaders in the world. If women feel loved, accepted, and understood, they're going to overlook imperfections as we learn and study together.

For more information, write to Betty Veldman, Coffee Break Evangelism, 2850 Kalamazoo SE, Grand Rapids, MI 49508, phone (616) 246-0761.

Reaching the Women in Your Community

The pressures and stress of keeping the family intact and two-career marriages are causing women to seek support and nurture. Women are very open to small group Bible study. A study group at your home or at the office can serve as one healthy support system.

Betty Veldman of "Coffee Break Evangelism" offers excellent suggestions for overcoming the fear of reaching out to the women in your neighborhood or place of work.

1) **Give yourself time.** Don't think that the very first time you meet someone you need to invite her to your Bible study. If someone is new in your neighborhood, or you have not met her yet, get to know her on a casual basis first. We often put too much pressure on ourselves by thinking, "This is going to be my only chance to invite her." It may take several invitations over several weeks or months before she will say yes.

Many Opportunities for Service in Cameroon Say the Palmers

BANSO, CAMEROON. "There are many opportunities for service in Cameroon, only too little time to pursue them. Through the Life Abundant Programme, we want to expand the number of villages with health posts giving primary health care from 15 to 50 over the next several years. If we succeed, more than 100,000 persons in this area of Cameroon will have basic health care for the first time. We have the necessary personnel, but we are trying to obtain grants for equipment.



Dennis and Nancy Palmer.

We are in the process of establishing a Central Pharmacy which will supply all the drugs for our medical work (two hospitals, eight health centers, and the Life Abundant Programme). When it is working well, our efficiency will improve, and costs will decrease.

My small discipleship group (four members) is doing very well. This success only serves to emphasize the need for discipleship training to be available on a wide scale.

Pray that these opportunities will not be missed.

Dennis and Nancy Palmer serve as missionaries in Medical Ministries in Bansa, Cameroon.

People in Remote Villages in Nigeria Open to Christ

by James and Karen

Szymanski

GEMBU, NIGERIA. For five days, seven men and I traveled to very remote villages in hilly, rocky, and forested areas on the Mambilla Plateau in Nigeria. Each day, we walked four to six hours through the hot African sun to reach the villages. My legs felt like rubber bands after the walk. However, a burst of energy would always come as the whole village would come to hear what "the strangers" had to say.



James and Karen Szymanski.

God's spirit moved in a mighty way. In nearly every village, people committed their lives to Christ. Village Chiefs committed their children to the church. When the village people heard this in our

public gathering, the Chief gave not only his children but also the whole village permission to follow Christ rather than their tribal religion.

Another man publicly gave permission for his wife to be baptized. For a long time, she sought to be baptized, but after our meeting, he said that he did not want to hinder her walk with Christ anymore.

We walked back to the point where we would meet the vehicle to be used to drive us back home. It did not work. We waited another five days in a small, very hot town for the vehicle to be repaired. However, when it still could not be fixed, some of us took slow, overcrowded taxis to reach home.

Upon arriving, I drove the Bible School students who accompanied us to their homes. At the Bible School, there is a small wooden bridge made of planks, which must be driven over just right. There is a six foot drop over the side.

Fatigued and tired, we missed the planks. The Land Rover hung in the balance with only two wheels and the axle keeping it from tipping over. After gently getting out of the Land Rover, all of the Bible School's faculty, students, spouses, and children came to help. Even women with babies on their backs helped to lift the vehicle back onto the bridge by using ropes and logs.

We thank God for His constant protection, care, and help in times of need. No one got hurt; the vehicle had very minor damage; and people worked together, all giving the glory to God.

We trust that God will help raise up leaders to minister to the needs of these new believers in Christ.

Pray for the continued health and well being of our Mambilla missionaries. There is no air service offered for emergencies, and it is a very long trip to Jos for anyone seriously sick or injured.

Pray that the discipleship classes that have been begun by the Mambilla Baptist Convention will help the Christians to be strengthened and matured in their faith.

Prayer Requested for the Congregation in Novo Hamburgo

by Ken and Jerilyn Bayer

NOVO HAMBURGO, BRAZIL. Our neighborhood knows about our congregation. Many of them have been in and have made decisions in the past, but as the neighborhood worsens, they cling more and more to their deceptions and lies. How needy are they for the Gospel?



Ken and Jerilyn Bayer and family.

Consider this. While sleeping in her home, not even a block from our church, a young man broke in and murdered an elderly woman in her sleep. A little while later, this same assassin, while sipping beer in a neighborhood bar, just a few doors down from the church, was gutted with a butcher knife by members of the other family. Murder on one side of the church, revenge on the other.

The church stands in the middle, visible, and present. How does she make herself felt to the pressing needs around her?

Consider this. Most of the members of our congregation walk to and from our services. They need to walk in groups so as not to be assaulted. There is at least one assault per week on the street of the church, and it is not even in the more dangerous areas of the city.

Not all the members come to church at one time either. Someone is always left at home to watch the house. If the house is left unattended for even a few hours, the possibility of finding a home stripped bare is very real. How do the people of God live and demonstrate Christ in a situation like this?

Consider this. One of our members works as a guard. He is the only Christian in the group. The others are spiritists. This member listens to the radio to pass away the hours, enjoying Christian hymns and messages. The others do not like to hear the Word. Recently, they have tried to get him fired for listening to the radio, even though they themselves are also listening to soccer games. How is he to react in a clearly biased situation like this?

Pray for the congregation in Novo Hamburgo. It faces great odds but has a God even greater than the odds. Pray for the members of the congregation as they face a society ravaged by the consequences of Godless living. They face danger every day, but their God is above circumstances and will see them through.

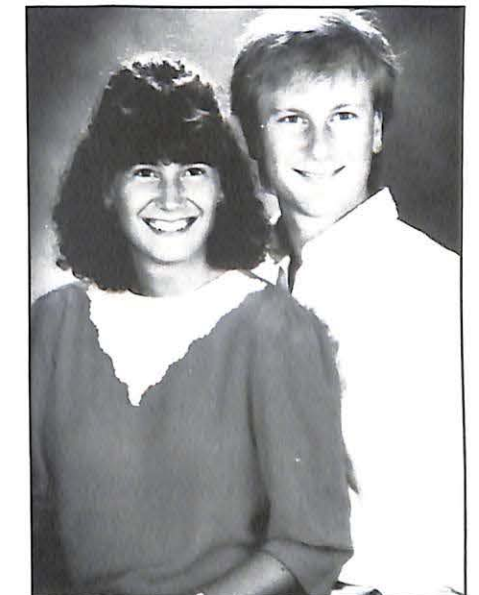
Pray for the individuals with whom we work and with whom we are discipling. Satan attacks each one of them personally, but their God is greater and has already won the victory.

Begin to pray if you have not already, so that the church of God will be established, strengthened, and spread in a land where God is so desperately needed.

Running Provides Ministry Opportunity

by Sharon Jerzyk

JOS, NIGERIA. At the beginning of the 1989-1990 school year, I joined the Hillcrest running club to keep in shape. As I worked on my goal of 800 kilometers by June, I was joined by several high school girls with the same goal.



Kenneth and Sharon Jerzyk.

God turned our daily jogging trips into a time of ministry as our relationship grew. By listening to their daily problems and concerns for the future, I was able to encourage them to stay strong in their faith.

Now a new school year has begun, and the students and I are again facing the kilometers, school year, and future together.

Hillcrest School has 471 students representing 20 nationalities, six religious, and 13 mission groups.

HOW MUCH SHOULD WE PAY OUR PASTOR IN 1990?

(continued from page 11)

for some additional secretarial help." One way to state that is the difference in total compensation between the clergy and the lay program staffers has become so great that larger churches now tend to have a greater number of lay program staffers and fewer ministers on the payroll.

Another consequence has been that the rapid increase in the size of the fringe benefit portion of the total compensation package has been to price more and more congregations out of the ministerial market place. The highly visible example of this is the congregation that averages 70 at Sunday morning worship and discovers the total compensation for a full-time resident pastor now comes out to \$7 to \$12 per worshipper per Sunday. A second is the suburban church that learns the total cost of adding a second minister to the staff, including housing and other fringe benefits, means they cannot undertake that needed building program. The cost of paying off a \$400,000 twenty-year mortgage is about the same as the compensation required for that second minister.

One of the more interesting consequences is to seek program staff members, either lay or ordained, who do not need health insurance coverage since he or she is covered by the spouse's plan. The problem arises when that staff member leaves, and the successor expects health insurance as a standard fringe benefit.

Perhaps the greatest impact, especially from the pastor's perspective, is the change in the nature of the discussion when the time comes to set the salary for the coming year. Traditionally, that discussion was built around questions such as these:

- 1) What is the current salary?
- 2) How much of an increase did we grant a year ago?
- 3) How much of an increase will be needed to keep up with the cost of living?
- 4) Does our minister deserve a merit increase beyond the cost of living?
- 5) Should we increase the amount for reimbursement for car expense?
- 6) What are other churches like this one doing?

In recent years, that discussion has been expanded to include three additional questions:

- 1) What is the dollar value of the total compensation?
- 2) What proportion of our total expenditures are allocated to ministerial (or staff) compensation?
- 3) What should that proportion be for a church of our type and size?

The most comprehensive cross-denominational response to these last three questions can be found in a new book by Dean Hoge, Jackson W. Carroll, and Francis K. Sheets, **Patterns of Parish Leadership: Cost and Effectiveness in Four Denominations** (Kansas City: Sheed and Ward, 1988). This reports the average "compensation and support cost per active clergy" in

1986 was \$28,651 for the Roman Catholic Church, \$42,750 for Episcopalians, \$40,061 for the Lutheran Church in America, and \$39,581 for the United Methodist Church (p. 58). (One of the reasons for the comparatively low figure for United Methodists is the relatively large number of small congregations.) These figures were calculated for 1986, before the recent huge increase in the premiums for health insurance. These averages should be increased by 16 to 20 percent when making comparisons with 1990 costs.

It should also be noted that in the three Protestant denominations covered by this study, the cash salary amounted to 52 percent of the total "compensation and support cost." The cost per household for the compensation of the clergy averaged \$382 per household in the Lutheran Church in America, \$282 in the United Methodist Church, \$241 in the Episcopal Church, and \$40 in the Catholic Church. Those average costs per household were significantly lower for the Lutherans and the Methodists in those congregations with two or more full-time clergy on the staff.

The total compensation of the clergy was equivalent to 52 percent of all member contributions for the LCA, 49 percent for the Episcopalians, 41 percent for the Methodists, and 33 percent for the Catholic parishes.

How Much Is Too Much?

Unfortunately, for those who seek a simple answer to a complex question, no one formula can be applied to all churches. It is possible, however, to offer three generalizations that do apply to a majority of congregations.

First, if more than 50 percent of all expenditures are allocated for the minister's support including cash salary, housing (including the costs of maintaining a church-owned house), pension, health insurance, car expense, and other items, that congregation probably will be squeezed in allocating sufficient funds for missions and benevolences, program, evangelism, and maintenance of the real estate.

In larger congregations with several people on the payroll, the total cost of all paid staff, including salaries, pensions, Social Security, health insurance, car allowance, continuing education, and housing probably should be closer to 40 percent than to 50 percent. In several very large churches, that proportion is well under 40 percent. The basic generalization is the larger the size of the congregation, the smaller the proportion of total expenditures allocated to staff costs and the larger the proportion for benevolences.

Second, whenever the cash salary paid the pastor in the smaller congregation that does not have any other paid staff exceeds 30 percent of total expenditures, exclusive of capital expenditures such as a remodeling program, someone should begin to worry. As a general pattern, the cash salary of the ordained staff will be well under 25 percent of expenditures, exclusive of capital expenditures. In many large churches, cash salaries for the ordained staff are equal to 10 to 15 percent of all expenditures, exclusive of capital outlays. (This

what's happening

■ **The Rev. Dessa Strecker**, a 1989 graduate of North American Baptist Seminary, Sioux Falls, SD, has accepted a position as Missions Transition Director for the Baptist Residence for Women, Woodside, NY. She also assists with preaching duties at Ridgewood Baptist Church in New York.

■ **J. Robert Cosand** received the Army Service Ribbon for completion of the Chaplain Officer Basic Course in Ft. Knox, KY.

■ **The Rev. Terrence Jarosch** resigned as pastor of Bethel Baptist Church in Prince Rupert, BC, to become pastor of Ward Memorial Baptist Church, Vancouver, BC, a Western Union Baptist Church, effective July 30.

■ **The Rev. Martin Baker** became pastor of Twin Oaks Baptist Church, Stockton, CA, in July. Mr. Baker formerly was Associate Pastor at Green Valley Baptist Church in Arizona. He and his wife Liz have two children, Nathan and Amanda.

■ **The Rev. Albert Fadenrecht** concluded his interim ministry at Ebenezer Baptist Church, Abilene, KS.

■ **The Rev. James Grupp** began his ministry at Ebenezer Baptist Church, Abilene, KS, on September 3. He previously served as pastor of First Baptist Church, McIntosh, SD.

■ **James Black** was ordained at Timberline Baptist Church, Lacey, WA, on July 8, 1989. He, his wife, and family are now in Nigeria for their first term of missionary service with the Mambilla Baptist Convention.

■ **Eliezer Maass** has begun his ministry as pastor of Vineyard Congregation, Long Grove, IL.

■ **Chaplain (Major) LeRoy Kiemele** serves as Protestant Pastor to the Main Post Chapel, Fort Lewis, WA. He conducts two Sunday worship services with about 400 in attendance and is also responsible for the main Sunday School on post, with about 250 in attendance. He also serves as the chaplain advisor to the post-wide Protestant Women of the Chapel and Protestant Men of the Chapel.

Three Faculty Members Join North American Baptist College

■ EDMONTON, AB. North American Baptist College announces the appointment of three new faculty members, effective Aug. 1, 1989.



■ **Miss Irene Schroeder**, of Vancouver, British Columbia, has been appointed to teach in the area of Christian Education. Schroeder, a graduate of Briercrest Bible College, is in the process of completing her Doctor of Education degree at Biola University. She brings to her position several years of teaching experience, having taught at Briercrest as well as Biola University.



■ **Miss Carol Potratz** has been appointed as Associate Dean of Students and to teach in the area of Communications and Christian Education as well as to assist with student recruitment. Potratz is a graduate of the North American Baptist Seminary with an M.A. in Christian Education. She comes to N.A.B. College with a wealth of practical experience, having served for the last eight years as Director of Christian Education at Bismarck Baptist Church, Bismarck, N.D.

■ **Dr. Dan Kelly**, former President of Okanagan Bible College, will teach for one semester in the area of Missions. Kelly has served as a missionary with North American Indian Missions. His practical experience in missions is complemented with his academic preparation, having earned a doctorate in Missiology from Fuller Theological Seminary.

Both Kelly and Schroeder will also serve as adjunct professors to the North American Baptist Divinity School.

■ **Dr. Paul Thompson** became pastor of Parma Heights Baptist Church, Parma Heights, OH effective September 1.

■ **Ronald Rupp** became Minister of Music and Worship at First Baptist Church, Elk Grove, CA, effective August 1. Ron formerly was Minister of Music at Grace Community Church in Tempe, Arizona. He and his wife Barbara have three children: Brent, Todd, and Jennifer.

■ **The Rev. Bill Russell** concluded his interim ministry at Parma Heights Baptist Church, Ohio. **Dr. Paul Thompson** became senior pastor at Parma Heights Baptist on September 1.

■ **Rod Boss** is serving as Associate Pastor at Parkland Baptist Church, Spruce Grove, AB.

■ **The Rev. Erwin and Lily Kelbert** have started a church planting project in Transcona, MB. This is a shared project of the Manitoba Association and the North American Baptist Conference Church Growth Ministries Department. Kelbert previously served as pastor of Silverwood Baptist Church, Saskatoon, SK.

■ **Larry and Heather Lamb** began a church planting ministry in Carlsbad, CA, on August 1. This new work is a shared project of the Southern California Association and the North American Baptist Conference Church Growth Ministries Department.

■ **Graham Kern** was ordained to the Christian ministry on Sunday, May 21. The congregations of the Raymore and Nokomis Baptist Churches, along with relatives and friends, filled the Raymore Baptist Church for a celebration of worship as their pastor was ordained. The Rev. Larry Froese, Devon, AB, delivered the ordination message, "God's Blueprint for the Church." Dr. Edwin Kern, Edmonton, AB, gave the charge to the church, and the Rev. Richard Grabke, Springside Baptist Church, welcomed Pastor Kern into the Ministry and presented to him the Ordination Certificate.

■ **Garry Dirk** was ordained into the Christian ministry at Pilgrim Baptist Church, Vancouver, BC, on July 9. He is pastor of Pilgrim Church.

proportion varies greatly depending on the use of lay program staff versus ordained staff.)

What About Next Year?

The simplest answer to next year is to recommend a five or six percent increase in the cash salary, perhaps add a tiny percentage increase for "merit," and go on to the next item on the agenda.

A more complex response would be to review the entire compensation package to determine which components of that package should be increased. In some congregations, for example, most of the increase in compensation for next year will be in health insurance premiums. For others, it may be full reimbursement for travel expenses as the cost of owning, operating,

and insuring an automobile continues to rise. At least a few pastors will ask that the increase be allocated to the retirement or pension account. The arrival of a new minister may be accompanied by a switch from a church-owned dwelling to the payment of a housing allowance.

Those concerned with the long-term implications may want to go into far more detail to determine how much of total congregational expenditures are allocated to support of the minister and decide whether that proportion is too high or too low.

What's your preference? □

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2000

Our Strategic Focus On The Biblical Imperatives

Commissioned to Witness

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

■ MINNEAPOLIS, MN. Five new members were welcomed at Faith Baptist Church. Three of these came through transfer of letter and two by experience and former baptism. The Rev. Harvey Mehlhaff is senior pastor. — *Anne Kruegel*

■ EUREKA, SD. The Rev. Perry Schnabel recently extended the right hand of fellowship to eight individuals who recently became new members of First Baptist Church. — *Delores Bertsch*

■ GRAND FORKS, ND. Grace Baptist Church recently extended the hand of fellowship to 22 people: 10 by baptism and 12 by transfer of membership or confession. "Under the leadership of our pastors, the Reverends Phyl Putz and Bud Fuchs, our Church is growing, and we sense the moving of the Holy Spirit," says Mrs. Fred Kranzler.

The new members are placed in shepherding groups, which meet monthly, to be ministered to, to grow spiritually and then to serve.

■ MEDICINE HAT, AB. Faith Baptist Fellowship had its first baptismal service at Temple Baptist Church. The Rev. Allen Unger, pastor, welcomed several new members. "We praise the Lord for the way He works in people's hearts. These new members are excited about working for the Lord in His church," reports Arlene Ohlmann.

■ RAYMORE, SK. Pastor Graham Kern baptized three young people at the Raymore Baptist Church. The congregation also rejoiced with the parents in a baby dedication service during a Sunday morning worship service. — *Mrs. Irma Brightman*

■ LETHBRIDGE, AB. Sixteen people were received into membership at Park Meadows

Baptist Church. Twelve were baptized by the Rev. Barry Seifert, and four came by testimony. A new life banquet/hog roast was held to celebrate the occasion. — *Mrs. Leslie Janzen*

■ FORT LEWIS, WA. Chaplain LeRoy Kiemele baptized seven adults: six women from the Protestant Women of the Chapel (PWOC) and one husband. "These people responded to Christ," says Kiemele, "all because one new Christian lady shared her testimony about requesting me to baptize her."

Sixty ladies came to witness the baptism prior to their weekly Bible studies. Kiemele conducted another baptismal service for four to six adults as well

as parent/baby dedication services.

■ OLDS, AB. "Lord, what do you want me to do?" was the challenge, which Rev. John Wollenberg, pastor, East Olds Baptist Church, gave when six people followed the Lord in baptism. These six, including two couples, and one other couple were accepted into the church fellowship. — *Trudie Schroeder*

■ FT. KNOX, KY. "Two soldiers have trusted Christ and two others have sought baptism," reports Chaplain J. Robert Cosand. "Several have prayed with me for restoration of vitality to their spiritual lives. I am deeply grateful to the Lord for this opportunity to serve Him in such a way." Cosand is a battalion chaplain for the U.S. Army.

Compelled to Serve

Steamboat Rock Church Uses School for Children's Outreach

■ STEAMBOAT ROCK, IA. First Baptist Church is anticipating another rewarding year in their Awana program. A public school in Steamboat Rock offers its facilities to the Church each week. Children from four area commu-

nities attend. This helps unite people in setting shared goals, making new friends, and sharing the importance of God's love for us. There is a spirit of cooperation between the staff workers and the community to make this program an outreach for children. — *Jane Kramer*

Steamboat Rock Youth Conduct VBS at Texas Mission

■ STEAMBOAT ROCK, IA. Dan Derman, associate pastor, Gregg Hemmen, and seven senior high youth of First Baptist Church directed Vacation Bible School at Garcia's Ranch Baptist Church, Rio Grande City, TX. They taught Bible classes, led in games, and directed crafts for 50 children ages 5-18. The group also went across the border into Mexico to become acquainted with the lifestyles and personalities of the people there. — *Verna Luiken*

Youth at Crystal Springs Camp Do "Pay Back Time"

■ MEDINA, ND. Senior High Camp II, held in July at Crystal Springs Baptist Camp, was made up of high school students entering their senior year and those who will be entering their freshman year of college. For many of these students, this may have been their last "camp" experience.

To mark history both in the young peoples' lives and on the campus of Crystal Springs, the campers decided to do a work project. This project, "A Pay Back Time," was service given to the camp for the years of inspiration and enjoyment given to them throughout their years as campers.

The project was given to the young people by the camp manager, Bill Sunderlin. It was to clean out several rows of trees that divide the camp grounds from a R.V./camper trailer area. These tree-rows were quite overgrown with grass and small bushes. Several dead trees were removed for firewood to be used for other camping programs during the year.

Several years earlier, this same group of campers provided funds through offerings during a week of camp to purchase new song books for the camp chapel. The desire of the young people this year was again to put something of themselves back into the camp. — *Eric Coulon*

Cooke and Sems Speak at Dickinson Church

■ DICKINSON, ND. Guest speakers at Hillside Baptist Church have been the Rev. Ralph Cooke, who led an expository preaching series, and the Rev. David Sems, who spoke at a couple's retreat and in the Sunday services.

Several high school and college students attended a youth retreat in Grand Forks and reported that the emphasis on personal devotions was very useful. — *Mrs. Fred Kulish*

Kulish Serves Overseas

Carma Kulish, serving in Al Ain, United Arab

Emirates, is part of the Support Staff teaching missionary children who are in need of

special services. She also teaches music in a Lebanese school. — *Mrs. Fred Kulish*

Challenged to Grow

Monthly Pot-lucks Help Increase Chapel Attendance at Army Base

■ FORT LEWIS, WA. "We increased our chapel attendance by having a Parish Pot-luck once every month — the last Sunday evening, with a special emphasis for each one. We use films, puppets, sing-a-longs, and family wreath-making," reports Chaplain LeRoy Kiemele, stationed at the U.S. Army base in Fort Lewis.

Temple Church Burns Mortgage

■ LEDUC, AB. Members and friends of Temple Baptist Church witnessed the burning of the church mortgage, June 25. "Both pastors who served the church through the building program attended the

service," reports Mrs. Fleck.

Pastor John Martens served the church during the planning, building, and completion of the sanctuary. He spoke about faithfulness of the church members to God.

Pastor Frank Schmidt was pastor of the Church for seven years. When he left to serve as chaplain of our local hospital, the debt was almost paid in full.

"We are thankful that this is God's house and for the part each one had in seeing it completed. We now are looking forward to the building of the education wing," says Mrs. Fleck.

The Rev. Neil Parker is the new pastor of the Church. The Rev. Bert Milner served as interim pastor.

2000

Our Strategic Focus On The Biblical Imperatives

2000

Our Strategic Focus On The Biblical Imperatives

Rochester Youth Give for Motorcycle for Nigerian Youth Director

■ ROCHESTER, NY. The youth attending Vacation Bible School at Latta Road Baptist Church gave \$315 toward the purchase of a motorcycle for the Youth Director of the Mambilla Baptist Convention in Nigeria.

"Using a toy motorcycle suspended by a string across the front of the sanctuary, we challenged the kids to raise \$200 during the week," says Steve Freeman, director of youth and Christian education. "Each day, we moved the motorcycle further across the string toward the goal. The kids were encouraged to go home and do chores for their parents to earn money to give. I am thankful that we have a God who is able to greatly exceed our doubts and limitations."

Osoyoos Church Hosts British Columbia Association

■ OSOYOOS, BC. Dr. Paul Siewert, president, North American Baptist College, Edmonton, AB, spoke on the theme, "Running to Win," at the annual meeting of the British Columbia Association, May 25-28. Siewert pointed out that going the second mile is

a very important part of running to win. Special music was provided by Tapestry, a group from the College.

Mrs. Helen Siewert spoke at the ladies luncheon, and Ken Priebe, missionary from Cameroon, spoke to the men.

Calvary Baptist, Penticton, and Oceanview Baptist, White Rock, were received into the B.C. Association. A new ministry, "Streetlevel," of the Vancouver N.A.B. churches was introduced to the delegates. It is a youth drop-in-center.

The 1990 B.C. Association meetings will be held at Sunshine Ridge Baptist Church in Surrey, May 24-27.

Alpena Church Dedicates Son for Ministry

■ ALPENA, MI. Recently, the Rev. Scott Joy, son of David and Beverly Joy of Alpena, spoke and was dedicated for the ministry by the "laying on of hands," at his home church, Ripley Boulevard Baptist. Pastor Timothy Powell gave the challenge to the minister and prayer of consecration followed by the observance of the Lord's Supper with Pastor Scott Joy participating.

The Rev. Joy, his wife

Linda, and 14 month-old Joshua are serving at Grace Baptist Church, Calgary, AB as pastor of youth ministries.

Melville Church Provides Spiritual Growth Opportunities

■ MELVILLE, SK. Several new groups and special meetings have provided opportunities for spiritual growth at Melville Baptist Church. A Ladies' Bible Study group, led by Beth Gould, meets weekly on Wednesday mornings in a different homes. Approximately 10 women are encouraged by one another and strengthened in their roles as wife and mother.

A Senior Adult Bible Fellowship for those 55 years old and up, led by Len and Hettie Penner, meets once a month in the home of one of the seniors. Their study touches many areas of Scripture. One of the meetings was held at Heritage Place, where they ministered to 45 seniors.

The Melville Church, along with two other evangelical churches, hosted the Dobson Film series: "Turn Your Heart Toward Home." Those who attended gained new insight into strengthening family life.

The Rev. Jake Leverette, area minister, and his wife Peggy were guest speakers for several days of special meetings at the Church. Thirteen people committed themselves to reaching others for Christ. — Shirley Herman

Dakota Youth Enthused about Their Retreats

■ CENTRAL DAKOTA-MONTANA. The Central Dakota-Montana Association junior and senior highs enjoyed special retreats in Jamestown and Bismarck respectively.

In Jamestown, forty-five enthusiastic junior high youth heard the Rev. Paul Keller of Aberdeen, SD, tell them how to "Beat the System." They also viewed the movie, "Like a Roaring Lion," discussed peer pressure, and competed in "the Games." The youth executive committee members led the devotions and the games.

The senior high and college age youth invited the Northern Dakota Association youth to Bismarck for a retreat. "The retreat made a big impact on our lives because we were challenged to be disciples and spend quality time with God (quiet time)," says Lara Frey. Billy Beacham spoke on "Basic Christian Discipleship."

The youth practiced the musical, "The Light Brigade," which they presented sometime later at the Dakota Centennial Reunion Celebration in Rapid City, SD, and enjoyed recreation at the local YMCA, which was rented specially for them for the evening. Eighty youth attended the retreat.

estate planning

Can My Will Be Contested?

One of the most common concerns individuals have about their wills is, "Can it be contested?"

The simple answer is yes, but the person contesting the will must have proper grounds.

Grounds for Contesting a Will

There are basically six grounds for contesting a will. The first ground for contesting a will is that it was not properly executed.

- there are not enough witnesses to the will,
- in some states, a beneficiary cannot be witness to the will,
- witnesses did not sign the will in the presence of the testator,
- the testator did not sign in the presence of the witnesses,
- in the case of a handwritten will, the testator did not write the will entirely in his own handwriting.

These are all evidences of an improper will execution.

The second ground for contesting a will is lack of testamentary capacity at the time that the will was made. This may be alleged if the individual is not of sufficient legal age, or did not know the nature and extent of his property or the objects of his natural bounty.

The third ground for contesting a will is that it was executed under undue influence. For a will to be valid, it must represent the free exercise and wishes of the testator. In

other words, when you sign your will, you must be doing what you want to do, rather than what someone else wants you to do.

The fourth ground for contesting a will is fraud. You may be misled in making a will, based upon learned information.

The fifth ground for contesting a will is forgery. A will may have been signed by someone purporting to be the testator, who in fact was not.

The sixth ground for contesting a will is that the will has been revoked by the testator or by operation of law. State laws differ as to how an individual revokes a will. In many states, making a new will revokes an old will. Destroying a will revokes it. In some states, divorce will revoke a will.

Making Sure Your Will Is Up-to-Date

Are you concerned that your will might be contested, perhaps because of some of the reasons we have just reviewed? Or is your will outdated and in need of change?

- Are witnesses to your will still living?
- Have you moved to another state since your will was drafted?
- Does your will appoint a personal representative who would logically be unable to serve today?
- Have minor children become financially independent, resulting in a

change in your desires for estate distribution?

- Have tax laws changed since you last reviewed your estate plan?
- Do you need to explore the possibility of establishing a trust as a modern estate planning tool?
- Have your charitable interests changed since your will was drafted?
- Has the size of your estate increased substantially, resulting in a need for tax planning?
- Does your present estate plan make provisions for management of property in case of disability prior to death?
- Are there any additional ways you may avoid probate at the time of death?

Your answers to these and other questions may indicate that you need to update your estate plan.

May We Help?

We have prepared a special Will and Trust Planning Guide which will be of value to you as you revise your estate plan, to make sure that it is up-to-date and will carry out your distribution desires.

Or if you do not have a will or trust in existence, I would encourage you to begin that important planning today.

Please write today for your free copy of our Will and Trust Planning Guide. There is no cost or obligation. We just want to help.

Yes, I would like more information about Wills and Trusts.

☐ Please send me the Will and Trust Planning Guide. I understand there is no cost nor obligation.

Please indicate if:

- ☐ Your estate is over \$600,000, or
- ☐ You own your own business.

Name _____

Address _____

City _____ State/Prov. _____ Code _____ Telephone _____

Birthdate _____ Spouse's Birthdate _____

Send to: North American Baptist Conference, 1 South 210 Summit Ave., Oakbrook Terrace, IL 60181. (708) 495-2000 / FAX (708) 495-3301

(Reflections continued from page 2)

People were listening to the service in restaurants and other places that evening. "It is the greatest thing that has happened in Hungary," a tour guide told us later.

Never before had any kind of event, including sports, had an attendance of more than 10,000 in that stadium. The reaction of the secular press, "It's a miracle!"

Many of us stood through the whole service. Storm clouds threatened overhead, but the Lord withheld the rain. Lutheran, Reformed, Baptists, Methodists, and other evangelical groups, plus Roman Catholics had worked together to plan this rally. Throughout Hungary, the secular press and churches had publicized this rally.

Billy Graham closed his Gospel message with an invitation to come to Christ. People started coming, many running, from all sections of the stadium toward the platform to declare their faith in Christ—more than 25,000 came forward for prayer and counseling. I was moved as I saw the spiritual hunger of these people and the joy in the freedom they now had to express their need for God and their beliefs openly.

I also read the news accounts of East Germans, vacationing in Hungary, fleeing across what they hoped was the Hungarian-Austrian border—hoping the person they would meet would be an Austrian to welcome them to freedom. Since then, the Hungarian government has assisted tens of thousands to enter West Germany.

I thought of Kent Carlson's article in the June issue of the **Baptist Herald** and his challenge that unless we truly hunger and thirst for God, we will not truly worship Him. I saw and met people with spiritual hunger and thirst for God—and for freedom—this summer! I wondered, how thirsty am I?

—Barbara Binder

in memoriam

ARTHUR EDEL (55), Maple Ridge, BC; born Sept. 5, 1933, died May 5, 1989; married Irma Reimer, Sept. 1, 1955; served in several N.A.B. Conference churches as deacon, treasurer, junior church and Sunday school teacher, boys' club leader, choir and quartet member; member of Berg Chorale and Gideons; survived by his wife, Irma; son, Keith; two daughters: Kathy and husband Larry, and Nancy; two granddaughters; parents, Albert and Julia Edel; two brothers: Harvey and Eric; two sisters: Elsie Timm and Margaret Albrecht; the Reverends Dieter Gohl and Delvin Bertsch, pastors, funeral service.

MARTHA (KRUSE) BUSS (76), Little Rock, IA; born June 5, 1912, to Klass and Elizabeth Kruse, White, SD; died May 10, 1989; married Fred Buss, Dec. 3, 1932; member, Central Baptist, George, IA; survived by two sons: John, Auburn, WA; Klass, Little Rock, IA; three daughters: Bernita (Burdell) Klassen, Lucille (Alvin) Gruis, Kayleen (Dwight) Nolte; 19 grandchildren; 10 great-grandchildren; five sisters: Claretta Van Sloten, Rose Geerdes, Mary De Boer, Bernice Meinerts, and Elizabeth Arends; predeceased by her husband, parents, three brothers, three sisters, and infant daughter; Rev. Terry Midkiff, pastor, funeral service.

HERMAN F. LAUBACH, (81), Okeene, OK, born Nov. 25, 1907, in Okeene, OK, to Charles and Anna Laubach, died May 22, 1989; married Elma Vogt, Nov. 25, 1927; member, trustee, and deacon, Zion Baptist Church; survived by his wife; two sons: Dale, Edmond, OK, and Glen, Truth or Consequences, NM; three brothers: Charley, Leo, and Frank; five grandsons; one granddaughter; and one great-grandson; predeceased by three brothers and one daughter; The Reverends Elton Kirstein and Leland Friesen, pastors, memorial services.

JOHN SCHOENHALS (82), Shattuck, OK; born April 4, 1907; died May 27, 1989; married Martha Kessler, May 11, 1937; member, Ebenezer Baptist, Shattuck; predeceased by his parents; two sisters: Esther Schoenhals and Victoria Schaefer; four brothers: Henry, William, Fred, and Ben; and one granddaughter; survived by his wife, Martha; daughter, Anneva (John) Sanders, Seiling, OK; son, Earl, Shattuck; two brothers: Reuben and Alvin, Shattuck; two sisters: Minnie Schoenhals and Hulda Kelln, Shattuck; and three grandsons; Rev. Fred Fuchs, pastor, funeral service.

LAWRENCE CECIL SIMPSON (86), Stafford, KS; born May 20, 1903; died June 14, 1989; married Betty LaValle Stoddard in 1928, who predeceased him; married Laurabel Hildebrand on Dec. 21, 1952; member, Calvary Baptist, Stafford, KS; survived by his wife, Laurabel; son, Clare, Katonah, NY; daughter, Monnie Schroder, Ft. Smith, AK; eight grandchildren; two brothers: Forrest and Melvin, Satanta, KS; sister, Leona Bratton, Garden City, KS; Rev. Elton Kirstein, pastor, funeral service.

100,000 Bibles Distributed to Moscow; More Needed

Safely delivered to Moscow in 1988 were 100,000 Bibles. These have now been distributed widely by churches throughout the country. This year, Baptist World Aid has been asked to supply an additional 100,000 Bibles in the Russian language. Permits have also been received to ship Bibles in Estonian, Latvian, Georgian, and other languages. Baptists in the Soviet Union used 26 different languages in various ethnic groups.

In the recent spirit of Glasnost, Baptists are able to hold evangelistic services in community buildings such as concert halls. This is now taking place in a number of cities throughout the country. In recent meetings in Moscow after two nights of evangelistic services, 200 people made professions of faith, and each received one of these Bibles. This is a great blessing to the people who own a Bible for the very first time in their lives.

For a long time, we have prayed to God for the ability to send Bibles into the Soviet Union. Now that the opportunity has come, we need to rise to the occasion and make it possible for Baptist World Aid to complete these shipments while the opportunity is there. A funding goal of \$300,000 has been established for 1989/90.

You may have a part in providing Bibles for the Soviet Union by sending your contribution to Bibles for the Soviet Union, Baptist World Aid, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Make your check out to North American Baptists, Inc. You may wish to encourage your church to set aside a communion offering for this project. Thank you.



Set Your Thermostat on Friendly

A leading research expert in the church says when both unchurched and church people are asked what they look for in a church, all of them agree about one factor — *the climate of the congregation*.

They are looking for a church in which they *feel at home*, where the people are *friendly*, and where there is a *warm and comfortable* temperature.

A local congregation cannot be in a growth posture without an *atmosphere of love*. A warm, loving spirit attracts people. Ice cools both lemonade and people. A cold church, like margarine, will not spread.

Growing churches have learned how to regulate the congregational thermostat, and they have it set on "FRIENDLY." □

Ray Hirsch

Associate Director for Evangelism and Church Growth, Church Growth Ministries Department

anniversaries

McClusky Baptist Celebrates 85th Anniversary

■ MCCLUSKY, ND. McClusky Baptist Church celebrated its 85th anniversary on July 8 and 9 in conjunction with the State of North Dakota's Centennial. The theme, "Yesterday, Today, and Forever," was addressed by guest speakers Dr. Ernest Zimbelman, a son of the Church, Sioux Falls, SD; the Rev. Myrl Thiesies, and the Rev. Ron Seibel.

Former Sunday School Superintendent Fred Heitzman from California spoke about the Church during the time he served. Ella Heitzman Kirschman, whose grandfather helped start the McClusky Church and who was the first Sunday School Superintendent, read the history of the Church.

The J. D. Kirschman Family donated a stained glass window made by Elizabeth Kirschman and installed by her husband. Pew pads were installed in memory of Debbie and Virginia Lasher and George Kessler.

Many who had spent their youth in the Church and moved away returned to tell what this Church had meant to them.

Napoleon Baptist Celebrates 70 Years

■ NAPOLEON, ND. Many former members and friends of Napoleon Baptist Church gathered to observe the Church's 70th anniversary on July 9, 1989. Special recognition was given to Mrs. Lydia Schuh (97), charter member; to Mrs. Martha Grenz, charter member of the Women's Missionary Fellowship (1936); and to Mr. and Mrs. William Pritzkau, who observed their 68th wedding anniversary and who regularly attend the Church services.

The Rev. Ralph Cooke, area minister, took part in the service, and a challenging message was given by the Rev. Mervin Kramer, Brandon, SD, a son of the Church.

A memorial gift made possible the framing of pictures of all the former pastors of the Church as well as the original and present Church buildings. — *Adeline Kopf*

■ Mr. and Mrs. Jacob Hess of Ridge-wood Baptist Church, New York, celebrated their 65th wedding anniversary on August 2. Mrs. Hess has been house-bound for some time, but her husband regularly attends the Church. — *Marion von Ahnen*

AUGUST 14-19, 1990, IN SEOUL, KOREA

Join Us For A Once In A Lifetime Spiritual Experience

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Giving thanks is worship ... it always has been!

Biblical records indicate that in the days of Moses, God instructed Israel to be thankful in their practice of worship (Leviticus 7:11-14).

It is clear that David discovered the joy of giving thanks in worship when he wrote many of the Psalms which bless our lives today. David declares, "With my mouth I give thanks abundantly to the Lord; and in the midst of many I will praise Him" (Psalm 109:30).

The earliest settlers in North America were thankful for the possibility and reality of worshipping God freely according to their personal beliefs.

Today, there are multitudes from "AMONG THE NATIONS" worshipping the living and true God because they have come to know Christ personally as Saviour and Lord.

Many more need to know Christ. Through an aggressive evangelistic church planting program, we are reaching people for Christ in new communities in Canada and the United States. On five overseas mission fields, missionaries are faithfully presenting the message of salvation to people who have never heard. Together, as a Conference of churches, we are making a difference.

Your gift to the 1989 "Celebration of Gratitude" offering will be used to present the Gospel through the ministries of North American Baptist Conference.

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