

# Baptist Herald

April 1990

**T**his life, therefore,  
is not righteousness  
but growth in righteousness,  
not health but healing,  
not rest but exercise.

We are not yet what we shall be  
but we are growing toward it,  
the process is not yet finished  
but it is going on,  
this is not the end  
but it is the road.

All does not yet gleam in glory  
but all is being purified.

- Martin Luther

# DISCIPLINE—

## The Missing Crown in the Church

by Lewis Petrie

**A**W. Tozer, the great evangelical mystic of our age, called worship, the missing jewel of the church. In 1989, we, as the North American Baptist Conference, had opportunities to discover this jewel as we focused on the Biblical Imperative, "Called to Worship."

In 1990, we have opportunities to discover what I call the missing crown in the church — spiritual discipline. If worship is the jewel, then spiritual discipline must be the crown in which it rests.

### What Is Discipline?

As a student in a Roman Catholic grade school, it was a thick black strap across the hand for a misdeed done in ignorance or disobedience.

As a recruit in the Royal Canadian Mounted Police, it was learning to march in formation — 32 strong — while a corporal was trying his best to berate us for being so clumsy.

As a father, it is learning to temper firmness with understanding when dealing with my children who need a correcting, guiding, and loving hand.

As a Conference, we are emphasizing spiritual discipline in connection with the Biblical Imperative — Challenged to Grow. They are those practices that are the pathway to inner maturity and development through intimate communion with God.



In this age of self-indulgence and materialism, it seems perverse to practice a discipline that would deprive someone of a perceived want. Let us use as an example, fasting. We know of people who do not have enough food to eat.

On the other hand, there are people who find it inconceivable that they, for any reason, should voluntarily go without eating or drinking for strictly spiritual reasons. This fact is complicated by the reality that the very few Christians who do understand the benefit of fasting struggle with a lack of discipline in following an extended regimen of prayer and fasting for their spiritual development and maturity. It takes discipline (I Timothy 4:7b-8).

I struggle with exercise and discipline in my own spiritual life. Almost all of us struggle with a lack of focus in allowing God to "strengthen the inner man" (Ephesians 3:16).

We do not always understand the divine/human dynamic of spiritual growth. We, as Christians, need to discover or rediscover what believers in other generations have found to be true in their own spiritual development.

The spiritual disciplines are to be understood as conduits that allow the power of God to flow within our person, both spiritual and physical.

In the following issues of the **Baptist Herald**, we will examine some of the classic "spiritual disciplines": meditation, prayer, fasting, confession, silence, study, simplicity, worship, and guidance. As we incorporate these into our lives, we will enter into a closer fellowship and come to a more intimate knowledge of our Lord and Savior Jesus Christ.

Increasingly believers desire to experience God in a deeper way, but this takes discipline.

I am reminded of the story of King Philip of France who fought in the Crusades in Palestine. His army was not faring well. He gathered his officers around a table before going into battle. Philip took the crown from his head and laid it on the table, saying, "This crown will belong to the one who fights the most courageously this day."

That day, the Crusaders were victorious. Anxious to see who had

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# A Loving Friend, a Supportive Church, and a Persistent, Merciful CHRIST CHANGED MY LIFE

by Kathy Harris

*Kathy Harris is a housewife and mother who resides with her husband Stan in Prince George, British Columbia. Kathy's life is a testimony of what can happen when a person yields his or her life completely to Christ. Her conversion and growth may be said to be directly attributed to a loving friend and a supportive church who loved her and prayed!*

Because I had been baptized as an infant in the Roman Catholic Church and later participated in all the traditions and rituals of this church, I considered myself to be a Christian. We were taught about God and about His Son Jesus Christ, but I wasn't taught to know Him personally. In fact, I was taught that a "born again," personal relationship with Christ was not necessary. Maybe that's why it was easy to simply drop God out of my life at an early age despite a strict church upbringing.

At age 16, I was a teenage bride. This marriage ended seven years and two children later. I spent the next two years as a single mom.

During those nine years, I completely excluded God from my life. Life was always so full of problems and hardships that I had little time for any thoughts other than the difficulties in my own situation.

I still believed in God, but He was more like an abstract idea than a concrete reality. Since I did not have a close relationship with Him, I didn't even think of going to Him with my problems. I didn't believe He could help me. I had no faith!

In 1981, I moved to Prince George and married my present husband, Stan. For the first time in my adult life, I was completely happy.

But I had come out of my first marriage with the attitude that no one was ever going to tell me what to do again. I wanted to be in complete control of my life and totally run the show. I can see now that my happiness was completely controlled by circumstances and the mood of those around me. As long as life was calm, so was I, but the least little ripple was apt to throw me into tears and frustration.

Then something wonderful happened. Shortly after moving to Prince George, Lorraine, a neighbor, came over and introduced herself. She and I became friends.

I wish everybody knew a Lorraine.

Up until that time, I firmly believed that anyone who called himself a "born again" Christian was not normal. I could not make a distinction between them and those in the various cults. Until then, I had successfully managed to avoid such people. By the time I realized that Lorraine was indeed born again, I also realized that she was normal. I knew she was one of the nicest persons I had ever met. I also knew that she had a peace about her that didn't seem to be dependent upon the circumstances around her.

Eventually she shared her faith... her belief in a personal relationship with Christ. It all sounded very nice, but I'd been taught something else and had my own way to God. Besides, I liked my way better; I had the "pocket-sized" version of God. I could take Him out when I needed something and stick Him back in my pocket and forget about Him when I didn't. The only problem was that my way didn't work. I figured I didn't really need God.

God used Lorraine's friendship and constant testimony. My discussions with her made me hungry for some kind of understanding and a relationship with a God like hers.

I started attending church again, but I didn't really get anything out of church. The good feelings that worship brought forth never seemed to last much beyond Sunday afternoon. After every mass, I would resolve to be a better person and more faithful to the church but that, too, faded quickly.

Besides, thoughts of God and going back to the church brought back an old fear that I had successfully managed to repress: the fear of death. My church did not provide the comforting offer of eternal life. I had no real motivation to attend regularly. It became easier and easier to shut off the alarm and go back to sleep. Soon I quit going to church altogether.

Lorraine persevered. She took me to a Bible study. It was there that I discovered, much to my amazement, that this "idea" or "doctrine" of being born again was a Biblical one. I had always thought it was a man-made doctrine taught in certain fanatical churches, or at best, a bad misinterpretation of Scripture. But here, I found clearly stated in the third chapter of John that



Kathy Harris

we must be born again. I began to wonder why this had somehow been left out of what I'd been taught as a child.

Lorraine took me to Christian movies, to Christian Woman's Club, and ladies' outreaches at College Heights Baptist Church. There I heard testimonies of how Christ changed lives. She also gave me evangelical tracts. I even remember saying the prayer at the end of one of them asking Christ into my life. However, I didn't really mean it when I prayed. It sounded too much like giving up control, and I wasn't ready for that. I figured I'd fought long and hard to be in control of my life, and I wasn't ready to turn that control over to anybody else, not even God.

About then, a lot of things started happening in my life that made me realize just how little of my life I had under control. Many of my problems were just little things that I couldn't handle very well.

Then our fourth child was born; she had a skull deformity. When she was three months old, she required major surgery in Vancouver.

During this time, I continued to reject God's peace and strength. I tried to rely totally on my own. I did not believe I could leave the surgery and my daughter in God's hands. I got through it but with a lot more worry and tears than would have been necessary.

Just before Stephanie was a year old, Lorraine invited me to a crusade; an evangelist was in town for a week. My opinion of evangelists was that they were quacks and phonies. But this fellow was here for a



Kathy Harris assists a Sunday school student as she places her attendance sticker on the attendance roll.

whole week. I couldn't think up an excuse for that many days in a row, so reluctantly I agreed to go.

I remember it was a Thursday night that we went. Since the next day was my grocery shopping day, I figured I could mentally make out my grocery list while the evangelist was speaking. I didn't go to the meeting with an open mind. I hadn't even intended to listen. But he was a good speaker, and I did find myself listening.

What the evangelist said wasn't so very different than what I had been hearing for the last four years. He did quote one verse of Scripture that really spoke to me: "Behold I stand at the door and knock. If any one hears my voice and opens the door, I will come in to him and dine with him and he with me" (Revelation 3:20).

I knew I had to make a decision. I either had to accept Christ or reject Him. There is no middle ground. If I told myself once again that I wasn't ready, or had my own way to God, I was really rejecting Him, telling Him that I didn't want or need Him in my life. I knew that wasn't true.

When the evangelist gave the altar call, I went forward and asked Christ into my heart and my life. It was a difficult decision. At that time, none of my family or friends were Christians. I was afraid of what they would think, but it was the best decision I have ever made! I was baptized in obedience to God as a testimony of my love for Him. □

*Kathy and her husband were baptized during the morning worship hour at College Heights Baptist Church in Prince George, British Columbia, on June 18, 1989. Kathy is active in our city working to protect the unborn, is on the executive board of W.M.F., a Sunday school teacher, and assistant Sunday school superintendent.*

*We see from Kathy's testimony that we should never give up on our unsaved friends. We never know how the Lord is working or will work in the lives of those around us. And of course, we also see the preciousness of His body, the church. We also see the advantage of planting new churches. In Prince George, a former church extension (planting) project, is still paying dividends for Christ and His Kingdom. May we all be encouraged again by the wonders of God's love. — Pastor Lyle A. Richards*

# Cameroon Sonrise—Marvelous Growth!

by Paul H. Siewert

What a way to start 1990 — a trip to Cameroon, West Africa! A country of contrast and beauty, Cameroon has lush landscape with rich vegetation. Rubber, coconut, and banana plantations extend for miles along the coastland. Traveling inland, a variety of fruit and vegetable stands greet you. We became aware that Cameroon is a land of both beauty and productivity.

Our purpose for coming to Cameroon was not to tour but for evangelism. In the next three weeks, we saw literally thousands of Cameroonians view the Jesus film, and near 10,000 register their prayer to receive Jesus Christ as their Savior and Lord. What growth in God's kingdom!

We entered Douala Airport on January 2. Some said that our group of 50 was one of the largest white groups to visit Cameroon in a long time. Included in this group were laypersons, primarily from Alberta

**"Cameroon Sonrise will always remain a special inspiration in my Christian walk and service. Few experiences have touched me so deeply as this mission outreach."**

and British Columbia, 14 from the North American Baptist College and Divinity School, and several Campus Crusade for Christ of Canada staff.

We traveled to Bamenda for orientation, broke up into groups for the film showings, and ended up back at Douala for the long flight back home.

Seeing the expanse of the Cameroon Baptist Convention mission in medical service, education, and church planting was a joy to

behold. Our hearts will never be the same. These ministries are truly a testimony of God's grace.

What a track record our mission



has. Everywhere you go, there is a high regard for our North American Baptist Conference missionaries, Cameroon Baptist Convention leaders, and local pastors.

The people, thousands still living in poverty and spiritual despair, responded with beautiful cordiality



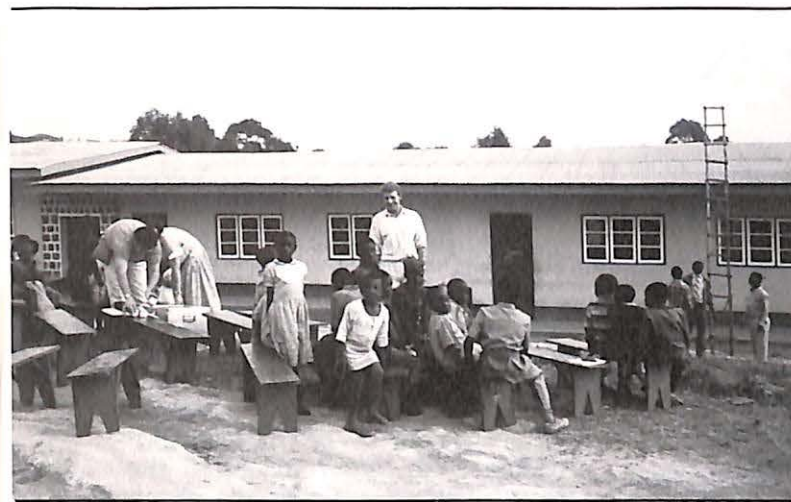
Cameroon Sonrise, a group of 50 North American Baptist Conference church people from Canada and students from North American Baptist College with some staff from Campus Crusade of Canada, showed the Jesus Film in Cameroon.

and enthusiasm. Very quickly, we developed warm friendships with missionaries, pastors, and the people of Cameroon. What a valuable, growing, cross-cultural experience!

The response to the Jesus film showings was far beyond anything we could imagine. The people laughed at the humorous scenes, agonized as they watched Jesus being nailed to the cross, cheered at His resurrection, and audibly responded when invited to pray the prayer to invite Jesus into their hearts. A total of 94,500 people viewed the film during its 68 showings, and 9,895 registered that they prayed to receive Christ.

The general impact exceeded any records that could be kept. At two special leadership banquets in Yaounde and Douala, several hundred leaders of Cameroon heard Brigadier General Charles Duke, Apollo 16 astronaut, share his adventures of his flight to the moon in 1972 and his personal life and faith in Jesus Christ.

No doubt there is rejoicing in heaven over what happened in Cameroon in January 1990. But this is not the end of a great venture for



Cameroonian school children watch the setting up for the Jesus film showing to be held that evening.

the cause of Christ. Right now, the Cameroon Baptist Convention churches are following up the people who responded to the Gospel. Comprehensive assessments are being made, and prayerful considerations are being formulated for an even greater Cameroon Sonrise in January 1991.

Those of us privileged to be part of Cameroon Sonrise 1990 will never be the same. We saw God at work like

never before. May this be only the beginning of growth at its best in Cameroon. □



Dr. Paul H. Siewert is President of North American Baptist College and Divinity School in Edmonton, Alberta.



In the grassland area, a screen was attached to the school building on one side and to a eucalyptus pole on the other. Generators were used to provide electricity to run the projectors.



Ebenezer Baptist Church in Soppo stands as an invitation to those who received Christ as Savior to come to grow in Christ — to be disciplined. Bamboo poles were used as stakes to hold the screen for the Jesus film showings in the coastland area.

## Cameroon Sonrise 1990

by Kenneth Priebe

During the first three weeks of January, Cameroon Sonrise showed the film, Jesus, in Pidgin English to 94,500 people. In this way, the Cameroon Baptist Convention took the message of salvation in a fresh, visual way into unreached villages, towns, and cities in Cameroon. The involvement of Cameroon Sonrise 1990 people from Canada gave us new vision for the future.

For five nights in a row, 2,500 to 3,500 people congregated in one place, stood for two to three hours to

view the film, Jesus, and then pleaded to receive a decision card to fill out, a tract, or Bible. One pastor who had those crowds at his film showings now has 662 people to follow-up — a great challenge for him and his church.

The Jesus film moved crowds and softened hearts of people to the love that Jesus has for them. As a result of the film showing in the village of Jinkfin, 36 new believers enrolled in a new Christian inquirers class. The Rev. Daniel Lairi began discipling this group one week after the film

showing.

Cameroon Sonrise 1991 is one year away. We are planning for a group of 70 participants. You can be part of those who help touch the lives of people in Cameroon for Jesus. □



The Rev. Kenneth Priebe is a missionary serving in Bamenda, Cameroon.

# Members of Discipleship Group Now Discipling New Converts

by Nancy Palmer

During the first two weeks of January, more than 50 Canadian "N.A.B.ers" and Campus Crusade leaders came to Cameroon with ten copies of the film, *Jesus*, in Pidgin English. They were joined by students from the Cameroon Baptist Theological Seminary in Ndu and Field Pastors. The group divided into five teams. For five afternoons/nights in a row, they showed the film in nearby villages and secondary schools. Many people made decisions for Christ.

The enormous task of follow-up remains. Dennis Palmer and Rod Zimmerman, missionary medical doctors, and Trudy Schatz, missionary nurse, have involved the interested members of their discipleship classes to disciple these new converts. They had led these discipleship groups during the past year.

As we go to the homes to counsel

**"I am very thankful for what the Lord has done during these days. We thank you so much for coming all the way from Canada to join hands with us in this mission."**  
— Rev. Samuel Ngum, executive secretary, Cameroon Baptist Convention

those who filled out decision cards at the film showing, we direct those who accepted Christ to inquirers' classes with the local church pastor. Christians who are interested in dis-

cipleship classes are encouraged to join new groups. These groups are led by members of the groups, which were disciplined by Missionaries Palmer, Zimmerman, and Schatz.

We feel that these new discipleship groups are one key to renewed spiritual growth and renewal in the church. Please pray for the group members and leaders.

"The response has been great to the *Jesus* film. Pray that our churches will be able to effectively disciple those who have made decisions," requests Missionary Kathy Kroll, serving in Banso, Cameroon. □



Nancy Palmer is a missionary serving in Banso, Cameroon.

## Cameroon Sunrise Reflections

by Spike Buseman

We trained for five days in Bamenda learning about the equipment, how to give our testimonies, and how to share our faith on a one-to-one basis. Then we were divided into 10 teams and assigned to different film showing sites. Four teams stayed in the Bamenda area, five went to the Banso area, and my team flew by helicopter to a village in the bush called Akum (about a half-hour flight — or a twelve hour walk plus a four hour ride!)

The people in Akum were very receptive to the message of the film, which is based on the gospel of Luke. There were already many Christians there, but they don't have as much exposure to Christian teaching and literature as we do. Many of the people came to see the film all three nights that we showed it, commenting that seeing it helped them to understand Jesus better.

The three weeks I spent in Cameroon made it a "real" place, with living, breathing people. I

gained an appreciation for the work that the local pastors do and the ongoing need for more trained Cameroonian pastors. About 40 percent of their churches are without a trained pastor.

We have so many Christian resources at our disposal (in North America) that we take for granted. Our continued support of the work in Cameroon is important and worthwhile. — Spike Buseman, North American Baptist Seminary student

## Women Hold First Leadership Congress in Brazil

BRAZIL. How about a weekend away from it all? Excellent sessions on relevant topics, friends to share it with, great meals cooked and served by the men of the church, and lunch at a beautiful park.

Missionaries Martha Nelson, Beth Rabenhorst, Jerilyn Bayer, and Lilyane Bienert took part by providing special music in this first Baptist Women's Leadership Congress in the State of Rio Grande do Sul. The meeting and lodging were at the

Baptist Church in Canoas. The Congress was well organized. Everyone profited from the sessions presented by Martha Nelson, guest speaker. She emphasized the theme, "A New Vision," based on Habakkuk 3:2: "...O Lord, revive thy work in the midst of the years."

Lilyane Bienert is a missionary serving in Brazil with her husband, Keith and daughters, Julianna and Amy-Lynn.



Missionary wives — (l. to r.) Beth Rabenhorst, Lilyane Bienert, Jerilyn Bayer, and Martha Nelson — enjoyed providing special music for the Congress.

## Bayers Work in Newly Organized Church

NOVO HAMBURGO, BRAZIL. In an open air meeting, it was voted that the congregation in Novo Hamburgo, R. S., Brazil, led by Missionaries Ken and Jerilyn Bayer, become an organized church with 46 members. The group chose the name Igreja Batista Boas Novas (Good News Baptist Church).

Delegates from other churches in the region as well as ten pastors came to witness the preparedness of these charter members. The Bayers will continue in this work, with

plans to construct a sanctuary on the property of the church, buy land to build a pastor's home, and continue their efforts of evangelism and church growth in this region.

A representative of the Rio Grande do Sul Baptist Convention and mother church presented a Bible to Missionary Ken Bayer who received it on behalf of the new Good News Baptist Church.

On another Sunday, Bayer baptized six people in a swimming pool following Sunday school and the



A representative of the Rio Grande do Sul Baptist Convention and mother church presents a Bible to Missionary Ken Bayer who receives it on behalf of the new Good News Baptist Church.



Missionary Ken Bayer (left) baptized six people in a swimming pool in Novo Hamburgo R.S., Brazil.

traditional Gaucho barbeque called "churrasco."

"After lunch, we went by car to a private swimming pool and had an afternoon celebration and baptism under a 97 degree sun," says Bayer. Three of the people were from the same family. Those baptized continue to meet in the discipleship class.

As a result of the baptism, two young people entered the baptismal class. Two other young people made decisions for Christ the previous week.

"We praise God for His mighty work and the chance that these people had to publicly profess their faith," says Bayer.

## The Day the Fence Came Down



Leland and Jennell Bertsch

PHILIPPINES. For more than 15 years, Tita Rose had not been on speaking terms with her neighbors. Animosity was deeply felt. The only water well in the neighborhood was on her property, and she built a fence around it so no one else could use it.

A family who rented part of her house became Christians. The love of Christ entered that place and like leaven began to work.

Tita Rose started to attend Bible study, but suddenly her interest turned to anger when one study, unknown to us, touched a very sensitive area. She thought it was deliberate and stopped attending for a year. But the patient and gentle witness of the Christian family continued.

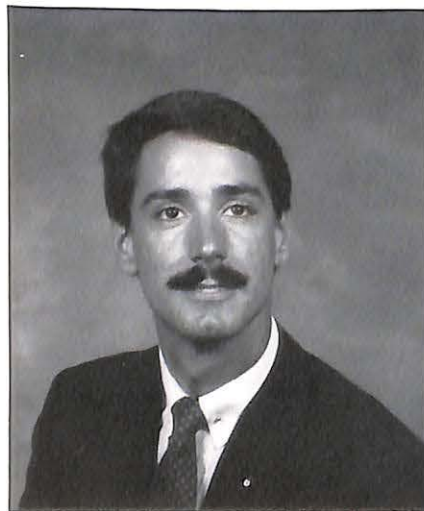
In May 1989, Tita Rose's daughter became a Christian, and other neighbors started attending Bible study. The change in her daughter softened Tita Rose's heart. She requested Bible study again.

One day, Tita Rose took down the fence around her well. A few weeks later, she welcomed two neighbors into her home for the first time in years and even served them snacks. She has committed her life to Christ and is now preparing for baptism.

For Tita Rose, it was a two-year process to a new life in Christ, but the gospel is still the power of God for the salvation of everyone who believes. □

Leland and Jennell Bertsch, missionaries in Legazpi City, Philippines.

## Being in Japan Is Worth It Says Joy



Robert Joy

TSU, JAPAN. Recently, short-term missionary Bob Joy received this letter from a university student who became a Christian and was baptized on Christmas Eve day.

Miss Sachiko Tojo wrote, "1989 was the best year for me since I was born because I realized I receive God's love; I know He holds my future. I really thank God that He sent you to Japan. I was so much influenced by your character and your way of life through God... thank you for praying for me."

"After reading this, I realized once again that being far away from family, friends, and finances for 19 months in an overseas country has been worth it," says Bob. "Thank you again for your prayers concerning Miss Tojo. Pray for her family and the other university students I now have coming to my Bible study classes."



Bob Joy's Bible class attending Toyogaoka Church.

## God Leads in Providing Land for New Church in Japan

by Reimer and Nobuko Clausen



Reimer and Nobuko Clausen

KAMEOKA, JAPAN. When we returned to Japan, we found that land prices in all of the country, and especially in Kameoka, where we are planting a church, had skyrocketed. In most cases, they doubled due to the completion of a new highway into Kameoka and improvement of the rail line.

It seemed that we would be able to purchase only a very small lot with the money from the sale of the Tanabe house.

Some of our non-Christian friends in Kameoka went to great difficulties to help us find a piece of property. The Tamaki family introduced us to various realtors and helped by looking themselves. Through them, we found a piece of property in Amarube Cho. It was a large piece of land by Japanese standards (about 3,550 sq. ft.) and very reasonable in price because half of it was zoned as agricultural land.

Another non-Christian friend, Mr. Nabica, who is really seeking, and has been attending our Bible studies, helped us with the legal procedures needed to purchase the agriculturally zoned land. We later found that the sellers of the property had refused to sell the property for quite a few years even though they were not living there. A family situation led them to suddenly change their minds and put it up for sale. We feel God led in this timing.

After we presented our ideas for a building to an architect, we were told

that such a building would cost much more than what we had budgeted. We were in a dilemma. We felt we couldn't cut down the size of the building, as it was the minimum size for our needs.

A non-Christian man who was attending one of our Bible studies helped by talking to a non-Christian contractor that he knew. He persuaded him to consider doing this building at basically no profit. He is donating a lot of time and labor. He believes the church is here to help troubled and unfortunate people. Since he feels he can't do much for others, he wants to help a group like us. Pray that he would find Jesus as his Savior.

So the Lord provided two non-Christian people who felt willing to make big sacrifices for a church of which they were not even a part. Of course, there are materials, sub-contractors, carpenters, and other labourers that need to be paid, so it is not for free. But the cost of the building is half of the normal price.

Because of this and a small increase in our building budget granted by the Japan Baptist Conference executive committee, a new mission home and meeting place is being built in the city of Kameoka.

On January 27, amid snow flurries, we had the ground-breaking ceremony. About 20 people gathered around a little bonfire on the building lot to praise the Lord and to commit the building program to Him. He has already done great things. □

The Rev. Reimer and Nobuko Clausen are church planting missionaries in Kameoka, Japan.

by Randy Dockendorf

All right students, it's time for our religion lesson. Sit down with your Bible and disk drive.

Disk Drive?

Sure. How about Bible versions of computer baseball and rotating cubes? Maybe you prefer the challenge of putting Biblical events in order—and then naming the years in which they occurred.

Computers are no longer only for video games or even school and business. The Rev. Dr. Richard Mayforth has combined Scriptures and the screen for "games" which teach and entertain.

Mayforth, pastor at Memorial Baptist Church in Parkston, South Dakota, formulated his own questions and answers in tailoring the purchased programs to his needs. His junior high school students have used the computer in his office for three years. He later introduced programs for adults at Sunday and Wednesday evening gatherings.

Mayforth used his findings for studies on "Computers and Christianity" for his Doctor of Ministry degree from North American Baptist Seminary in Sioux Falls.

Because a picture is worth a 1,000 words, Mayforth gave "yours truly" a demonstration of his games.

He loaded up the disk drive with "Bible Events." I read the chronological order of Biblical events for this program. Events appeared in scrambled order. A correct answer produced a beep, was recorded on the master list, and was removed from my choices. A wrong try brought a buzz and was noted among total tries.

This game covered the life and teachings of Jesus Christ, Pentecost, and the Apostles' journeys and martyrdom. My score was tallied after putting 21 events in order.

"Very good for the first try," Mayforth reassured me.

Now for the fun stuff. Color and graphics lent fun to the effort, a primary goal of the program. I realized that this was addictive as well as educational.

# Mayforth Proves Religion Can Be "Fun And Games"



Richard Mayforth

The next three programs used partners, so Mayforth jumped into the act. Sometimes we competed, other times we coached each other. He had to think for a moment on some topics—ironic considering that he wrote up the questions and answers.

"Picture Puzzle" resembled the quiz program "Concentration." We chose Genesis and the creation story, which set up the game board of 32 squares.

Initials of the answers appeared on the lower part of the screen.

Each square was accompanied by a sentence with a blank. The corresponding passage was listed to the side, allowing us to locate the exact wording according to the Good News Bible. I chose a set of initials from among the answers. If right, the square revealed a piece of the puzzle.

We moved on to "Bible Baseball." Little men scurried onto the field. The national anthem was played. A box score appeared with our names.

"Batter up!"

Mayforth said that members of a Jewish synagogue in Chicago created the game, so the questions are taken strictly from the Old Testament.

The final game, "Crypto-Cube," resembled a crossword puzzle. Words contained in Matthew 11:30 were used to fill in letter by letter.

The cube was "turned" to show another side with more words from the passage. We recalled the master list to check for remaining words.

The time passed quickly, but it proved Mayforth's point.

"The computer can be used as a motivational element while the teacher supplies the questions and answers," he said.

"Computers for this type of church use is a very unique field. Only ten churches in the country are doing it, so I'm plowing new ground," he said.

Mayforth taught himself about

*continued on page 30*

# PERSONAL COMPUTER IN A TOWN AND COUNTRY CHURCH

by Richard Mayforth

As with many churches in this increasingly computerized age, the personal computer has come into the office of Memorial Baptist Church, Parkston, South Dakota.

As pastor and only staff person of this rural town church, I'm not sure that the personal computer has reduced the number of hours I spend doing the secretarial work. But much of the sense of drudgery and frustration with those tasks has been significantly reduced. It does enable me to do things I could not do before.

I enjoyed doing a Doctor of Ministry project on the use of the computer as a teaching aid in the church. I am having many very satisfying teaching experiences involving that.

For our treasurer's and financial secretary's record keeping, we use P.F.S. Professional Plan. We chose that financial spreadsheet software, because it will also effectively run the farm management software available from South Dakota State University for our farmers. One of them does his record keeping on our computer. We would be glad to share the layouts we have developed for P.F.S. Professional Plan for the treasurer and the financial secretary.

Some of the things we do may be almost laughably unsophisticated computer-wise, but they are effective and economical for us. We do our bulletin layout on a computer word processor, cut a stencil on a daisy wheel printer, and hand crank the bulletins (and many other handouts) on our very old Model 300 Gestetner mimeograph. We are so pleased with the results that we feel no pressure to consider upgrading to something more modern.

We are doing a couple of other extremely unsophisticated things that

are both fun and productive in our ministry. In looking for "search" features that would also allow very large, in fact, unlimited files, I found New York Word, a share ware program. We now have two quite large word processor text files—the Biblical Index file and the Church Music file—that grow a little each week.

**The personal computer has even made a significant contribution to my relating personally to Jesus my Lord. Prayer journaling has long been an important part of that relationship for me. Now I can do that journaling in an encrypted computer diary with no fear of loss of confidentiality.**

The Biblical Index file contains Bible references and page numbers to books in my library. Quickly running a search through that file of a text on which I will preach or teach takes me to much material in my personal library that I would not

have otherwise consulted.

The Church Music file contains the titles and key words from all of our church music, hymnals, and hymn story books. In planning a worship service, we search for key words and phrases from the planned message. Music possibilities we otherwise would not have thought of regularly appear. We get more extensive and appropriate use of music in worship than we ever did before.

We use the unsophisticated approach of searching a large text file rather than using a data base for these two files for a couple of reasons. It uses minimal computer memory space. But more importantly, since I am the only one feeding material into these two important files an hour or two each Monday morning, I can feed in much more information in my limited time than with a data base and still have effective control of a significantly growing body of information. I will be glad to share specifics of the layout of those files.

I do enjoy Quick Verse Bible concordance program and subscribe to Illusaurus's computerized illustration and Current Christian Abstracts service. Their extensive topical and Biblical referencing is most helpful.

The personal computer has even made a significant contribution to my relating personally to Jesus my Lord. Prayer journaling has long been an important part of that relationship for me. Now I can do that journaling in an encrypted computer diary with no fear of loss of confidentiality. What is shared there is just between Jesus and me.

*Dr. Richard Mayforth is pastor of Memorial Baptist Church, Parkston, South Dakota.*

There are certain issues that seem to be shrouded in silence in the church community.

Family violence is such an issue. Family violence is not a new phenomenon. It has occurred throughout history and crosses all kinds of personal and family systems. In the 25th chapter of I Samuel, we have such a story in regard to Nabal and Abigail.

If a person is going to be beaten or terrorized, it is most likely that it will be done by a close relative, such as a spouse or parent. Victims of family violence are part of a situation that immobilizes and paralyzes them. The victims seem to become helpless and are unable to break away or even cry for help.

The Church, as a recipient and dispenser of God's grace, is in a posi-

**Persons who in any way protect the abuser are referred to as "enablers." As a well-meaning, sincere Christian, don't get caught in the role of an enabler.**

tion to provide help to families who are caught in the clutches of this evil behavior. Family violence is cyclical: that is, people who are abusers usually come from homes in which violence was part of the normal family life. Therefore, abusers are victims themselves. A family in which abuse is taking place needs to be seen as a dysfunctional family — a family that needs help.

An abuser in a family may be one of two types or a combination of the two. There are abusers who are physical batterers, and their hands are their weapons. Another type of abuse is psychological battering, where the weapons are words and attitudes.

Families that are plagued by violence generally live in three stages. Stage 1 is rather peaceful when the family members relate quite appropriately. Stage 2 is a stage of tension.

# A LIFE THREATENING EPIDEMIC

By Ernie Zimbelman



During this stage, the tension in the abuser begins to build. It may be related to conditions in the home, but most of the time it is not. Stress factors may be related to work, financial pressure, or whatever. But eventually the tension of Stage 2 leads to Stage 3: the explosion.

The stages can be of varying lengths. In some homes, the cycle can be acted out weekly; while in other homes, it may happen only once or twice a year. The power of the explosion can vary from family to family. Severe beatings and destroyed furniture may be the pattern of some abus-

ers; whereas others will hold themselves to severe tongue lashings. Regardless of the specific dynamics, not only is the family harmony destroyed; but also all family members become handicapped in their ability to develop meaningful relationships.

What can Christians — either as a church or as individuals — do in regard to family violence? First, become aware and acknowledge that family violence exists, and it is not to be tolerated.

I know of several cases where women talked to their church leaders, and the awfulness of their circumstances were minimized. One woman was told that when she is beaten, she should see her pain as a means of identifying with the suffering of Christ.

Other well-meaning persons make excuses for the batterer and encourage the victims to be patient — it will probably get better.

Things will not get better, unless there is some kind of meaningful intervention.

Persons who in any way protect the abuser are referred to as "enablers." As a well-meaning, sincere Christian, don't get caught in the role of an enabler.

You can help an abuse victim by being alert and watching for signs. Appeal to your church leaders for help. If your church does not have the resources to be of help, look in the larger Christian community, or contact other agencies that specialize in this area.

Do not allow abuse in family life to go unchallenged, whether it is in your home or someone else's home. Jesus condemns abuse in the harshest of terms: "And whoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).



Dr. Ernest A. Zimbelman is Professor of Counseling at North American Baptist Seminary, Sioux Falls, SD.

# Romania —

## A New Challenge in Ministry for California Church

The last months of 1989 were so full of political change that one reporter on television said that it seemed like events of history were speeding up three times faster than normal. The changes in the communist bloc are astounding. It has been said recently that the communist countries can never go back because they have tasted too much freedom.

Hundreds of thousands of prayers from God's people through the years have suddenly been answered almost to overwhelming dimensions. Billy Graham's successful evangelistic campaigns in the eastern bloc have brought about a massive conversion in political philosophy. Who could have guessed it a year ago?

Romanians have suffered some bitter battles and paid with many lives. Romanian immigrants throughout North America are rejoicing as their loved ones trapped in Romania are experiencing new freedoms. "Some of our congregation have suffered personal losses in the Romanian uprising," says Pastor Daniel Branzai of the Romanian Baptist Church in Anaheim, California. "It will take Romanians months to build a democratic political system and years to rebuild its economy."

The people of Bethel Baptist Church in Anaheim, CA, are rejoicing, too. Were it not for their close contact with the Romanian Baptists, who share facilities with them, the situation in Romania would be distant and impersonal.

Some months ago, Bethel's W.M.F. adopted a new project called "The King's Korner." The King's Korner



Nancy Wilkes (l. to r.), Katherine Miller, and Daniela Branzai sort contributions to the King's Korner for distribution to the newly arrived Romanians.



is two rooms set aside for the collection of used clothing, household items, toys, and other needed articles for the Romanian refugees. Furniture deliveries are also arranged from donor to family in need. Many of these people had previously escaped Romania with nothing but the clothes on their back. The members of the Romanian congregation assist with the settling of the refugees.

"The King's Korner will make it a little easier for our congregation to support the new immigrants as they

arrive in Orange County," says Pastor Branzai. "The Bethel ladies are rendering a wonderful, useful help to our people. This is true Christian love."

Bethel's W.M.F. President Nancy Wilkes says, "The Bethel ladies are delighted to be able to help in such practical ways. They are especially thrilled with participating in a missions project which is right in their own backyard. It makes mission work tangible and personally rewarding."

Mrs. Katherine Miller heads up the King's Korner and spends one morning a week, along with other volunteers, to keep the incoming supply organized.

"We encourage churches throughout our Conference to seek out Eastern bloc ethnic congregations in North America to assist in practical ways since these positive changes will put heavy strains on local support groups," says the Rev. Lawrence Wilkes, pastor, Bethel Baptist Church.

Three Romanian Baptist churches are members of the North American Baptist Conference. In addition to the Romanian Baptist Church of Anaheim in California, a member of the Southern California Association since 1988, two congregations were received into the Northern California Association on February 3, 1990. They are The Romanian Baptist Church of Sacramento with the Rev. Ioan (John) Gug as pastor and The Romanian Baptist Church of Modesto with the Rev. Josif Bote as pastor.





## Romanian Baptists Dedicate New Church Building

**B**aptists in Romania dedicated three new church buildings in December.

"Approximately 1,500 people attended the Bistrita celebration, first standing outside in the bitter cold weather for the ribbon-cutting ceremony and then moving into the church for a joyful service of praise," reports BWA General Secretary Denton Lotz.

The pastor, the Rev. Manzat, praised the people for their sacrifice. Members worked on the construction for at least three years.

In Tirgu Mures, where a Hungarian-speaking church meets, the celebration was equally joyful. Since 1970, the congregation had been praying for permission to build. In 1979, they purchased a lot and began building in 1982. And, after seven years, they completed their building.

The pastor, Dr. Gergely Vass, gave up the practice of medicine to be the pastor.

The First Baptist Church of Timisoara, one of Romania's largest, also dedicated its new building on December 10.

In other news, the Baptist Seminary in Bucharest, which was completely destroyed by an earthquake in 1976, is now completely rebuilt, has been newly painted, has well-furnished classrooms, and a modern library "with room for hundreds of books."

Currently, there are 17 students, but the school can accommodate 40.

If you wish to send good quality theological books to the seminary, please address them to the director, Dr. Vasile Talpos, Str. Berzei Nr. 29, Sector 1, Bucharest, Romania.

Baptist World Aid issued US \$18,000 to Romanian Baptists as an initial response to the political upheaval there.

## Bible Society Established in the Soviet Union

**T**he Baptist World Alliance has joined the drive of the United Bible Societies to raise \$1.1 million to produce and distribute Bibles and other scripture portions throughout the Soviet Union and Eastern Europe, reports Archie Goldie, director of Baptist World Aid.

The Bible Society of the Soviet Union was formed January 17 to promote the distribution of scriptures in the Soviet Union. Two well-known Baptists, Alexei Bichkov and Michael Zhidkov, are members of the Board of Directors.

In early January, Latvian Baptists met with other evangelicals to establish a Bible Society there. Bishop John Tervits of the Latvian Baptist Union is a member of the Board of Directors.

By mid-February, 100,000 Ukrainian Bibles will have been sent for distribution throughout the Ukraine. These will be shared equally by the Orthodox Church and Baptists.

Moscow will soon receive 100,000 children's Bibles in the Russian language. There is a great demand for these Bibles because no Christian study materials have been printed for children in the Soviet Union for many years.

United Bible Societies will also send 100,000 Russian Bibles to Moscow. Baptist leaders in Russia have requested scriptures and scripture portions in 13 different languages, including Georgian, Armenian and Azerbaijani.

Muslims in the eastern Soviet republics, some of which have expressed an interest in knowing more about Christ, will receive 100,000 New Testaments.

United Bible Societies is also printing 50,000 Bibles to be sent to Romanian Baptists for church distribution. These will cost approximately \$3 each, or \$142,000 total.

*Your contribution designated for Bible distribution in Russia and Eastern Europe may be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Make the check out to North American Baptists, Inc.*

## German Baptists Celebrate Freedoms

**"N**ot by might, nor by power, but by my Spirit" (Zechariah 4:6)," quotes Irmgard Claas. "The changes in East Germany came about after hundreds of thousands had met in churches to pray before they went out for peaceful demonstrations."

"We learned from Baptist congregations that they first were hesitant to open their churches for those 'political' prayers. They were afraid of the consequences. Certainly, there was a risk involved! But the churches accepted the challenge to call on the Lord and trust His power.

"Many nonbelievers who attended the prayer meetings mainly for political purposes began to sense the spiritual power behind reason. And they wanted to know more about the Bible and Jesus.

"What an excitement to see the wall open on November 9! It's such a joy to visit to and fro! Even in our church here in Wetter, hundreds of miles away from the border, we have visitors from the East every Sunday.

"As other churches and organizations, the two Baptist unions are eager to exchange experience and knowledge on a broader level than we were able in the past.

"Last October, our church choir visited our partner church in Erfurt, GDR. When they officially invited the choir of Erfurt to visit with us, most of the people just laughed. Since then, 150 Baptists from Erfurt celebrated our church anniversary with us on March 4. We welcomed them!"

*Mrs. Claas is a nominee for a BWA vice presidential position in the next quinquennium.*

## Bulgarians Seek Religious Freedom

**B**ulgarian Baptists and other evangelical Christians have called on the government to enact a new law of religious freedom and discard all restrictions on work with children and youth.

The Baptists and others, including Congregationalists, God's Church, Methodists, and Pentecostals, met December 24 in Sofia and formed an Initiative Committee, which made a resolution that supported the "perestroika" now taking place in Bulgaria.

During his January visit to Bulgaria with Eastern Baptist Federation leaders Knud Wumpelmann and Karl Heinz-Walter, BWA General Secretary Denton Lotz visited with Deputy Foreign Minister Lubomir Popov, who assured them of the Baptist right of assembly.

*Approved projects for Bulgaria total \$200,000. Of this \$170,000 is needed for church building and repair; \$25,000 to sponsor five theological students; \$5,000 for Bibles and hymnbooks; \$10,000 for a mini-bus; \$5,000 for a copy machine; and \$5,000 for Conference. Contributions*

*designated for these projects may be sent by making a check out to North American Baptists, Inc., and mailing it to the North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.*

## Historic Meeting of Baptist Leaders from East and West Germany

**C**ouncils of the Baptist unions of East and West Germany gathered January 16 for a historic meeting in West Berlin to discuss emerging, new opportunities in Eastern Europe.

The representatives met to praise God for the opportunity to have broader levels of cooperation between the Baptists in the two countries and to make plans to support one another in the ministry of proclaiming Christ in the current situation.

Essentially, the meeting initiated a new process for mutual sharing in the light of the new freedom which has come to East Germany.

## Bulgarian Baptists Sense New Freedom

**F**or the first time since 1946, Bulgarian Baptists met to elect their own leaders. "Baptists in Bulgaria are experiencing a new sense of freedom," says Dr. Denton Lotz, BWA general secretary-treasurer, who recently returned from a trip to Bulgaria.

Lotz reports that there are now seven Baptist congregations in Bulgaria with eight mission stations, more than 700 believers and six pastors, two of whom are full-time. The largest congregations are in Sofia, and a new work has started among gypsies.

## Baptists Provide Relief for Romania

**F**ollowing the overthrow of the Ceausescu dictatorship, truckloads of food, medicine, clothing, and Bibles were shipped to Baptist churches in Romania for distribution to needy people. Baptist churches in countries neighboring Romania have been providing relief for the people of this country.

Hungarian Baptists sent truckloads of supplies, including Hungarian Bibles, into Transylvania, the Hungarian-speaking region of Romania.

Baptists in Bulgaria, few in number and experiencing shortages themselves, loaded cars with food, clothing, and other necessities, and delivered three tons of supplies to the Baptists in Romania.

Baptist leaders report that the Romanians have needs as yet unreached by relief supplies.

*Approved projects for Romania total \$372,000. Of this some of the projects are church building: Second Baptist, Arad - \$50,000; Church at Komanesk - \$10,000; CLUJ, First Baptist - \$20,000; Church at INEU - \$5,000; Church, CURTICI - \$20,000; medical emergency - \$5,000; 50,000 Bibles - \$142,000; theological school scholarships - \$10,000; Fax machine - \$2,000. Contributions designated for these projects may be sent by making a check out to North American Baptists, Inc., and mailing it to the North*

*continued on page 29*



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"Our congregation is increasingly self-centered. About all we do is to take care of our own members, and we tend to ignore the others. What can we do to open up our church to outsiders"? Lyle E. Schaller answers this in

## Special Events

by Lyle E. Schaller

"I realize our worship attendance has increased by close to 20 percent since we expanded the schedule three years ago to offer two services on Sunday morning," reflected a leader in the 435-member Bethany Church, "but that increase has had its price tag. We're now really two congregations. Before we adopted this new schedule, we conveyed the feeling of one big family where everyone knew everyone else. I miss that."

"There's some wishful thinking in your comments," responded the pastor. "Before we changed the schedule, we really were three congregations — those who came practically every Sunday, those who attended on an irregular basis, and those who rarely showed up except at Easter or Christmas. The feeling of one big family was among those who rarely missed Sunday worship. You were one of them, and I realize a lot of your friends now attend the early service while you usually come at eleven o'clock. Now we're five congregations. Those who always come to the early service, those who regularly attend at eleven o'clock, a handful who switch back and forth, those who attend less frequently, and those who rarely come. The big gain in going to two services is that we have shrunk the size of those last two groups."

"That probably is true," conceded the pastor's close friend, "but I still miss the warm fellowship we had back when everyone came at the same hour, and the schedule wasn't so tight."

"I've been a member here all of my life," declared the 73-year-old retired farmer, "and for most of those years I felt I knew everyone in this congregation, but now I almost feel like a stranger in my own church. Several of our key families have moved away; some other folks have passed on; and since that new factory opened on the west edge of town; we've been get-

ting some new members; but I have the feeling we're really becoming two congregations, the old-timers and the newcomers who didn't grow up around here."

"You're right, there's been a lot of turnover lately," agreed the 31-year-old pastor. "When I came four years ago, we had 158 members. During those four years, we've lost close to 40 members and gained nearly 80 new ones. Most of those new members are people who moved here recently to help open that new factory and to staff it. We are a blend of old-timers and newcomers, and I feel like I'm standing between the two groups with one foot in each camp."

These two conversations illustrate a very common pattern whenever the Sunday morning schedule is expanded to include two or three worship services, or when a congregation begins to experience significant numerical growth, or when the membership exceeds

one hundred. (Approximately two out of five Protestant churches on the North American continent claim fewer than 100 members.) How can you reinforce the sense of being one large caring family when your members feel as if this is a federation of two or three or four congregations?

From a different perspective, others often raise a parallel question. "Our congregation is increasingly self-centered. About all we do is to take care of our own members, and we tend to ignore everyone else. Except for the money we give to missions, we focus most of our resources on ourselves. We're almost a closed community. Unless you were born into this congregation or marry into it, you probably will experience difficulty in gaining a sense of belonging. What can we do to open up our church to outsiders?"



### The Adult Sunday School

The traditional response to this issue in several denominations  
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nations has been to place a heavy emphasis on the adult Sunday school classes. In addition to their educational role, these classes can be a place where those who attended the early service spend an hour with those who come to the second service. These classes also may offer newcomers a chance to become friends with people from that circle of old-timers.

The problem with that system is that fewer than 100 percent of the members will be regular participants in an adult class. What is a good backup system? Many churches have found special events to be an effective means of reducing that sense of fragmentation.

### Does the Church Picnic Help?

One of the most common special events to bring the entire congregation together is the all-church picnic. Once a year everyone is invited to attend this informal, outdoor social gathering and that can be designed to help people become better acquainted with one another.

If it is not carefully planned, however, the children gather in one place; the youth pick their place to socialize; four or five men sit in one corner and talk about a common agenda; another group gathers at that picnic table; and the picnic becomes a gathering of a couple of dozen subgroups.

When the picnic is over, only a fraction of those present have met and made a few new friends. That special event simply reinforced existing friendship ties among those present, and a substantial proportion of the congregation did not attend.

This is not intended as a criticism of church picnics. The all-church picnic is a great tradition and should be perpetuated! The point being raised here is the difference between the carefully planned special event and the unplanned gathering.

Given the nature of human beings, most people, when they come into an unstructured setting, will tend to seek out and socialize with those they already know. Only a tiny minority of unusually gregarious, extroverted, and self-directed individuals will, on their own initiative, seek out and make the effort to get acquainted with strangers.

If, however, the church picnic is carefully designed, it can be an excellent vehicle for helping members to become better acquainted with one another and also facilitate the assimilation of new members.

### The Congregational Dinner

A few of the characteristics of the carefully planned special event can be illustrated by the occasional dinner held annually by a congregation with 300 members. One goal is an attendance of 300. A second is to enable people who do not know one another to become better acquainted. A third is that when the time comes to go home, all those present will be glad they came. A fourth is to raise the level of congregational self-esteem. A fifth goal is to improve the quality of

internal communication. A sixth is to recapture the highlights of ministry during the past twelve months.

What do they do? First, this congregation uses tables that seat four people. That means everyone has elbow room. A table of four encourages everyone to participate in the same conversation. A table with eight encourages two or three people on one side to have a private conversation, while the two or three at the other end talk with one another. That often means one or two people at that table feel left out of both conversations.

As part of the planning, 75 people are assigned to specific tables with the responsibility to serve everyone at that table with the beverage of his or her choice. Another group of 75 are asked in advance to be responsible for going over to the dessert counter and bringing dessert to everyone at the table. A third person has promised to clear the table after everyone has finished eating and take the dishes to the kitchen. A fourth has been recruited to take care of the introductions when people gather and to guide the conversation around the assigned topic for at least part of the time.

This means a) people are assigned to a specific table and that can facilitate bringing people who are not well acquainted with one another, b) instead of simply inviting members, every individual is asked to make a commitment to be present, and c) limiting the number of people at each table to four makes it easier for people to become better acquainted with three others. This may include assigning the two "regulars" from that second service to each table, but only two.

The program is a visual presentation of the ministry of this congregation over the past twelve months. This may be through slides, a videotape, or motion pictures. This report includes pictures of every wedding, class, choir, baptism, new member event, program group, and organization. A few minutes are devoted to the memory of the members who died during the past year. A picture comes on the screen of every shut-in (perhaps shown receiving a visit), of every child, and of every expression of mission and outreach.

This requires advance planning, of course, but it is a useful means of enhancing the congregational self-image, of introducing a capital funds appeal, or of reinforcing that sense of belonging. This presentation can be followed by a brief discussion at each table of the proposed program for the coming year. This event also can be a means of helping recent newcomers become better acquainted with this congregation.

Other examples of special events may include the annual mission fair, the Sunday evening baptismal service and/or welcoming of new members, the July ice cream social, the vacation Bible school spread over five consecutive evenings in June with classes for all ages, the organ recital, the celebration of the pastor's 25th anniversary in the ministry, the burning of the mortgage, the father-daughter banquet, the 20-mile

walk to raise money for alleviating world hunger, the visit to a theological seminary, the annual celebration of the anniversary of the founding of this congregation, or the big reception for the new minister.

### The Rallying Point — Reinforcing a Common Identity

A third means of overcoming the natural divisions that tend to appear with the passage of time is to reinforce a common identity through rallying points. The most highly visible example of this may be when the members gather at five o'clock in the morning as the firefighters finally smother the fire that has destroyed their meeting place. A shared disaster produces a sense of unity.

More common examples include the building program that draws volunteers from all segments of the congregation, a commitment to a challenging goal for missions, a two or three day trip shared by members of a variety of groups and classes, or a weekend revival or rally day in the Sunday school every year, or a weekend lay witness mission.

**Another way of stating this is that programmatic goals to meet the religious and personal needs of individuals often produce a sense of fragmentation while specific, attainable, highly visible, and unifying congregational goals can be a means of enhancing cohesion and unity.**

The larger the number of members, the more diversified the program and schedule, and/or the more heterogeneous the membership, the greater the need for special events, rallying points, and congregation-wide goals to reinforce that sense of belonging in that total community. A reasonable goal is to schedule every year one big special event for every 100 members to which all members are invited. Thus the 300-member church will plan at least three special events annually, while the 1,200-member congregation will schedule at least a dozen. An increasing number of congregations place the responsibility for planning these in the hands of a Special Events Committee. Who is responsible for special events in your congregation? □

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new day

# Perspectives on Ministry

by John Kiemele

Life out of a suitcase, a van, and a trailer for any length of time lends itself to many new discoveries. New Day 1989-90 has kept pace in this unique learning environment. One of the lessons that surfaced during a routine tour evaluation centered on the ideas, concepts and perspectives about "ministry." Team members review their discoveries with the following quotations.

"The emphasis on prayer is excellent and essential to effectiveness in our ministry. Ministry goes far beyond the concerts; it's getting involved in people's lives, the one-

on-one stuff. I recognize that it's not easy. I mean, I have to push myself to go and talk to people every day, but the blessings lie in the close contacts. I think the diversity of ministry opportunities is exciting and stretching. We have the opportunity to work with every age group in a variety of formal and informal contexts, and I'm discovering where my strengths and weaknesses are in terms of relating to and working with various people groups. Ministry comes in so many forms. I want to experience as many as I can to develop my skills as the Lord's servant. It's a once in a lifetime opportunity for me. More than a fun time, I want my life to be changed."

"I've learned so much about

ministry... real ministry, and it's exciting. I've found that music is a small part of ministry. It will get the people to come, but being able to visit and talk with them is so important. I've also realized I need to go to Bible school before I'll be ready for my ministry."

"Meeting the various team members has shown me that there are young people who are willing to stand up for what they believe and share their faith with others. They are willing to put aside a year of school or work to serve. I'm thankful that it's teaching me for the first time to find out where I'm going in my personal walk with Christ." □

*John Kiemele is director of New Day.*

## President's Focus

by Manetta Hohn,  
WMF president,  
Kelowna, BC



**SIMPLICITY:** How we long for it—at least at times! We often find ourselves caught up with the pressure to join society's ever-accelerating cycle of earning, advancing, spending, replacing, updating. We feel compelled to acquire all the conveniences, keep up with the latest, all in the name of building security for the future.

But in all this competing and conforming—or at least keeping up—most of us will admit, on occasion, to wanting to get off the success merry-go-round. Where is it getting us?

The simple life-style concept is very prevalent today in Christian circles and beyond; yet I feel we, as Christians, often have a more difficult time dealing with it. However, God's Word is filled with instructions, examples, and lessons on how to live a life pleasing to the Lord; how I live matters a great deal to Him. While enjoying the many material blessings we have in our society, we often react to the simpler life concept. After all, our living standard is our personal responsibility. Or is it? Jesus teaches us that we have a responsibility and accountability to God and to others as well.

A simpler life-style can bring freedom to my life in various ways. For example,

- freedom from being tied down to the cares of this world
- freedom from anxiety that cares and possessions often bring
- freedom from the need to conform to this world (Romans 12:2)
- freedom to give wholehearted devotion to the Lord
- freedom to be used of God in ways that are lasting and of eternal value

Living simply does not benefit just myself and those close to me, but will also have an impact on others in our world. Jesus constantly reminds us to help care for others. Many people around the world think of North Americans as wealthy and snobbish, primarily interested in the good life for themselves. Those in the Third World, often uncertain where their next meal is coming from, envy our wealth and see or hear little of Christ's compassion in us. Are we preventing others from accepting God's offer of salvation by our lack of caring? *"Blessed is the man... who has scattered abroad his gifts to the poor"* (Psalm 112:1, 9).

As they were about to enter the Promised Land, God, through Moses, warns his people, *"Do not forget Me."* We, too, can so easily get caught up in the land, the things, the wealth, the abundant material

blessings of God that we think of ourselves as "self-made" people. We are often consumed by the pleasures of this life and forget who is to be Lord of our life. Let us return to our roots, untangled from the wealth of the land, back to simple devotion to our Lord. *"Let us throw off everything that hinders..."* (Hebrews 12:1, 2). Simple living is a clear message and demonstration of my devotion to Jesus Christ. Our day-by-day words, choices, actions, and values demonstrate our allegiance to the Lord Jesus Christ. While reading for and preparing this article, the Lord has challenged me again to search my loyalties.

"Lord, You know the many pressures that come each day to cause me to conform to the world around me. Work in my heart to transform me by the renewing of my mind, and I will give you all the praise and glory."

## Tools for Ministry

**A Time for Risking** by Miriam Adeney, Multnomah Press, 1987. Deals with facing life-style issues... helping women who dare to take an open and honest look at their lives asking, "What questions clutch me?" and "What preoccupations weigh me down?"

**With My Whole Heart** by Karen Mains, Multnomah Press. Allows you to discover how you can become a woman of faith, a woman who sets a spiritual standard for the next generation.

**Living More Simply** by Ronald Sider, InterVarsity Press. Insights from 27 Christians striving to practice the biblical principles of simple living.

**More-With-Less Cookbook**, Herald Press. An excellent resource on how to eat better and consume less of the world's limited food resources.

**The Freedom of Simplicity** by Richard J. Foster, Harper and Row. A treatise on the Spiritual Discipline of Simplicity.

## A Return to Simplicity

by Christa Eckert,  
Cleveland, OH

"Simplify, simplify," intoned the actor, quoting from Henry David Thoreau's *Walden, Life in the Woods*, as hundreds of celebrants were stranded on Ellis Island, shivering in the windy rain, waiting to return to the mainland. It was July 4, 1986. America celebrated the 100th Anniversary of the Statue of Liberty with speeches, music, and fireworks. Millions watched the celebration on television while the participants found themselves in this collision of the best and the worst. It typified the decade of the 80s—an era of excesses and extremes. No wonder the speechmaker chose to stress the 19th century philosophy of simplicity. It was such a paradox in the midst of this 20th century traffic jam.

The decade of the 80s ushered in epidemics, terrorism, and natural and man-made disasters. Famine raged through Ethiopia. Earthquakes rocked Mexico City, remote Soviet Armenia, and nearby San Francisco killing thousands of people. Disaster struck the NASA shuttle program when a faulty O-ring caused the Challenger to blow up, killing all aboard. A Soviet reactor at Chernobyl exploded, showering Europe with toxic fallout. The AIDS epidemic spread from adults to babies, and even the unborn were not spared.

But in the midst of tragedy, there were glimpses of hope, love, and joy. Millions prayed for Baby Jessica as rescuers tunneled down to save the infant trapped in a Texas well. We celebrated, via satellite, the royal wedding of Britain's Prince Andrew

and Sarah Ferguson. And when the symbol of the Cold War, "die Mauer," opened up between East and West Germany, the jubilation and celebration among the people resembled "Christmas, New Year's,



and Easter rolled into one," according to a West German radio announcer. These national and global events affected our lives in one way or another. None of them can be called "simple."

What does simplicity mean, and how can we make it part of our lives in the coming decade of the 90s?

Simplicity can be defined as the opposite of excessiveness, something that is basic as opposed to extreme. One visible return to simple values can be witnessed in the enormous success of Robert Fulghum's book, *All I Really Need to Know I Learned in Kindergarten*. What he learned there were basic rules by which mankind lives and dies. Even President Bush called for a kinder, gentler nation.

But how do we become gentler, kinder, loving, more caring when we find ourselves in traffic jams or are confronted with mounting

monthly bills, growing frustrations, and demanding deadlines? We cannot return to the "good old days" or even "Back to the Future" as movies pretend.

We have to start with where we are. One phrase comes to mind: *"Each day has enough trouble of its own"* (Matthew 6:34). Jesus said it more than two thousand years ago. From his teachings all the Thoreaus and Fulghums and speechwriters have borrowed and adapted to suit their needs. *"Come to Me, all who are weary and heavy laden, and I will give you rest,"* Jesus continues. *"Take my yoke upon you and learn of me, for I am gentle and humble in heart; and you shall find rest for your souls."* Jesus gives an invitation to come to Him with our burdens, frustrations, anger, disappointments, and anxieties.

Thoreau retreated to Walden to reflect upon life, exclaiming, "Simplify, simplify... let your affairs be as two or three and not a hundred or a thousand..." But Jesus, the Son of God, promises peace and rest in the midst of chaos and tragedy, so that we can go on with our lives. Yes, reflection is part of Jesus' teaching, too. *"Consider the lilies how they grow, they neither toil nor spin—yet even Solomon in all his glory was not arrayed like one of these"* (Matthew 6:28, 29). Jesus' teachings are simple and straightforward: *"Ask and you will receive; seek and you will find; knock and the door will be opened."*

As we enter the last decade of the century, we can bring harmony and balance, *the essence of simplicity*, into our lives by not just adapting or borrowing or selecting from His teachings, but by embracing the total Lordship of Christ Jesus.

# 2000

Our Strategic Focus On The Biblical Imperatives

## Challenged to Grow

### Magnolia Church Conducts Concert of Prayer

■ ANAHEIM, CA. During the week of prayer, January 7-13, Magnolia Baptist Church held a "Concert of Prayer" during which Conference missions, worldwide outreach, and specific local outreach ministries were made the focus of prayer. Morning prayer meetings were held throughout the week at 6:00 a.m., mid-week prayer meetings were held in small groups in homes and at the Church, then a prayer breakfast concluded the week.

"This week will become an annual focus of the Church from now on," says Pastor Michael Bradaric. Not only was there concentrated prayer, but many people were resolved to make prayer a more consistent part of their lives as a result of the week of prayer."

### Middle Island Church Goes on 50-Day Spiritual Adventure

■ MIDDLE ISLAND, NY. The congregation of Middle Island Baptist Church completed their 50-day spiritual adventure during which they set aside time to seek God's face and prepare their hearts for what He desires to do in their lives and in the life of the Church.

Each day work was done in each person's

journal concerning sins plaguing the nation.

Each Sunday Pastor Henry Wilk preached concerning these sins and challenged the people to make a decision to effectively deal with these sins. "What we are seeking is God moving in a miraculous way to bring revival to our Church," says Pastor Wilk.

### Immanuel Church Seeks "A Day for a New Day"

■ BROOKFIELD, WI. What is our vision of the Church we would like Immanuel Baptist to be? Even more important, what is God's vision for our Church?

In the search for new vitality, new life, new vision, and new growth for the future of Immanuel Baptist, these questions were considered. Are we interested in an alive congregation where God's presence is felt and God's grace experienced? An exciting community of faith where God's power is evidenced in changed lives? A caring fellowship where people who need help, understanding, or support can find it? How about a mission-minded church?

Concerned members and leaders of Immanuel Baptist explored these questions together on a Saturday. Leaders were Floyd Harbold and the Rev. Scott Weissner, pastor.

### Petrie Speaks at Deeper Life Conference at Latta Road Church

■ ROCHESTER, NY. "Growing God's Way" was the theme of Latta Road Baptist Church's three-day Deeper Life Conference. The Rev.

Lewis Petrie, development director, brought the key message.

"You could feel that the Holy Spirit was dealing with people," says Pastor Marc Maffucci. "Over 30 people came forward to commit their lives fully to the Lord and grow God's way," reports Hilla Metzger.

## Called to Worship

### Manitoba Association Holds Worship Seminar

■ WINNIPEG, MB. Many people participated in the Manitoba Baptist Association worship seminar with leaders, Dr. Ron Mayforth and Dr. Mel Unger. The Church Ministries Committee of the Association planned the seminar with Mission Church hosting the meetings.

During the last workshop, an advent worship service with the theme of "waiting" was planned. A staged delay and disturbance began the service. This was to illustrate the variety of feelings associated with waiting. The group worshiped through planned dialogue, scripture readings, music, and devotional thoughts. The focus was on experiencing the grace of God in the midst of times of waiting.

"We are thankful for all who contributed and attended, but especially for a living God who breathes life into all who worship in spirit and in truth," says Harry Lehotsky.

### Medicine Hat Church's Emphasis on Worship Brings New People to Church

■ MEDICINE HAT, AB. In keeping with the Conference emphasis on worship, the Rev. Irwin Kujat and Craig Ginn, associate pastor, worked together on a series of sermons at Temple Baptist Church. They covered the topics of discipleship, the disciples of Jesus, and the Sermon on the Mount. As a result, several new people are attending the services.

In an evening service, Missionary Wilma Binder shared the joys and challenges relating to Saker College in Limbe, Cameroon, where some 3,000 girls have attended in its 25 year history.

"Needs were expressed for expansion of the buildings and for experienced teachers in the fields of science, math, and music," reports Madeline Kern.

## Commissioned to Witness

### Praise God for people receiving Christ as Savior and for His growing church

■ PENTICTON, BC. The Rev. Len Strelau baptized a young lady and extended the right hand of fellowship to her and one other lady who shared her testimony. The congregation of Calvary Baptist then celebrated the Lord's Table.

Calvary Baptist also held a parent/child dedication service for a couple and their son and a single mother and her son. Several family and friends came to both of these special services as a result of invitations sent out. — *Pastor Len Strelau*

■ LEDUC, AB. The Rev. Neil Parker conducted his first baptism at Temple Baptist Church when five people professed their faith in Christ. Three of these people were extended the right hand of fellowship along with three others by letter of transfer. — *Vi Fleck*

■ MCCLUSKY, ND. Pastor Don Schmid baptized and extended the right hand of fellowship to one adult at McClusky Baptist Church. — *Marion Kirschman*

■ CALGARY, AB. Nine believers were baptized by the Rev. Dieter Reda at Thornhill Baptist Church and were received into the membership of the Church. Six others were received by membership transfer or testimony.

■ EUREKA, SD. The Rev. Perry Schnabel baptized four adults and welcomed them into the membership of First Baptist Church. — *Irene Kusler*

■ MEDICINE HAT, AB. At Grace Baptist Church, the Rev. Mario Giraldi baptized a young man who recently accepted Christ as Savior. Pastor and Mrs. Giraldi also dedicated their son. — *Martha Anderst*

■ MEDICINE HAT, AB. Four youth of Temple Baptist Church were baptized by Pastor Irwin Kujat in a joint service with Pastor Timothy Dekker, as he baptized four youth of First Baptist Church, Golden Prairie.

■ ELGIN, IA. Pastor Jon Cooke baptized four young people and extended the right hand of fellowship to them at First Baptist Church. Three other people became members by transfer of letter. — *Ruth Jacob*

■ LA CROSSE, WI. Bible Baptist Church recently received into the fellowship of the Church five people, four by letter of transfer and one by baptism.

The Church pews were padded from the memorial fund in the names of the Rev. M. Vanderbeck and Mrs. Nellie Vanderbeck. A piano was purchased with contributions through memorials and a special piano fund. Mrs. Ruth Tichenor, Church organist, presented the Church with her organ. — *LaVerne Samb*

■ BELLWOOD, IL. Three were baptized by Pastor William Kresal and welcomed as members of First Baptist Church in February. Three persons who came by Christian experience joined the Church in January. In 1989, 13 came by baptism and 11 through Christian experi-

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ence or transfer of letter into the Church.

### Youth Winter Retreat Held in the Pocono Mountains

■ GAITHERSBURG, MD. Ninety-one youth and their sponsors from churches in the Altantic Association converged on Streamside Camp and Conference Center in the Pocono Mountains of eastern Pennsylvania.

Under the leadership of the Rev. Bill Mummert, Gettysburg Baptist Church, youth considered the theme, "Under the Influence—Who's in Control?" The youth discovered that even though Satan's influence is all around, God is in control of His creation. During the weekend, six young people responded to the Gospel message by trusting Jesus for salvation. — *Pam Arends*

### Medicine Hat Youth Witness to Classmates

■ MEDICINE HAT, AB. Because of a desire to witness to classmates, some young people from Temple Baptist Church have set aside their noon hour for prayer.

To help them in the outreach, two concerts were held with guest singers, Morgan Cryar and Rob Frazier. The youth of Temple Baptist presented the musical, "Antshillvania." These concerts were advertised in the newspaper and leaflets distributed to area homes.

The Campus Crusade film, *Jesus*, was shown with one person making a decision to accept Jesus Christ as Savior. Three people from Medicine Hat travelled with Cameroon Sunrise to share this film in Cameroon. — *Madeline Kern*

## Committed to Give

### Edmonton Youth Find Mission Project Rewarding

■ EDMONTON, AB. An exciting missions project involving junior and senior high youth was held in conjunction with the Northern Alberta Missions Conference. The goal of the project was to unify the youth in raising \$6,000 needed to complete the chapel at the Mambilla Baptist Theological School, while exposing them to local service opportunities.

To launch the project, Central Baptist Church hosted a pep rally with a band, showed a video of the unfinished chapel, and gave eyewitness accounts of its construction to date.

One hundred forty youth were sponsored to do one day's work, including cleaning, painting, filing, and yard work at their assigned mission organization in Edmonton, St. Albert, Wetaskiwin, or Wiesen-thal. Each agency was impressed by the youth's

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efforts and witness.

"It was fun, in a different sort of way. I don't think I have worked this hard before, but I feel like I really accomplished something good today," one girl commented.

At the follow-up Youth Missions Rally at Steele Heights Baptist Church, Edmonton, 250 teens viewed a video of the pep rally and project day. There they were challenged to commit themselves to missions. "Over \$9,000 had been raised — more than enough to see the chapel to completion. "We praise God for the regional and global witness of our youth," says Eric Berg, youth pastor.

### Eureka Church Purchases Additional Parking Area

■ EUREKA, SD. First Baptist Church purchased some lots which were leveled and graveled to give additional parking space for the Church. "The women of the

Church are padding and recovering the folding chairs," reports Irene Kusler. The Rev. Perry Schnabel is pastor.

### Fessenden Church Dedicates New Equipment

■ FESSENDEN, ND. First Baptist Church recently dedicated new choir robes, sound system, copier, and carpeting. "In spite of the poor economy, the good hand of God has prospered us," reports Regina Peeples. The Rev. Oliver Bender is pastor.

### Dinnerware Given to Eureka Church

■ EUREKA, SD. Corelleware dinner plates and cups were given to the First Baptist Church in memory of Glenda Lindemann and Matilda Bertsch by the Lydia Missionary Circle members, family, and friends. The Rev. Perry Schnabel is pastor. —Irene Kusler

once a month for the children at First Baptist Church. The Rev. Perry Schnabel is pastor. —Irene Kusler

### Eureka Adults Attend Course for Teachers

■ EUREKA, SD. Fifteen adults from First Baptist Church attended a teachers training course taught by Neil and Rita Wockenfuss, area directors for Child Evangelism Fellowship. The Rev. Perry Schnabel is pastor. —Irene Kusler

### New Day and Strausses Minister at Greenvine Church

■ BURTON, TX. The New Day team, under the direction of John Kiemele, ministered at Greenvine Baptist Church. Also retired missionaries, Elmer and Ruth Strauss, were involved in the White Cross workday and led in the Sunday services. The Rev. Don Mashburn is pastor.

### Ten Trinity Members Participate in Cameroon Sonrise

■ KELOWNA, BC. Trinity Baptist Church sent ten members to Cameroon to participate in the Cameroon Sonrise that showed the film, *Jesus*, to some 100,000 people. Close to 10,000 people

made decisions for Christ after viewing the film.

At Trinity Baptist, the youth choir presented the musical, "Live It to the Max." "This musical has a good basic message of living every day fully for the Lord," says Magdalene Spletzer.

### Bell-Cares Presents Program on Black History Month

■ BELLWOOD, IL. A special program observing Black History Month was presented by the children of the Bell-Cares — an afterschool care ministry sponsored by First Baptist Church and directed by Mrs. Ann Evans. William Kresal is pastor.

### W.M.F. of Atlantic Association Holds 26th Annual Retreat

■ KESWICK, NJ. Keswick, New Jersey, was the location of the Atlantic Association W.M.F.'s 26th annual retreat. Forty-two women heard poet and author, Edna Moore Schultz, speak on the theme, "Jesus Is the Reason for the Season." "Mrs. Schultz used the four seasons — spring, summer, fall, and winter — to encourage us to enjoy each passing season of our life and redeem the time the Lord has given us," says Sharon DeVaux Hawes.

## Commanded to Care

### Seutter Leads Seminars for Three Medicine Hat Churches

■ MEDICINE HAT, AB. Relationships in marriage, youth and singles' needs, parenting, and aging gracefully were the topics of the seminars conducted by Psychologist Dr. Ray

Seutter of Edmonton, AB, at Temple, Grace, and Faith Baptist Churches.

Seutter was featured on a local phone-in radio program, interviewed on local television, and spoke at the Community College.

"Insights were gained in seeing and meeting the needs of people around us," says Madeline Kern.

## in memoriam

ADAM BUYER (80), Carbon, AB; died Jan. 3, 1990; married Rose; member, Carbon (AB) Baptist Church; served as Mayor of Carbon for 12 years; predeceased by his parents, one brother, Andrew and one sister, Elma Schell; survived by his wife, Rose; two sons: Daunavan (Phyllis), Calgary; Morley (Shirley), Carbon; one daughter, Nova (Wayne) Ohlhauser, Edmonton; six grandchildren; six great-grandchildren; one brother, Arthur; one sister, Rose Schell; the Rev. E. VanderBaaren, pastor, funeral service.

OTTO HAIT (87), Kelowna, BC; born Feb. 12, 1902, near Ebenezer, SK; died Dec. 25, 1989; married Hattie Landgraff, Feb. 18, 1927; member, East Ebenezer Baptist, SK, Grace Baptist Church and Trinity Baptist Church, Kelowna, BC; survived by three sons: Al (Janet), Don (Joanne), Kelowna; Ron (Joan), Abbotsford; six daughters: Betty (Mike) Klym, Kelowna; Erna (Don) Weisner, Vancouver; Dorothy (John) Unrau, St. Catharines, ON; Frieda (Cecil) Dickinson, Saanichton; Joyce (Ron) Jones, North Vancouver; Leona (Dwight) Holmberg, Winfield; 29 grandchildren; four great-grandchildren.

VAL LANG (80), Lansing, MI; born March 30, 1909, in Lehr, ND; died Jan. 7, 1990; member, Colonial Village Baptist Church; predeceased by four brothers: Ted, John, Fred, and Robert; three sisters: Alma, Barbara, and Carey; survived by his wife, Alma; one daughter, Marilyn (Leo); three brothers: Sam, Albert, and Jake; the Rev. Elmo Tahrn, former pastor, funeral service.

CLARA LUCILLE NIEDENTHAL (74), Bison, KS; born July 13, 1915, to Fredrick and Marie Lohrey Niedenthal; died Jan. 18, 1990; member, First Baptist Church, Bison, served as Sunday school teacher, junior Sunday school superintendent, Scripture memory leader, member of W.M.F., church clerk, Baptist Herald subscription agent/reporter; predeceased by her parents, two brothers, two sisters; survived by one sister, Laura Niedenthal, Bison; two nephews; the Reverends John and Arlyn Thielenhaus (nephews) and William Effa, pastors, funeral service.

ADAM PFEIFLE (92), Napoleon, ND; born July 27, 1897; died Feb. 9, 1990; married Hazel Spotts, Feb. 9, 1931; member, Napoleon Baptist Church, served as trustee and building fund chair; survived by two sons: Kenneth and Milo; seven grandchildren; nine great-grandchildren; the Rev. Edward Kopf, pastor, funeral service.

ANNA G. PRANG (95), Madison, NE; born Mar. 4, 1884, to Gerd and Anna (Janssen) Husmann; died Dec. 16, 1989; married Philip Prang, Oct. 12, 1919; he died Feb. 16, 1961; charter member, Creston Baptist Church, Creston, NE; member, Sunday school teacher, officer in ladies organizations, Redeemer Baptist, Columbus, NE; survived by two sons: Kenneth (Evelyn), Madison, NE; Milton (Vernis), Norco, CA; two daughters: Marion (Hilmer) Settje, Westminister, CO; Eunice (Walter) Klempel, Dickinson, ND; one sister, Lydia Husmann; 15 grandchildren; 26 great-grandchildren; 1 great-great-grandchild; The Reverends Arlie Rauch and Marlin Morhman, pastors, funeral service.

ARTHUR G. RIETDORF (93), Hettlinger, ND; born Jan. 7, 1896, to Frederick and Anna Marie (Herrmann) Rietdorf; died Dec. 30, 1989; married Vergie Ora Lamb, Sept. 12, 1925, who died Feb. 12, 1964; married Lydia Ramay, Jun. 20, 1966, who died Dec. 29, 1979; graduated with a Master of Theology degree from Southwestern Baptist Theological Seminary, Fort Worth, TX, in 1932; ordained in 1933 and served Baptist churches in Weimar, TX; Go-tebo, Ok; Beatrice, NE; Bison, Isabel, and Aberdeen, SD; Wolf Point, MT; Monte Vista, CO; San Francisco, CA, and Lanai City, Hawaii; predeceased by his parents, two brothers, two sisters; survived by one daughter, Mildred (Bert) Fried; one stepdaughter, Betty (Gerald) Rice, Waldron, AR; one stepson, James Ramay, Detroit, MI; five grandchildren; ten great-grandchildren; one step-great-grandchild; Rev. Loyd Veal, pastor, funeral service.

MAX E. WILDE (81), Grosse Pointe, MI; born Oct. 18, 1907; died April 17, 1989; married Gertrude Kobernik; member, Grosse Pointe Baptist Church; served on N.A.B. Seminary President's Council and Board of Detroit Baptist Children's Home; survived by his wife, Gertrude; two daughters: Nancy and Cheryl; two sons: Donald and Robert; one brother, Erich; one sister, Anna Wollin; nine grandchildren; the Rev. David Wick and Dr. Herbert Hiller, pastors, funeral service.

HERMAN ZILKIE (85), Winnipeg, MB; born April 16, 1903, to Julius and Eva Zilkie in Overstone, MB; died Feb. 22, 1989; married Leah Bredin, Oct. 25, 1941; member, McDermot Avenue Baptist Church; survived by his wife, Leah; two daughters; six brothers; two sisters; the Reverends Werner Dietrich and John Hisel, pastors, funeral service.

## church anniversaries

### Ridgewood Baptist Celebrates 135 Years

RIDGEWOOD, NY. Ridgewood Baptist Church celebrated its 135th anniversary on January 28. The Rev. Clark Flesher gave the message, "Forgiving When You Think You Can't." The congregation heard reports and enjoyed a time of fellowship afterward.

"The pastor is holding a workshop each Sunday to help us discover and develop our spiritual gifts," reports Marion von Ahnen.

### Bethel Baptist Celebrates 125 years

ST. CLAIR SHORES, MI. On June 23, 1864, nine German immigrant believers organized the First Regular German Baptist Church in Detroit, Michigan. The church was renamed Bethel Baptist and became the mother and grandmother to nine N.A.B. Conference churches in the Detroit area.

The anniversary year began in January 1989 with interim pastor, the Rev. Norman H. Vernon, and concluded in December when the Church extended a call to their new pastor, the Rev. Clifford Hamil.

In January, a missionary emphasis, "Reaching Out to Others" featured guest speakers, Elmer and Ruth Strauss, missionaries to Nigeria.

"Renewing Friendships" was the theme of the banquet in April, with 400 attending from all over the U.S.A. Former pastor, Dr. J. Lester Harnish (1948-51) was guest speaker. Other former pastors who had a special part in the celebration throughout the year were the Rev. W. Stanley Sommerschild (1952-56), Dr. Owen L. Miller (1943-48), and Dr. Ted Place (1950-52).

"Our anniversary year was exciting because we reminisced, but better yet, our hearts and minds were challenged to seek God's direction for even greater accomplishments for the future. It is the prayer of every member that the best years of service to our Lord here at Bethel are still ahead," says E. Ross Awrey.

### South Dakota Church Honored by Secretary of State

EUREKA, SD. South Dakota Secretary of State, Joyce Hazeltine, presented a certificate of honor and appreciation for 100 years of service to First Baptist Church. "Since there are 25,000 corporations on file in this office, it is indeed an accomplishment to be recognized as a Centennial Corporation," says Hazeltine.

The Rev. Perry Schnabel is pastor of the Church. —Irene Kusler

## Compelled to Serve

### Black Hills Area Hosts Missions Conference

■ RAPID CITY, SD. Gillette Baptist Church, Gillette, WY, Mountain View Baptist Church, Spearfish, SD, and South Canyon Baptist Church, Rapid City, SD, participated in the annual missions conference "Serving All."

Missionaries Luci and Bill Lengefeld, who served in Japan, and Cameroon

missionaries Daphne Dunger, Berniece Westerman, and Jim Garbat were the speakers. The Rev. Herman Effa, associate director for promotion in the missions department, gave the mission challenge. —Mrs. Herb Decker

### Eureka Has Children's Service

■ EUREKA, SD. Edward and Barb Guthmiller conduct Children's Church.

# Should I Guarantee Future Income?

An important concern, especially for those in their retirement years, is "What will happen if I have large medical expenses or have to go into a nursing home? Will I have enough money? Should I keep my finances available? What will I do when it's all gone?"

These questions should be considered as part of an individual's financial plan.

Many times, we think it would be nice to be able to look into the future and know what it holds. This certainly would help us with our financial planning.

But we do not know, and we need to plan as best we can, accordingly.

Let's look at three options:

## Option Number One — Complete Availability of Dollars

Let's assume that we keep all of our dollars totally available to meet these emergencies...certificates of deposit, mutual funds, and other investment vehicles that can be liquidated and utilized to pay these types of expenses.

On the surface, this makes a lot of sense. But what happens if medical expenses or nursing home care take all of these dollars, and life continues?

## Option Number Two — Complete Unavailability of Funds

The other extreme is to set aside all of our funds in such a way that they cannot be utilized for those expenses. Irrevocable trusts, annuities, and life estate agreements accomplish protection of the funds so that they cannot be utilized to meet those needs.

On the surface, this seems like a good idea. But what if we wish to change our minds? That cannot be done.

## Option Number Three — Combination of Availability

Good financial planning would probably say that the combination of the above plans is best. We should keep a percentage of our investments available, while setting aside a percentage of our investments to guarantee income for life, regardless of the cost of medical bills or nursing home care.

The fact is, we're always going to need some income.

What percentage should be set aside to guarantee income, one-third or one-half? I doubt that it should be more than that.

You need to be comfortable with your plan. If you have a financial

adviser, he or she can help you determine how much should be guaranteed and in what form it should be guaranteed.

## Charitable Gifts and Guaranteed Income

In many situations, your charitable giving can be combined with your desire for guaranteed income in a very attractive combination.

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## what's happening

Four churches received recognition as North American Baptist Conference Churches by the Northern California Association at its annual meeting, February 3, 1990: *Romanian Baptist Church of Sacramento*, Sacramento, CA, pastor, *Rev. Ioan Gug*; *Valley Community Baptist Church*, Tracy, CA, pastor, *Rev. Dennis Dearmin*; *Antelope Springs Baptist Church*, Antelope, CA, pastor, *Rev. Stephen Kellar*; and the *Romanian Baptist Church of Modesto*, Modesto, CA, pastor, *Rev. Josif Bote*.

Donald Kirkland became pastor of Colonial Village Baptist Church, Lansing, MI, effective January 28.

Alan Dieter became pastor of Calvary Baptist Church, Fremont, OH, effective February.

James Liebelt resigned as Minister of Youth at Sunkist Baptist Church, Anaheim, CA.

The Rev. Joel Wurgler is the Associate Pastor for Youth at Quail Lakes Baptist Church, Stockton, CA.

Patrick Fulks resigned as Director of Missions at Quail Lakes Baptist Church, Stockton, CA.

The Rev. Larry Ellis is the Minister of Worship and Music at Meadow Hills Baptist Church, Aurora, CO.

Mr. Bruce Southard was installed as Associate Pastor of Bethel Baptist Church, Missoula, MT.

William Brown became Minister of Youth at Apple Valley Baptist Church, Apple Valley, MN, effective February 2. He is a student at St. Paul Bible College majoring in youth ministry.

Howard Ely resigned as pastor of Meridian Woods Community Church, Indianapolis, IN, effective January 28.

Mark Palfenier became the Youth Director of Calvary Baptist Church,

Tacoma, WA, February 1, 1990. Mark is the son of Gospel Missionary Union missionaries Robert and Rose Palfenier. — *Earl Shadle*

Fred Sudfeld accepted a call to Central Baptist, Edmonton, AB, effective February 15, to serve as Minister of Family Life.

The Rev. James Zier has accepted the pastorate of Memory Lane, Wichita, KS, effective July 1. He is currently pastor at Faith Baptist Church, Vernon, BC.

David Simpson has accepted the pastorate of Balgonie Baptist Church, Balgonie, SK. He had been serving at Balgonie as interim pastor.

The Rev. Ray Hoffman resigned from Temple Baptist Church, Jamestown, ND, to retire effective June 30. He has served the following churches during his ministry: Spring Valley Baptist, Canistota, SD; First Baptist, Fessenden, ND; Salt Creek Baptist, Dallas, OR; First Baptist, Medina, ND and Temple Baptist, Jamestown, ND. He and his wife also served as missionaries to Cameroon.

## Baptist World Aid

*continued from page 17*

American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

## Baptists Coordinating Relief to Meet European Needs

A clearing house committee has been formed to channel Baptist resources to the most urgent needs in Eastern Europe.

Baptist Response-Europe is the name of the committee, created dur-

ing a January 22-23 consultation sponsored by the Baptist World Alliance and two affiliated organizations, the European Baptist Federation and International Missions Secretaries. Attending were representatives from Baptist mission agencies in Western Europe, and Baptist conventions from North America. The 33 participants met in Dorfweil, West Germany.

The Committee met to prioritize \$6 million in requests from the churches in Eastern Europe in light of the recent changes there.

The BWA, EBF, and International Mission Secretaries initiated the meeting in Dorfweil out of a need to act quickly to work with Baptists in this new era of opportunity and because of the historic BWA role of relief in Europe.

Priority projects for immediate attention include Bibles, books, and buildings for the USSR, Bulgaria, Czechoslovakia, the German Demo-

cratic Republic, Hungary, Romania, and Yugoslavia.

If you want to help Baptists in Eastern Europe, send your funds designated for Relief in Eastern Europe or for Bibles, books, or church buildings in a specific country to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

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## Mayforth Proves Religion Can Be "Fun and Games"

continued from page 12

computers, even more remarkable considering that he had not seen a computer or its operation in person before diving into his field.

He said: "I was looking for a typewriter and had heard of word processors. I bought one and learned from there. I'm an untrained novice."

In his congregation, Mayforth said: "The kids love working with computers. It 'gets their heel marks off the lawn' (from resisting religion class), as one presenter said at a national conference. We've had adults work in groups around the computer, too."

Mayforth said that his 13-inch screen limits the uses of his computer for parish work. A 50-inch screen is needed for presentations in the sanctuary. Converting his screen with an overhead projector requires a darkened room, ruling out the sanctuary.

He also finds that most computer programs are geared for large parishes with diverse staff and budget needs. Specialized programs are available for church libraries and church music. Mayforth uses the computer in church management, as well as library and music management.

Mayforth also feels that churches are reluctant to use computers in their ministries and educational programs.

"I think that there's a bias against using a computer because people feel there should be an emphasis on relationships. But a computer does well in presenting a body of information and insights, which it swaps for our prejudices. We can interact much better and be far more productive than if we didn't have it. With computers, I have seen the interaction carry over into caring for others. People may interact in ways they didn't before," he said.

"What it comes down to," he said, "is that computers provide a new way to spread the Good News. Learning should be fun. And computers do that," he concluded. □

Randy Dockendorf is a reporter at *The Parkston Advance*, Parkston, South Dakota. Reprinted by permission of *The Parkston Advance*.

## letters to the editor

### Appreciate Baptist Herald

I receive **Moments With God** and the **Baptist Herald**. Thanks a lot for sending me my copies right on time! The **Baptist Herald** for September 1989 was fantastic. Many thanks for your service.

Jonah Wefuan, M.D.,  
University Centre for Health Sciences,  
Yaounde, Cameroon

### Let's Not Just Worship the Forms of Worship!

I agree with Hustad's call for a thoughtful and inspired balance between the old and the new, the chorus and the hymn. Hustad's adversarial depiction of hymns and choruses, however, raises more important issues than the supposed superiority of either form.

It is true that some people choose worship styles due to "rootlessness" or rebellion against their past. It is also true, however, that some cry for "continuity" or tradition in worship styles as a way to attach noble language to their fear or dislike of change.

How much melodic variation, what length, "depth," or age is required before a song becomes a "good" worship song?

Hustad's article reveals a cultural and theological bias for didactic and liturgical expressions of worship.

The pace or style of the music in many black or charismatic churches would clearly not meet his stated standards for "good" or "deep" worship. Must that be their problem or might it be his... or a problem for God?

We must... avoid glib critiques or

mockery of any song or style, which may have been inspired by the Spirit of God.

Hustad is right to tell us not to worship worship. Yet his article reveals the ease with which anyone can start to worship culture-bound conceptions or forms of worship.

Hustad's article reflects no awareness of the wide variety of choruses already available when he wrote his article. Today's choruses (Maranatha, Integrity's Hosanna, Mercy Publishing, etc.) have come even further from those selected for Hustad's caricatures.

Regarding content, it would be just as easy to select hymns which contain dangerous or "shallow" theology packaged in beautiful melodies and lofty words.

We should examine all of the songs we sing for the theology they propose rather than just the styles they adopt.

Worship the Lord in spirit and truth! Rejoice when others do the same — even if it's not done the same way you do it!

Harry Lehotsky  
Winnipeg, MB

### Custodian Couple Wanted for Oregon Church

Riviera Baptist Church, Salem, OR, is searching for a retired couple interested in the custodial position at the Church. The position requires prayerful consideration and willingness to become a part of the Church family.

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## Discipline—

(continued from page 2)

earned the crown, they rushed to the table. In the solemnity of the moment, a young, brash lieutenant broke ranks, lifted the crown from the table, and placed the crown on King Philip's head saying, "You are the most worthy! You fought the most courageously."

It takes discipline to be a good soldier for Jesus Christ. Paul said: "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing" (II Timothy 4:7-8 NASB).

Determine not to be sitting on the sidelines in 1990 while others are involved in the spiritual battle! Become disciplined enough to accept the challenge to grow in your spiritual life.

"...but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen" (II Peter 3:18 NASB).

Renewal will come to our churches as we become aware of our spiritual poverty in the practice of personal holiness and when we implore God to meet our need through the outpouring of His Holy Spirit. □

The Rev. Lewis Petrie is Development Director for the North American Baptist Conference.

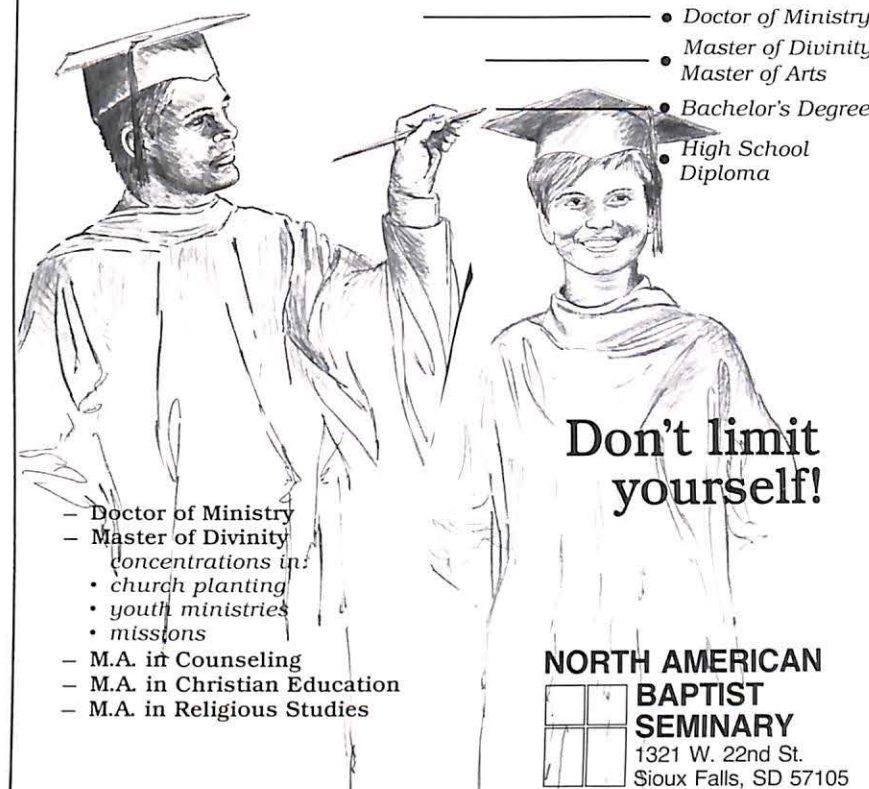
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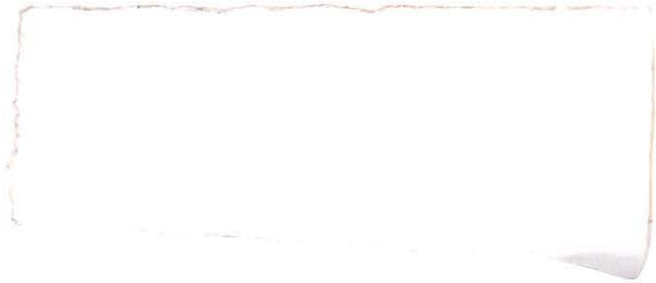


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