

BAPTISTHERALD

DECEMBER 1990



Isa. 9:6b

Grosse Pointe Baptist "Adopts a Block" in Detroit

by David Wick

When we moved to the Detroit area in 1985, one of the first things that impressed my wife and me was how racially divided the city was. We had come from Oak Park, IL, a successfully integrated Chicago suburb, and it was jarring to be confronted with the contrast between the all-white, affluent Grosse Pointes and the city of Detroit. There may be no starker contrast between affluence and poverty in all of the United States than the two sides of Alter Road, which divides the Grosse Pointes from Detroit.

This was the reality; my question was what is a white, suburban church supposed to do about it? One response is suburban paranoia — being afraid to do anything. Another one is what I call "liberal white guilt" — under compulsion to do everything. Neither of these extreme responses seems realistic.

Fortunately for our church and our area, a black pastor, the Rev. Eddie Edwards, began developing a way for suburban churches to minister effectively in Detroit. Edwards marked off a 38 block area surrounding his "Joy of Jesus" youth ministry headquarters on Detroit's east side, gave the neighborhood a

name—"Ravendale"—and set to work organizing a block club on each one of those blocks.

Ravendale is a neighborhood of mostly single homes, many of them of good brick construction, still about sixty-percent owner occupied. But the housing stock was declining, and the neighborhood had as many as three crack houses on some blocks. The need for renewal and restoration was urgent.

Edwards' plan works like this: once the block clubs are organized, they are ready for the "Adopt-a-Block" program whereby they are linked up with a suburban church. Edwards has worked hard to avoid the traps of paternalism and the "welfare mentality." The motto of the "Adopt-a-Block" program is a hand up, not a hand out. The block clubs furnish the initiative. They do a house by house needs assessment. First, they gather their own resources to meet those needs. Only then do the block club leaders meet with church leaders and a "Joy of Jesus" representative to plan for the church's involvement.

Grosse Pointe Baptist Church adopted the "Sharing and Caring Block Club" on Camden Street in Ravendale last June. Over the summer, many of our

members took part in a special mass renovation project that rebuilt over a dozen abandoned homes that "Joy

Many abandoned homes in Ravendale await renovation or removal. This house, being renovated, will become a community center on Camden Street.



Grosse Pointe Baptist deacons, Ewald Bartel (l.) and Arnie Krueger (r.), "measure twice, cut once." Ewald is a retired pattern maker; Arnie is a computer consultant.

of Jesus" sister organization, Neighborhood Renaissance Inc., had purchased from HUD.

In August, we assisted our block in a Paint the Town blitz, during which we joined with block clubbers to paint the curbs on our block. Our objectives are not only to work together, but also to fellowship. Block club members have attended special outreach events at our church, and we enjoyed our first potluck supper together at "Joy of Jesus" headquarters in November.

The spiritual and physical renewal of one block, or even of one 38 block neighborhood, does not make much of a difference in terms of Detroit's massive problems. But it makes a difference in Ravendale—on Camden Street. And it makes a big difference in the hearts of the people at Grosse Pointe Baptist Church, for whom Alter Road is not a barrier.

We are experiencing the joy of fulfilling Isaiah 58:12: "And those from among you will rebuild the ancient ruins; you will raise up the age old foundations; and you will be called the repairer of the breach, the restorer of streets in which to dwell."

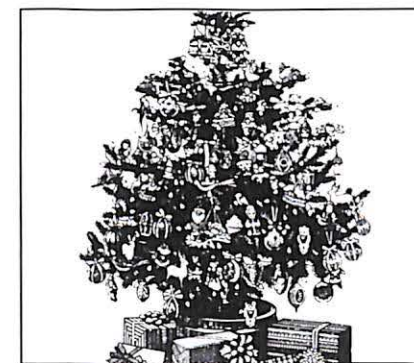
If you are interested in working in Ravendale, contact the Rev. David Wick at (313) 881-3343. □

The story of Ravendale will be featured on Public Television stations in the United States at 10 p.m. on Dec. 27, 1990.

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



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Come One, Come All

(Matthew 2:7-12; Luke 2:8-18)

by Hugh Litchfield

There are two groups in the Christmas Story. When you first think of them, you may not be impressed about how different they really were.

There were the wise men—astrologers. They were fairly wealthy; they were educated. They were well respected in their day—very religious, uppercrust.

Then there were the shepherds—poor, not well educated, not well respected, rough, tough, not very religious—the lowercrust of their day. But both of them were brought together at the manger to worship this Christ Child.

Both were welcome; they were invited; they were wanted. They emphasized the Christmas message: "Come one, come all!"

Everyone is invited to Christmas. Everyone is invited to worship this newborn Christ. This is the message of Christmas, the message that every one of us needs to come, needs to worship. Let's hear the message.

It means every one of us is invited, no matter what.

No one anywhere in the world is excluded. There was a tremendous difference between the wise men and the shepherds. There were racial differences. The wise men were

Gentiles. In fact, one of them was thought, by tradition, to be black. The shepherds were Jewish.

There were *status* differences: The wise men were wealthy, the shepherds not wealthy. The wise men were of the upperclass, the shepherds the lower class. The wise men were foreigners—strangers from the East. The shepherds were hometown boys, and in those days, those differences mattered tremendously.

These groups did not trust one another, did not like one another, did not mingle with one another. But lo, the star led the wise men to Christ; the angels led the shepherds to Christ; and both were there in our Christmas Story—the wise men and the shepherds.

I think they were there for a purpose. I think the gospel writers were trying to emphasize that at the very beginning, Christ was for everyone. The Kingdom of God was not to exclude anyone. In Christ, "there is no east or west, in Him no south or north, but one great fellowship of love, throughout the whole wide earth." In the Kingdom of God, there are no class differences and no differences based on sex, race, or nationality. In the Kingdom of God, there are only Christians.

We, who are His children, should model that. The church is to model that. We are to be a people and a church whose message is that everyone is welcome. Sadly, it still doesn't happen.

In one church down south, a minister preached on race, and afterward, they met in the basement for feedback. One man got up and said, "If a black is ever allowed in this church, I'm leaving and taking my money. There are several others who will come with me."

They discussed that for a while, and then one speaker got up and said, "I noticed your bulletin said, 'Welcome. You who are lonely, you who are needy, you who are suffering, welcome.'" He said, "You need to change your policy or change your bulletin." And they changed their bulletin.

It must not be. In the Kingdom of God, it cannot be. In the church of Jesus Christ, it cannot be. There is no room for division, no room for class differences. The ground at the foot of the cross was level, and the ground at the foot of the manger was level. Shepherds, wise men, Gentiles, Jews, rich, poor, outsiders, insiders—they were all there. We must reach out to everyone because He came for everyone.

He invites everyone to come and bring their gifts with them.

Both the wise men and the shepherds had gifts to give this Christ Child. The wise men had the precious gifts of gold, frankincense, and myrrh, and the Holy Family needed them. Scholars say, and I think with good reason, that because of these gifts, the Holy Family was able to survive that unwanted trip to Egypt because they were able to sell the gifts for the money they needed to buy the food and supplies to help them survive. They gave their gifts, and the gifts were needed.

The Shepherds had a gift to give, too, and it was a witness. They came; they saw. They went out and told what they had seen. That needed to be done. His coming needed to be told. We don't know how many they told—how many heard what they said, but they told, and that was the gift they gave to the Christ Child.

All of us have gifts, and when we come to give ourselves to this Christ Child, we're supposed to bring all of our gifts with us. Different gifts, but needed gifts.

At Christmas, some of the songs try to emphasize this fact. "Rudolph, the Red-Nosed Reindeer"—remember that one? Here was a reindeer. What in the world did he have to give? Nothing, it seemed. All he had was a big red nose, but there came that time when his red nose was needed.

Remember the Little Drummer Boy? What did he have to give? He

You can help somebody who is hungry. It doesn't make any difference who has what gift.

What matters is the gift. When we come, we must come totally, and that means that any gifts we have, we give them to Him because He needs them. He can use them. Are you giving your gift?

In Lynchburg, they had a Christmas pageant, and the children were given the option of giving what they wanted to the Christ Child. One girl had a gift she wanted to give, and she whispered what it was to the pageant director. She was embarrassed to tell everybody, but the pageant director said it would be a good gift to give.

The night of the pageant, the time came for the children to give their gifts. Some brought their stuffed animals and their teddy bears and laid them at the manger.

When Sally came up before the manger, she leaned over to give the Baby a kiss. That was good because that's what He wanted. He wanted a gift from the heart. He wanted what she had to give—a kiss from the heart.

What is it we give to the Christ Child? What is it we give to Him day by day? We have gifts, and He needs them. Christmas means we come and worship Him, and when we do, we give Him what we have. □

When we come, we must come totally, and that means that any gifts we have, we give them to Him because He needs them. He can use them.

Are you giving your gift?

wanted to play his drums for the Christ Child.

There's a story of a juggler who was found juggling before a statue of the Christ Child in a church. He was just standing before it—juggling—because that's all he had to give. That's what he wanted to do for the Christ Child, and the legend goes that when he finished, the Christ Child smiled.

What gift do you have to give? You've got one. "I can't preach; I can't sing; I can't do that." You don't have to. You do what you can do. You sing; maybe you sew. You cook; you can care. You can hammer a nail to help build something good.



Dr. Hugh Litchfield is Associate Professor of Homiletics at North American Baptist Seminary, Sioux Falls, SD. He has authored three books of sermons, two of which are *Sermons for Those Other Special Days* (\$6.95) and *Preaching the Easter Story* (\$5.95), available from N.A.B. Seminary Bookstore, 1605 South Euclid, Sioux Falls, SD 57105.

A Christmas Gift

by G. Michael Hagan

In 1969, God gave me a surprise gift during my Christmas break from college. I had wrestled with the question of God's call on my life for several years. After conversations with my pastor and youth pastor and several long days at the beach in thought, I felt an assurance in my heart that the Lord wanted me in the ministry. I decided that God had called me. Since that Christmas, I have seen confirmation of this call in hundreds of ways. But during the time

of struggle, I wish I had received some guidance in determining God's call on my life from Scripture.

I have studied and reflected on many of the Biblical examples since that Christmas. Let me summarize some of my explorations, then apply what may be learned and help you or someone you know in the struggle over God's call.

What is the "call of the Lord"?

The subjectivity of the call heightens when the Bible is searched for a definition. No definition may be found. In fact, every believer is called to minister (Ephesians 4). Most Biblical examples of people who serve the Lord never relate a call experience; they simply serve.

However, enough specific instances help formulate a working definition. From Biblical examples, we observe that an individual experiences the Lord in some special way, receives a transfer of the Lord's authority, and moves to a specific form of service that revolutionizes the person's life. This call produces an incurable urgency to respond, going beyond the Lord's general call to a believer to some specific serving or speaking ministry (I Peter 4:11).

How are people called?

Some calls come in dramatic fashion, such as the burning bush and Moses (Exodus 3) or the blinding light and Paul (Acts 9). On other occasions, the Lord speaks, such as Abram's call (Genesis

12), or uses a messenger to speak, such as the angel of the Lord to Gideon (Judges 6). Verbal instruction also plays a part in the calls of Samuel (I Samuel 3), Jeremiah (Jeremiah 1), Ezekiel (Ezekiel 2-3), and the disciples (Mark 3). Visionary phenomena act as the vehicle of call in some instances (Isaiah 6, Ezekiel 1-3). Sometimes a discipleship model functions as a directing guide, e.g., Elisha (with Elijah), the disciples (with Jesus), and Timothy (with Paul). Discipleship plays an important part in Isaiah's long-range impact (Isaiah 8:16).

When does the call come?

Biblical records tell us that the call of God may come at any age and at any time. Gideon received a messenger of the Lord while working late at his family's threshing floor (Judges 6:11-17). Samuel heard the voice of the Lord while trying to sleep when he was young and serving in the tabernacle (I Samuel 3). Jeremiah considered himself a "youth" and too young to speak (Jeremiah 1). On the other hand, Moses was 80 or at least two-thirds the way through his life and had some sort of speech difficulty.

Amos worked a successful business as an agricultural expert, specializing in sheepbreeding and sycamore-fig raising (Amos 1:1; 7:14). When God appeared to Ezekiel, he was a priest living in Babylonian captivity with no temple in which to serve and no sacrifices to offer.

Nehemiah served in a secular job as a cupbearer to the king of Persia. He prayed and fasted for months over the problem of Jerusalem before an answer came which involved his leadership (Nehemiah 1). Jesus' disciples answered his call while they were working—fishing, money changing. Paul's zeal for God led him to travel to Damascus, search-

ing for Christians preaching heresy, and the Lord met him on the road.

These Biblical examples show a wide range of possibilities. The young, old, and in-between receive the call while in all kinds of places and at all sorts of times. The widest gamut of age, background, and place may be supposed from these representative accounts.

Can a person resist the call of the Lord?

The answer to this question is not as easy as it would seem. Biblical examples record objections and struggles, but in the end, the Lord has the last word. What about the unrecorded refusals that never find their way into the Scriptures? Not all of Jesus' disciples continued to follow him (John 6:66). One of the twelve apostles turned away. How many others in the Old and New Testaments are not mentioned?

Of course, the Lord allows objections. He also answers them. Moses raised four objections (Exodus 3:11, 13; 4:1,10), and the Lord answered each with promises and signs. Finally, Moses refused (4:13). Then the Lord became angry, not accepting a negative response. Moses had no alternative.

Jonah represents an example of someone who tries to flee from the call of God. His reluctance continues even while he preaches God's message, but God still uses him. At one point, Jeremiah tries not to speak the message of God. Then the word of the Lord bubbles out of him like a volcano spewing hot lava (Jeremiah 20:9).

After answering objections, the Lord also gives direction for response. In some cases, an action is commanded, such as Moses leading Israel out of Egypt; in other cases, words are ordered, such as the word of destruction from Jeremiah. Gideon is called upon to go and save; Isaiah, by contrast, is instructed to go and condemn. Isaiah seems the only example who volunteers (Isaiah 6:8). But who else was present to respond, to hear the instructions directing him to go?



Why does God call?

He calls the individual because He has chosen to work through people. We are His spokespersons, His ambassadors (2 Corinthians 5:20), His tools (2 Corinthians 3:4-5). If God can speak through a donkey or from the rocks, He can speak through us, if He so chooses. Ultimately, I do not understand the "why," but I know I must be faithful.

From Biblical examples, we observe that an individual experiences the Lord in some special way, receives a transfer of the Lord's authority, and moves to a specific form of service that revolutionizes the person's life.

Application

What can we learn from these examples? First, the call of God originates in theology. A minister needs to experience a deep and personal encounter with God. As profound as this aspect is, in over 100 interviews with ordained ministers during the last ten years, none of them experienced God exactly the same. Some had alarming voice experiences; others heard a quiet, inner voice, indistinguishable from their own voice, yet confirmed by the passing of time. Some testified how the reading of a book or a Biblical passage led them to respond to the call. Important people helped push and cajole others. Some received a dream or a vision. But their stories

each derive from a view of God that urged them to pursue the ministry.

Second, a positive response leads to empowerment for the task. I could never imagine speaking to people before the Lord's call. Now I do it everyday. Micah marks the power of the Spirit as the difference between himself and others who claim the Lord's call (Micah 3:8). The Lord answers all objections.

Third, a revolution occurs in a person's life. For some, the change may be a struggle (e.g., Jeremiah), while others may revel in the task (e.g., Ezekiel). Difficulties arise, but joy soothes the pain (I Peter). You will be fulfilled as a person.

Is the Lord calling you?

I don't know, but I do know that the church is in need. Ministers are retiring, burning out, rusting out (morally), seeking higher paying professions, or dying—and at alarming rates. Churches remain without a shepherd; ministries fade without called ones to serve.

In the North American Baptist Conference alone, a recent analysis of future pastoral need uncovered that our educational institutions will need to graduate 300 persons by the year 2000 to fill our present churches and new church plants, or else we will be facing huge shortages and necessary changes in outlook.

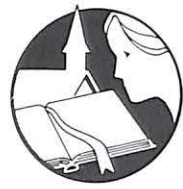
Listen to the Lord's voice. Perhaps God will give you an unexpected Christmas present. □



Rev. G. Michael Hagan is Professor of Old Testament Languages and Archaeology at N.A.B. Seminary, Sioux Falls, SD.

Confession—Good for the Soul

by Herman L. Effa



Among the various disciplines of the Christian faith, confession is probably the most difficult for the majority of Christians. For some, the last true confession probably took place at the time of conversion.

I was teaching a course in revival principles at a Youth with a Mission Discipleship Base. I was leading the students through the steps that lead to victorious living and witnessing.

First, we allowed the Spirit of God to search our hearts. We prayed with David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psalm 139:23, 24 KJV).

Then we moved to confession. I pointed out that sins committed in secret, known only to God, are confessed to Him alone. Sins that touched other people meant going to those people, confessing our sin, asking them for forgiveness, and possibly making restitution.

A young man in my class came to me and asked for a two-day leave of absence. He said that he needed to return to his hometown to settle issues with his parents, a former employer, and a number of former "buddies." After two days, he returned. His face glowed with inner peace and spiritual vitality.

Among the various disciplines of the Christian faith, confession is probably the most difficult for the majority of Christians. For some, the last true confession probably took place at the time of conversion. There are several reasons for this:

First of all, confession is the by-product of deep reflection upon and confrontation by the Living, Holy God. It was only after Isaiah "saw the Lord seated upon a throne, high and exalted" (Isaiah 6:1) that the prophet recognized his own condition before God and cried out, "Woe to me, I am ruined! For I am a man of unclean lips" (Isaiah 6:5 NIV).

Our life-style is not conducive to reflection and contemplation. Every spare minute is either committed to work or entertainment. The "little house on the prairie" has been replaced with the "motorhome on the freeway."

Secondly, even if we took the time to reflect and become aware of our own spiritual poverty, it is never pleasant to break before God, humble ourselves, and cry out in honest confession. This is particularly so when current philosophy says we are our own authority and have the right to set our own standards.

Most of us have heard the expression, "Confession is good for the soul." Although

Scripture doesn't say it that way, it is certainly implied. God's Word declares that "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9 KJV). That is what is good about it! Cleansing! Wholeness! You can look into the face of God and know there is nothing that stands between you and Him. This is liberation! This is freedom! "It's good for your soul!"

There are at least three aspects of confession. Obviously, we must confess our sins to God. When a person comes to the cross for salvation, rather than confess specific sins, it is more appropriate to cry out, "God be merciful to me, a sinner."

Having established our relationship with God, we need to deal with specific sins. We know exactly where and how we sinned.

Confession restores fellowship with God and brings renewed joy and peace. If the sin was private and affected no other person, the transaction is completed when confession is made to God.

When another person has been injured through our sin, we must confess to that person and seek his or her forgiveness. Broken relationships can only be restored when true confession and forgiveness take place.

Restitution is in order, if it is possible. Material things are easily restored, but how do you make restitution for deep, personal injury caused by betrayed trust, broken vows, and feelings of rejection resulting in loss of self-worth? Sincere confession will open the door for the grace of God to begin a healing process in both the one who sinned and in the victim of that sin.

There is a third aspect to confession that is neglected even more. James urges us to pursue the humiliating experience of confessing sinfulness, both tendencies and specific acts, to another person (James 5:16). Finding a spiritual mentor to whom we make ourselves accountable and with whom we meet on a regular basis for confession, counsel, and prayer can become one of the most powerful tools available for spiritual growth.

When sin is covered, suppressed, and not dealt with in honest confession, it has a way of growing. King David delayed confession for his sin with Bathsheba. He describes that dreadful time in Psalm 32:3,4 (NIV):

I pointed out that sins committed in secret, known only to God, are confessed to Him alone. Sins that touched other people meant going to those people, confessing our sin, asking them for forgiveness, and possibly making restitution.

"When I kept silent, my body wasted away through my groaning all day long. For day and night, your hand was heavy upon me; my strength was sapped as in the heat of summer."

David was depressed, run down physically, out of touch with God, and incapable of effective leadership as king.

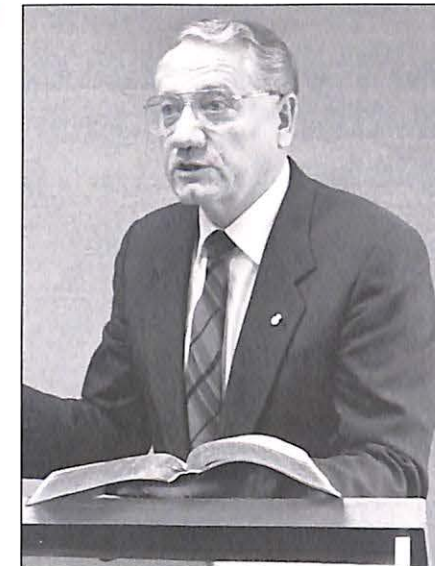
David's full confession can be read in Psalm 51. He says that he felt God's hand "heavy upon him." God's hand upon him was there to tell him he was wrong and that God was seeking his repentance so that he might experience forgiveness and restoration. The convicting power of the Holy Spirit is not given to make us feel bad, as though we could atone for our sin through personal misery, but He brings conviction so as to lead us to confession, resulting in forgiveness, restoration, and immense joy!

Confession is "good for the soul." □

The Rev. Herman Effa is Director of Missions for the North American Baptist Conference.

Suggested Bible Readings

- Day 1 Isaiah 6:1-8
- Day 2 1 John 1:5-10
- Day 3 II Chronicles 7:11-22
- Day 4 Luke 18:9-14
- Day 5 Psalm 51
- Day 6 James 5:13-19
- Day 7 Numbers 5:5-8 and Psalm 139:1-12, 23, 24



Suggested Exercise of the Discipline of Confession

Over the next seven days, set aside a specific period of time for the exercise of this discipline and proceed as follows:

- 1) Spend the first period of time meditating upon God followed by the suggested Scripture reading for that day.
- 2) Go to prayer, opening your heart to the searchlight of God's Holy Spirit. Pray specifically, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psalm 139:23, 24a KJV).
- 3) As the Spirit of God brings to mind specific sins that have not been dealt with, confess them to God and claim His forgiveness. Don't forget to thank Him for forgiveness.
- 4) If another person has been hurt by your sin, go to that person, confess to him, and seek his forgiveness.
- 5) If restitution can be made, do it immediately.

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Lord, Find Us Faithful

Trinity Baptist Church, Portland, Oregon, celebrates its 100th anniversary

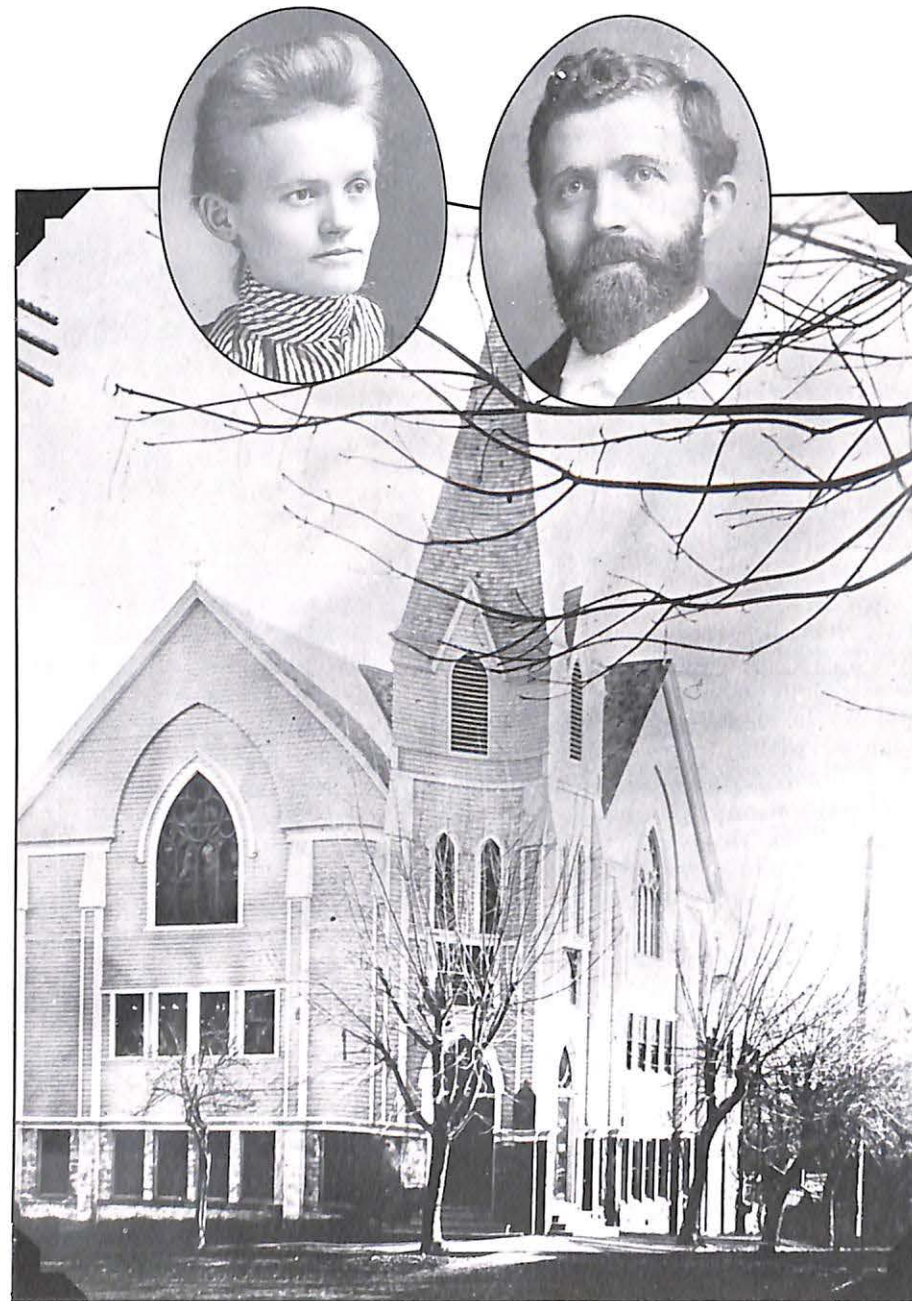
Blessed with timber, pasture land, and a mild climate, Oregon drew many settlers from Europe. The Oregon Trail opened the way for these people who with their remarkable energy pioneered the settlement of Oregon.

Among the early settlers were German-speaking Swiss who settled initially west of Portland in an area called Bethany. These early settlers formed Bethany Baptist Church in 1879. As more families located around Bethany, their children looked to Portland as a place of opportunity, and new Swiss and German settlers who settled in Portland looked for a spiritual home in their own language.

It was in 1890 that these Swiss and Germans began to meet in each other's homes for fellowship, prayer, and Bible study. Some worked for wealthy families as servants. Some had small delivery businesses. Some worked in the timber and woolen industries. A typical wage of the time for a carpenter was \$3.50 a day, working a six day week and a ten hour day. Weavers were paid only \$2.50 a day. But each was glad to work, to be in a free land, and have the feeling "God is with us."

The Rev. J. Croeni, pastor of Bethany at the time, occasionally rode horseback or carriage over dirt roads into Portland to assist the young believers in getting a church started. Finally, in the fall of 1890, those meeting regularly appealed to our Conference leaders to send someone to help them begin a church.

The only missionary of our Conference who was close and able was the Rev. H. L. Dietz who lived in San Francisco. He arrived by train, met with the group, assisted them to secure a Sunday school room in the First English Baptist



First German Baptist Church, Portland, Oregon in 1896;
the first pastor and his wife: (upper left) Mrs. J. Kratt; (upper right) Rev. J. Kratt

Church of Portland, and set a Sunday for worship and organization.

So on Sunday, January 4, 1891, seventeen charter members met in

First Baptist Church in their Sunday school hall under the leadership of H. L. Dietz and launched what is now Trinity Baptist Church. The

name given to the congregation at its beginning was The First German Baptist Church of Portland, Oregon. The purpose was simple: to glorify God and to reach German-speaking people with the Gospel. The family names of charter members were Reichle, Maulbetch, Boehi, Marks, Scheel, Billeter, Wyss, Neubauer, Yaster, Fox, and Teschner.

One of the charter members, Frederick Reichle, at the age of 57, became the first pastor of the Church and led the Church for nine months. He chose not to continue because he believed that his English was inadequate to reach others who did not speak German.

The Church called the Rev. W. C. Rabe from New York who served the Church from October 1891 to June 1896. Considering that Portland had only about 25,000 people at the time, he worked hard to preach and teach. As a result, 14 people were baptized in December 1892 at the first baptismal of the Church. Under his leadership, the Church bought land and built its first building with the help of our Conference Chapel Fund. Pastor Rabe left before the church building was completed. It was reported that he was homesick for his family and friends on the East Coast.

Jacob Kratt, a young man in his senior year at Rochester Theological Seminary in New York, and his bride-to-be were planning to serve as missionaries to Africa. The Church called Mr. Kratt, he prayed, consulted with his future wife, Annette, and accepted the call.

At the time of Dr. Kratt's retirement in 1936, he reflected on this offer and window of opportunity. "I graduated in early May 1896, was married on May 19, ordained in my home church in Cincinnati on June 18, arrived in Portland on July 1, and preached my first sermon on July 5." Dr. Kratt pastored the Church for 40 years until he retired.

The first church building was completed and dedicated on July 18, 1897, at a cost of \$8,645.70 plus the cost of the land. By March 1900, the Church was self-supporting, and all the debts were paid. The Church hired a deaconess, Miss

Martha Wuttke, who was a combination city missionary and minister to the special needs of women and families.

In 1901, the Church started another congregation, which is now Immanuel Baptist Church of Portland. Another church, St. John's Baptist, was started in 1907; it is now in another conference. The Church had up to seven missions going at the same time. It outgrew its building. In 1911 a larger building seating 700 people on the same site was finished and dedicated.

After Dr. Kratt's retirement in 1936, the mounting tension in the Church in regard to the use of English or German surfaced with 161 people forming a new English-only congregation called Laurelhurst Baptist Church under the leadership of an associate, the Rev. F. W. Mueller. The mother church retained 502 members.

Dr. John Leypoldt was the next pastor and served through December 1945. It is said of him that he took a very special interest in all the members of the Church who served in any branch of the military during



Sunshine School children at play

World War II. He prayed for them all by name each Sunday and often during the week. Of the dozens of young men and women in the military from Trinity, no one was killed in the war.

Dr. John Wobig became pastor of Trinity in September 1946. The area around the Church building was in decay. The City of Portland declared it an ur-



Trinity Baptist Church from 1891 to 1951

ban renewal area. The congregation had already begun another daughter church in the west hills of Portland called Glencullen Baptist Church in the time of its decision about its own relocation. In memory of their father, the children of Dr. Kratt, offered a five acre site in east Portland as a gift to the Church. The congregation accepted the offer and proceeded to break ground in 1952.

On Easter Sunday 1954, more than 900 people crowded into the new building. It is the same building today with slight modifications. Dr. Wobig with the aid of James Billeter saw the Sunday School attendance exceed 700 during the years before his retirement in 1966.

In November 1966, Dr. Robert Schreiber began his ministry which continued through June 1977. It was the dream of Dr. Schreiber to reach out to the community by means of a day care center in the Church. The project called Sunshine Day Care

School, eventually shortened to Sunshine School, was begun in October 1974. Currently, 125 children are enrolled.

The Rev. Ed Wesner became pastor in March 1978. He continued through December 1982 and led the Church in reaching out to the community in visitation and hospitality.

Presently, Dr. Donald Richter is pastor; David Tomm is youth pastor; and Betty Fields is director of



Dr. Donald and Gladys Richter

the Sunshine School. The Church continues its leadership role in the Central Pacific Association, fostering the beginning of new churches and supporting the Association's year round program at Camp Tapawingo.

During the past 100 years, more than 35 members and associate pastors have gone into missionary or ministry service.

We have this prayer: Lord, find us faithful! □

During the past 100 years, more than 35 members and associate pastors have gone into missionary or ministry service from Trinity Baptist. Those presently in full-time service are Milton Zeeb, Albert Wardin, Jr., Kenneth Jones, Robert Cahill, Dennis Nunnes, David Steinfeld, Scott Turansky, Jeannette Kramer, Nancy Grover, George Hires, Mr. and Mrs. Marlin Iszler, Stuart Hackett, Walter W. Wessel, George Breitzkreuz, Bruce Rich, Leonard Showalter, Fred Jantz, Earl Janes, Vern Snyder, Michael Kirkman, and Steve Burrell. We have this prayer: Lord, find us faithful!

Trinity Baptist Church to celebrate 100th anniversary

Trinity Baptist Church, Portland, OR, will celebrate its 100th anniversary on Jan. 6, 1991. A special Sunday service will be held January 13 with Dr. John Binder as speaker. On March 9, 1991, the Church will have a Centennial Banquet with former associate pastor, Fred Jantz of Quail Lakes Baptist Church, Stockton, CA, as speaker. The centennial festivities will conclude with a unique celebration of Christian music and witness with the Bowker Brothers piano duet.

For further information, contact Trinity Baptist Church, 2700 SE 67th Ave., Portland, OR 97206.

Lord . . .

. . . melt me

soften my heart

. . . mold me

shape me by your hand

. . . use me

send me forth prepared for ministry

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BWA photo by Adrian Vaughan

Baptists Meet in Seoul, Korea



August 14-18, 1990

More than 50,000 Korean Baptists shouted, "Go to the world!" and shined penlights to illuminate the darkened Olympic Stadium during the welcoming ceremony on the Monday evening prior to the opening of the Baptist World Congress in Seoul, Korea. Several thousand delegates from overseas joined in this praise service.

The Prime Minister of Korea, Young-Hoon Kang, interrupted his vacation to greet the delegates. "This Baptist World Congress will provide a great impetus for ushering in a new era for the evangelization of the world," he stated.

It was announced that permission was granted by the Russian government for the Russian Baptists to receive 100,000 Bibles printed in Korea to be distributed in the USSR.

Local Arrangements Committee Chair, the Rev. Billy Kim, pointed out in his greetings that some delegates traveled by train and boat

for 15 days to come to Seoul for this Congress, while the North Korean Christians, whom they had invited, were not allowed to cross the border to attend the Congress. "I hope one day the B.W.A. Congress can be held in North Korea," he said.

Many times delegates heard the plea to pray for the reunification of North and South Korea.

The President of the B.W.A., Dr. Noel Vose of Australia, stated that this B.W.A. Congress in Korea was "the most international Congress in history." Delegates, previously not granted permission from their governments to attend Congresses from Eastern European countries, and people from Asia, because of their proximity to Seoul, were able to attend. Vose noted that Korean Christianity is an amazing story of the power of prayer.

The Korean Baptists presented a gift from the Korean Baptist churches to each foreigner following the service.



Photo by Barbara Binder



BWA photo by Paul Obregon

During the opening service on Tuesday evening, the parade of banners displaying the logo of each of the groups belonging to the Baptist World Alliance helped the worshippers to realize there are many Baptist bodies around the world. The Rev. Harvey Mehlhaff, pastor, Minneapolis, MN, and N.A.B. Conference moderator, carried the N.A.B. Conference banner.

Nine Baptist groups were added, including the Japan Baptist Conference, bringing the total membership in the B.W.A. to 152 conventions or unions. More than 35,800,601 baptized believers worship in 145,520 churches in 97 countries. More than 10,600 were delegates to this Congress.



BWA photo by Deborah Aronson-Griffin

Each morning during the Congress, Bible study speakers spoke on Ephesians. The theme taken from Ephesians 2:14 tells us that Jesus Christ is our peace. He made us one, and He has broken down the wall of partition: the walls of partition between men and women, young and old, ordained and laity. It was pointed out that we, as human beings, have built them up again.



BWA photo by Paul Obregon

The most moving moments of each evening's session, occurred when all prayed simultaneously—aloud—in intercession for those who do not know Christ as Savior and in thanksgiving for what the Lord has done.



Photo by Barbara Binder
The Rev. Samuel Ngum (l) represented the Cameroon Baptist Convention



Photos by Barbara Binder



tion on the B.W.A. General Council, and Ron Salzman, N.A.B. Conference, served on the Baptist World Aid Committee.

Dr. John Binder (l) BWA executive and program committee member, and Dr. Peter Fehr (center), outgoing B.W.A. vice president, visit with Pastor Kim in front of the Korean Baptist Church where they worshipped on Sunday.

Music was predominant in worship through vigorous congregational singing, choirs and instrumentalists from around the world—a 600-voice-Korean choir, an Estonian cellist (r), a black U.S. saxophonist—were among the musicians.

The Soviet delegation (above) formed a choir and received ovations for their stirring singing of "When the Roll Is Called Up Yonder" and other Gospel songs.



BWA photo by Deborah Aronson-Griffin



BWA photo by Paul Obregon



BWA photo by Paul Obregon

On Saturday afternoon, more than 8,000 Koreans were baptized in the Han River, where the 1988 Olympic rowing competition had been held.

The previous Monday afternoon, more than 3,000 had been baptized. These had received Christ as Savior during the past year, been disciplined, and eagerly awaited baptism to give public witness to the world.

During the week, evening speakers focused on the theme: *Together in Christ*.

Dr. Charles Adams of Detroit, MI, called for more love among Baptists as he addressed the theme, *Together in Christ, We Love*. He admonished Baptists to demonstrate the love of God like never seen before.

"We hesitate to talk about love in the church because we distrust, doubt and disbelieve that love is really what the church and the world needs most," stated Adams, president of the Progressive National Baptist Convention in the United States.

On Friday evening, Mercy Rao, president of the Asian Baptist Women's Union, addressed the theme: *Together in Christ, We Hope*. To a Christian, hope is never giving up—never quitting. Hope is to go on when it would seem easier to give up and die. Hope is to look in God's face and say 'You're there.'



Photo by Barbara Binder

Dr. Knud Wumpelmann (r) of Denmark was elected B.W.A. president, 1990-95. The next Baptist World Youth Congress is scheduled for Harare, Zimbabwe. Emmanuel Cheng (l), youth director, Cameroon Baptist Convention, and vice president, All Africa Baptist Youth, is on the program committee for this Conference.



BWA photo by Breana Kent Paine

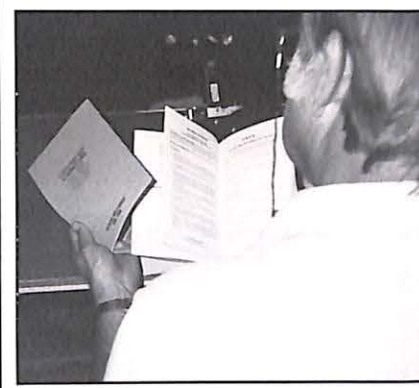


Photo by Barbara Binder

The Seoul Covenant

Congress delegates committed themselves to share the new life in Christ as they together read the *Seoul Covenant* at the closing service on Saturday evening, following their participation in the ordinance of the Lord's Supper at the invitation of the Korean pastors.

A challenge to our churches from Baptists gathered in South Korea 1990.

WE DEDICATE OURSELVES ANEW to the task of world evangelization with the aim that by A.D. 2000 every person will have the opportunity to respond to the message of God's love in Jesus Christ in an authentic and meaningful way.

WE CALL UPON BAPTISTS, collectively and individually, to join in this covenant. To this end:

1. We confess that the mission in which we engage belongs to God. It is our joy and responsibility, inspired by the Holy Spirit, to be witnesses throughout the world to Jesus Christ, our crucified and risen Lord.

2. Since Baptists are part of the whole family of God, such witness calls us to pray and work with other Christians in this vital task.

3. Because all people stand under the judgement of God, the Gospel of Salvation needs to be proclaimed and demonstrated to every generation until Jesus Christ returns. We do this humbly, for we are all sinners saved by grace, yet confidently, for it is the power of God by which people are saved.

4. Believing that personal faith in Jesus Christ involves commitment to His body, the Church, we aim to build communities that will be effective signs of God's Kingdom in the world.

5. We confess that inherent within the Gospel is the need for God's people to work for a world where peace and justice are pursued, and whose environment is preserved.

6. As members of the Baptist family, we pledge ourselves to sacrificial giving for this purpose, and to provide resources to enable all to share the good news of salvation in their own cultures and languages.

7. Jesus Christ is the hope of the world. He is the centre around which our lives revolve. He is the Sovereign Presence in the Kingdom in which we live and work. His truth is eternal, His love unchanging, His grace sufficient. To Him we commit our lives totally, joyfully, unreservedly.

To God be the glory! □



R. C. SPROUL

Morning Bible study speaker
Chair, Ligonier Ministries; professor, Reformed Theological Seminary; Presbyterian minister; former director, Prison Fellowship; prolific author; popular speaker



JOSEPH M. STOWELL, III

Sunday morning speaker
Popular speaker; international radio broadcast speaker; former church planter/pastor; author; president, Moody Bible Institute



BILL HYBELS

Tuesday evening speaker
Church planter/pastor, Willow Creek Community Church, Barrington, IL; international speaker, author, and consultant; former chaplain, Chicago Bears



DEWEY BERTOLINI

Saturday evening speaker
Youth speaker at N.A.B. Triennial Conference in 1988 and 1991; nationally known camp and conference speaker; featured guest on international radio programs; trains youth pastors at Master's College; author



JOHN BINDER

Executive director, North American Baptist Conference



HARVEY MEHLHAFF

Moderator, North American Baptist Conference
Pastor, Faith Baptist Church, Minneapolis, MN



Tentative Program of the 43rd Triennial Conference of North American Baptist Churches

Theme: "Friendfest—Faithful to Christ's Vision"

Location: Milwaukee, Wisconsin

Date: July 30-August 4, 1991

Scripture: John 15, Acts 1

TUESDAY, July 30	WEDNESDAY, July 31	THURSDAY, August 1	FRIDAY, August 2	SATURDAY, August 3	SUNDAY, August 4
	7:15 - 9:00 a.m. Ministers' Wives' Breakfast Counselors' Breakfast	7:15 - 9:00 a.m. N.A.B. College and Edmonton Baptist Seminary Breakfast Singles' Breakfast	7:15 - 9:00 a.m. N.A.B. Seminary Breakfast	7:15 - 9:00 a.m. Missions Breakfast New Day Breakfast	8:00 a.m. Pension Fund Breakfast
9:00 a.m. - 7:00 p.m. Registration	9:45 - 10:30 a.m. Singing, Prayer, Bible Study <i>R. C. Sproul</i> 10:30 - 11:30 a.m. General Council State of the Conference presentation <i>Harvey Mehlhaff</i> , moderator <i>Milton Hildebrandt</i> , treasurer <i>John Binder</i> , executive director 11:30 - 12:00 noon Business Session	9:45 - 10:30 a.m. Singing, Prayer, Bible Study <i>R. C. Sproul</i> 10:30 - 11:00 a.m. Development presentation 11:00 - 11:30 a.m. N.A.B. College and Edmonton Baptist Seminary presentation 11:30 - 12:00 noon Business Session	9:45 - 10:30 a.m. Singing, Prayer, Bible Study <i>R. C. Sproul</i> 10:30 - 11:00 a.m. North American Baptist Seminary presentation 11:00 - 12:00 noon Business Session	9:45 - 10:30 a.m. Singing, Prayer, Bible Study <i>R. C. Sproul</i> 10:30 - 11:30 a.m. Business Session Memorial Moments	8:30 - 9:30 a.m. German Worship Service 10:00 - 11:30 a.m. Closing Worship Service <i>Joseph M. Stowell, III</i> speaker
2:00 - 4:30 p.m. General Council Session 5:00 p.m. Area Ministers Dinner	12:00 - 1:30 p.m. Church Planters Luncheon 1:30 - 4:00 p.m. Workshops 	12:00 noon Family Day in Milwaukee The rest of the afternoon and evening are free.	1:30 - 3:00 p.m. Church Growth presentation Baptist World Alliance and Baptist Joint Committee on Public Affairs presentations Missions presentation 3:00 - 4:00 p.m. Business Session	12:00 - 2:00 p.m. Women's Missionary Fellowship Luncheon Men's Luncheon Ministers' Luncheon 2:30 - 3:30 p.m. Kinderfest	
7:00 - 9:00 p.m. Conference Opening Session <i>Bill Hybels</i> , speaker	7:15 - 7:30 p.m. Praise through Music 7:30 - 9:00 p.m. Church Growth emphasis <i>Charles L. Chaney</i> , speaker		7:15 - 7:30 p.m. Praise through Music 7:30 - 9:00 p.m. Missions emphasis "We Must Go into the World" Pageant Prayer Concert	7:15 - 7:30 p.m. Praise through Music 7:30 - 9:00 p.m. Youth emphasis <i>Dewey Bertolini</i> , speaker	

Registration forms will be mailed to N.A.B. Conference churches by early January 1991.

Graduation Day on the Mambilla Plateau

by Jim and Joy Mische



Graduation day at Mambilla Baptist Theological School, July 20, contained all the elements of missionary life that make it both satisfying and challenging.

Visitors trekking from the nearest villages arrived first. As they came in small groups, a humming rhythmic sound could be heard in the distance as choirs from various churches began to come within hearing range. They marched along to the beat of drums, gongs, and rattles in robes of blue, red, and white.

On the far side of the stream flowing through the compound, the tutors and graduating students in green robes with yellow stoles began a slow march to the chapel (its varnished doors and windows still not completely dry). Mud splattered Landrovers hired by churches in more distant villages straggled in to pick up the graduates who would leave immediately after the day's celebration to begin their service.

The choirs were the first to reach the chapel, now filled with visiting dignitaries, representatives from the various churches, and, of course, the proud families of the students. The students entered first, followed by their wives, who were all dressed in matching wrapped cloth skirts (zayinis). Then came the faculty and the Mambilla Baptist Convention officials.

The service began with prayers,

singing, introductions, and welcomes. Five hundred plus Nigerians sang together. The joy and happiness of the students and their well-wishers were plainly evident.

As the service progressed, someone slipped into the congregation to get the Mbu pastor's wife. A little later, another messenger slipped through the congregation and left with Missionary Barbara Kieper. Something was wrong.

The service progressed with a wonderfully challenging message by the Rev. Paul Abba on "Walking Worthy" from Ephesians 4. This message was translated. Even though English is the official language of the school, the trade or common language for our area is Fulfulde. Miss Kieper had not returned.

Awards for scholarship, Christian service, and evangelistic effort were given. One graduate, James Enfebbe, had spent much of his own time during the year traveling mountain trails on the Mission three-wheeler conducting evangelistic services in villages off the main road. Another graduate, the Rev. Walko Fai, had served for more than 30 years as a pastor in Cameroon and Nigeria. He decided late in his life to return to school to continue his education. His character had

been a rock against which the changing tides of the junior students' emotional and doctrinal surges had often beaten, subsided, and come to rest.

Miss Kieper returned with sad news. A student's daughter, suffering from malaria fever, had had a convulsion and fallen face down into a cooking fire. Her face and her lungs were badly burned. She would die.

The service continued with only a few people aware of the tragedy. Graduates received diplomas, and the audience heard addresses by faculty and students.

The young men whom I had taught, and with whom I had worked, argued, played, and grown over my few months as teacher here at Mambilla Baptist Theological School, were now pastors and teach-



Graduate receives certificate.



Wives of graduates enter chapel.



Graduates sing class song.

ers themselves. Their time of learning was really just beginning, but by God's grace, we had done what we could to prepare them for it.

And then the pictures, greetings, shaking of hands, and introductions—all the while, my mind was on a small group of students whom I had seen carrying a blanket-wrapped bundle up the hill to the forest. I finally managed to get away from the crowd and made it to the gravesite

as the last shovelfuls of dirt were thrown onto the small mound.

We walked in silence down the hill to the students' quarters, where the student joined his wife in tears as they sat on their single bed—greeting well-wishers and receiving condolences. We stood in silence for a while, and I returned

to the graduation feast after a few words of encouragement to Patrick and his wife. I wasn't really hungry.

We often feel that we have to do or say something to make a difference. Especially at times of great joy or great sorrow, we would like to have just the right words to offer to the people in their particular situation. But usually we don't.

We are told in Romans 12:15 to

"rejoice with those who rejoice, and weep with those who weep." Sometimes, even as missionaries, that is all we can do—just be there and live in unity with those whom we serve. It is not all that our Lord asks of us, but often it is enough.

Another school year has now started. We are able to share much more than griefs and joy in our classrooms, meeting rooms, and around and in our home. We have the privilege of sharing the gospel and building up the faith of the people being trained here. We encourage and exhort, and sometimes rebuke, knowing that if we are faithful to His Word, the Lord will bless our work here. We thank you for your faithful prayers on our behalf. We ask that you remember the students and faculty as well as the recent graduates in prayer. □

Missionaries Jim and Joy Mische are N.A.B. Conference missionaries serving at Mambilla Baptist Theological School in Mbu, Nigeria.

Seminary Class Witnesses to Nigerian Villagers

by James and Karen Szymanski

As an instructor at the Mambilla Baptist Theological School, Missionary James Szymanski taught a class in missions. "After teaching about the Biblical command of God to proclaim His Word throughout the world and instructing students how they are to reach the unreached for Christ, my dream came true," says Szymanski. "The class said they wanted to apply the strategy of reaching the unreached which they had learned in class."

After praying for God's direction, it was determined that the class would go as missionaries for a day to the village of Ngubuin. Although this village has a Mambilla Baptist church, growth has been very difficult because paganism and Islam are followed by most of the villagers.

The students personally witnessed to each villager and then invited each one to a drama. More than 130 villagers saw the students dramatize what will occur on judg-



ment day.

"Afterward, using a flannelgraph and an interpreter," says Szymanski, "I was able to describe the Biblical accounts of creation, the fall of man, the life of Christ, and why we must follow Christ."

During this time, the sky became black, the wind blew, and lightening could be seen on the horizon. Yet

everyone stayed to hear the message. Not a drop of rain fell on the group.

Upon completion of the program, the village chief stated before all the people that God's Word was clearly understood. "He then committed the children of the village to this God who forgives us of our evil," says Szymanski. "The pastor and his congregation rejoiced that the church would now grow in Ngubuin."

"All of this occurred because one class not only wanted to learn about missions, but also they wanted to be missionaries themselves," says Szymanski. "It shows that Mambilla Baptist Theological School students follow James 1:22: 'Do not merely listen to the word and so deceive yourselves. Do what it says.' □

James and Karen Szymanski, presently on furlough, are N.A.B. Conference missionaries teaching at the Mambilla Baptist Theological School, Jos, Nigeria.

Pastor, Preacher, Equipper, Administrator, or Specialist?

by Lyle E. Schaller

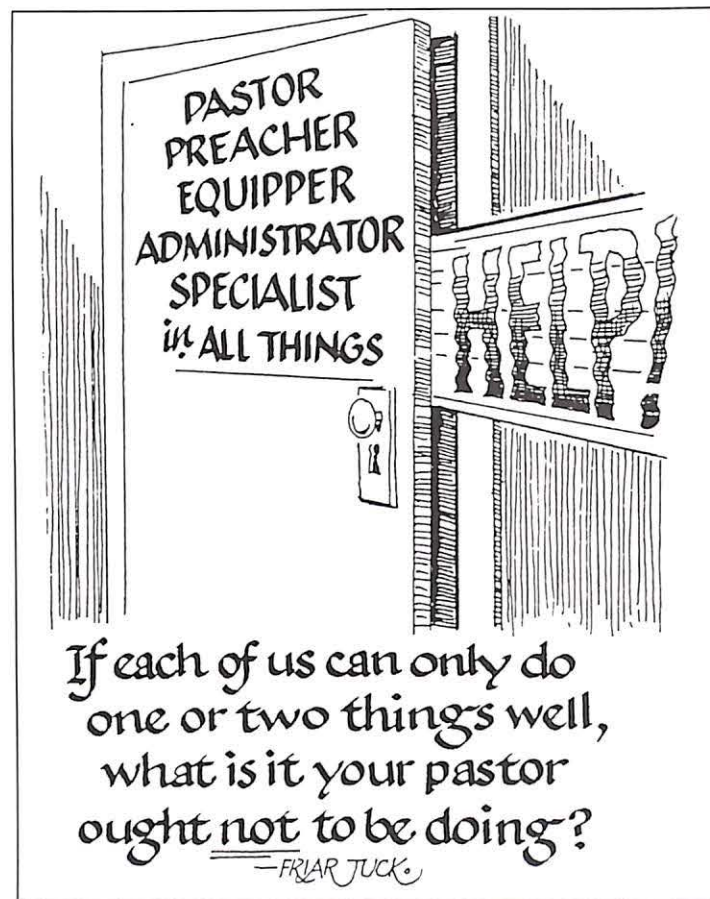
"If you ask me, the time has come for us to look for a semi-retired minister who would join our staff on a part-time basis and concentrate on pastoral care," declared a longtime member of a congregation averaging 190 at worship. "Our minister is overworked, and we simply cannot afford a full-time associate pastor, but we do have two problems we must address. One is this church is too big for one minister, and we have to get some help for our pastor. The other is we have a growing number of older members and shut-ins. In addition, with the average stay in the hospital getting shorter, it means if our pastor doesn't go to the hospital almost every day, some people will be missed. I think the best way to solve both problems would be to look for a retired minister who could pick up most of the visitation load."

"You're half right," conceded the superintendent of the Sunday school, who was one of the five leaders present for this informal discussion, "our minister does need help. This church is too big for one pastor. The most urgent need, however, is for someone, perhaps on a part-time basis, to take responsibility for enlisting the volunteers we need to staff the Sunday school and other programs. I bet I've spent at least thirty hours in the past month trying to find enough teachers for this fall, and I'm still short five. Last week, I told a couple of people on the nominating committee this is my last year as Sunday school superintendent. I simply don't have the time it takes to recruit teachers."

"I agree with both of you that our pastor is overworked," declared a third person, "but I can't agree with your solutions. I agree our shut-ins and the people in the hospital need to be called on, but they don't want a visit from just anyone. They want a visit from the pastor, not just a pastor. We need to accept the fact that this is a big church. I think we need a part-time administrator to take that load off our minister and provide the time for the pastor to be the pastor."

"That's not quite the way I see it," offered another longtime member. "While I think our pastor is a reasonably competent preacher, I believe our people would appreciate a change in pace. Let's look for a second preacher who can pick up about half of the preaching. That way we'll be staffing for growth as well as reducing the workload on our minister."

"I don't question the need for more staff," interrupted the fifth member of that group. "I was at a meeting a couple of weeks ago when I learned that four out of five churches in our denomination report a smaller attendance on Sunday morning than we have. We're a



big church, and we ought to act like a big church! Among other things, that means our minister deserves the help of additional staff. It also means, however, that we're big enough to challenge our people to be involved in doing ministry. We should be involved out in the community a lot more than we are. My next door neighbor tells me her church has volunteers working in a soup kitchen downtown, out at the recycling center, at the hospital, and at two different nursing homes.

"That church also takes its turn with six other congregations in sheltering the homeless one night a week. In addition, they sponsor Brownie and Cub Scout groups, and they also are involved in a prisoner release program. That's the kind of church a lot of people are looking for today."

What Do We Expect?

This conversation raises several questions about staffing a church. One facet of it is reflected in the varying expectations of members.

The traditional expectations in American Protestantism can be summarized by two titles given to the

clergy. One is "Pastor." For many, this conveys an image of the caring shepherd who is concerned about the spiritual, physical, psychological, and developmental needs of every member. Under this umbrella are such expectations as visiting the sick, consoling the bereaved, counseling the troubled, serving as a combination friend, confidant, and model of a mature Christian with the youth and calling on the unchurched.

In several traditions, that term "Pastor" also carried with it the image of the minister in charge of the administrative life of that congregation.

A somewhat different, but overlapping, set of expectations were conveyed by the title "Preacher." While regional and ethnic differences were and are a part of the context, this title first referred to proclaiming the gospel, leading worship, converting the nonbelievers, and teaching the faith.

In some traditions, "preacher minister" is still used to distinguish the role of the paid pastor from the role of the volunteer leaders who "run the church."

Both titles share a common characteristic. Both convey the impression the congregation pays someone to carry out specific functions with the members as the number-one clients.

Shortly after World War II, a new movement surfaced based on Ephesians 4:12 that called for ministers to become "enablers" or "equippers." This is a highly commendable role, and many ministers prefer that concept to preacher or pastor. Instead of spending all of the time doing ministry, this concept calls on the pastor to equip the members to carry out the work of ministry.

One of the reasons for the diminishing popularity of this concept is that it requires an exceptionally high level of competence on the part of the pastor as an equipper as well as patience and a long pastorate of many, many years to change the culture and the expectations of the typical long established congregation. The preference of younger generations of churchgoers spread adoption of the concept. Most congregations seeking a new pastor today place enabler well down on the list of attributes of what they seek in their next minister. Preaching, evangelism, leadership, pastoral care, administration, and worship leader usually receive more votes than enabler or equipper from those on the pulpit search committee.

From Volunteers to Paid Staff

Another facet to the staffing question has been the shift in North American society from doing-it-myself to hiring-someone-to-do-it-for-me. Examples include changing the oil in the car, preparing a meal, caring for the lawn, and taking care of the children.

This trend can be seen in the churches in a variety of ways including keeping the financial records, calling on prospective new members, cleaning the building, staffing the youth program, directing the choir, recruiting Sunday school teachers, and maintaining the member-

ship records.

One reason for this, of course, is the decline in the number and strength of lay-owned and lay-led organizations such as the Sunday school, the women's organization, the men's fellowship, the ministry of music, and the youth group.

A second reason is the increasing variety of specialized ministries and programs that require a high level of specialized skill. Examples include the weekday nursery school, the church nurse program, the explosion in the number and variety of self-help and mutual support groups, and the recent rapid growth in the number of Protestant Christian day schools and adult day care centers. Each one of these needs the competence, the continuity, the technical skills, the larger amount of time week after week, the creativity, the direction, and the oversight that rarely can be supplied by a volunteer or a team of volunteers.

Three Other Questions

If the time has come when your congregation should increase the size of the paid staff, it may be wise to ask three questions. The first is what is not getting done here because we are understaffed? Among the most common answers are 1) the assimilation of recent new members, 2) replacing the people who disappear from that passing parade of volunteers and/or expanding the cadre of volunteers, 3) expanding the group life and/or increasing the range of ministries and programs to meet the contemporary needs of new generations of people, 4) organizing and implementing a system to enlist new members, 5) providing pastoral care of the people, 6) carrying out the administrative responsibilities satisfactorily so poor administration does not become a barrier to outreach and ministry, and 7) expanding the ministry of music—the basic generalization is the larger the size of the congregation and/or the more rapid the numerical growth, the greater the importance of music.

A second question concerns the gifts, skills, and competence of the present minister. Do you want to reduce the workload on the pastor by dividing up among two people what your minister does best? Or do you want to supplement the pastor's gifts and skills by adding a staff person to do what the pastor does not want to do or does not do well?

Finally, is the primary goal to take better care of today's members? Or to reach and serve people who are not active in the life of any worshiping community?

After those three questions have been answered, it should be easier to decide how to expand your program staff. Do you need a pastor? A second preacher? An administrator? An equipper? An evangelist? Or do you need a specialist to expand certain facets of the program or to create new ministries or to enhance your ministry of music? □

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Keep the "Merry" in Christmas Memories

by Barbara Abrams,
Dickinson, ND

Isaiah 46:9 says "Remember the former things, those of long ago...." Think for a moment about a previous Christmas—maybe one many years ago or maybe just a few. As I have watched our four children during the last 17 Christmas seasons, I have wondered which experiences will and which won't be the ones they will take with them, and which ones may someday be part of their traditions. Will it be a grouchy mother (but clean bathrooms!) or will it be a home full of merry hearts?

In Proverbs 17:22 we read, "A merry heart doeth good like a medicine." Especially at Christmas, we, as Christians, should have and show a merry heart. In these days that can be so hectic, this merry heart is our "plop, plop, fizz, fizz." A merry heart does not come naturally to all of us. Some of us seem to have to work a little to achieve this—at least in the beginning.

Plan ahead to have a merry heart! Decide early where your priorities are and then eliminate from there. Add time to your day by weeding out things that aren't really necessary. If you plant vegetables too close, they choke out other good plants, and none develop properly. Some good plants have to go in order to leave room for others. Weed out unnecessary energy and time users.

Early in the season, get a large calendar and put it up someplace where the entire family can see and use it easily. As you get notices of programs, parties, etc., write



Ted and Barbara Abrams

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them in early.

Set a goal date for things you feel need to be done, such as sending Christmas cards and baking. You might consider changing the tradition of sending Christmas cards to sending Easter cards. Some years I have found it so busy that I didn't have a chance to sit down and read and enjoy the cards until after Christmas. How welcome a nice card and letter would be at Easter. That is an area that could give you back some time now.

If baking is important to you and your traditions, plan for it. Involve the whole family and really enjoy it. If it is not so important to you, and, in fact, is just another obligation, forget it! Go to a bake sale or a bakery. Chances are no one will ever know the difference except you, and you'll have a merrier heart!

Plan to finish something each day. Nothing is so fatiguing as the eternal hanging-on of an unfinished job. Energy (and merry hearts) come from order and control in our homes.

Whether or not things go exactly as you had planned for a day, remember that a memory is being created, not only for you but also for those around you. How you respond to spontaneous events sets the mood for the memory created. Will it be a disaster, or a great laugh? Today's events are tomorrow's memories. Nurture them, treasure them, cherish them, and mold them. This Christmas season, make them merry. □

Christmas Coffees

by Linda Ebel

Christmas Coffees provide a wonderful time for women to meet together in small groups. They also provide a great opportunity to invite neighbors and friends, using this event as an evangelistic outreach. You may ask the women to sign up for the coffee at the church. Be sure to have them list each guest, also.

Plan for both morning and evening Coffees. You will need to find enough hostesses to accommodate the number of women in your church so there will be no more than 10 to 12 women at each Coffee. Assign a cohostess to work with the hostess at each home.

Suggested schedule for a Morning Coffee

- greeting
- conversation starter
- missionary moments
- prayer for refreshments
- refreshments (preferred at 10 a.m. rather than noon)
- singing and devotions
- gift or cookie exchange
- closing prayer

Suggested schedule for an Evening Coffee

- greeting
- conversation starter
- missionary moments
- singing and devotions
- gift or cookie exchange
- prayer for refreshments
- refreshments

Missionary Moments

Assign a missionary to each Coffee. Provide a profile and picture of the missionary. Include a card to pass around for each woman to sign. You may choose to send a gift of money to the missionaries highlighted for the Coffees as a special missions project for your W.M.F. group.

Gift or Cookie Exchange

You will need to decide whether you will have a gift exchange or a cookie exchange. If you choose a gift exchange, ask the women to bring a \$4.00 gift for the home (such as coffee/tea mug, kitchen towel, ornament, stationery, candles, guest towel, etc.).

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If you choose a cookie exchange, ask each woman to bring four dozen cookies. So that everyone gets a fair sampling, a helpful hint would be to have each woman take six cookies at a time.



Each woman will take home three dozen cookies. Provide extra paper plates and large baggies. The hostess and cohostess will share the extra dozen cookies from each person. This is a small "thank you" for opening their home for the Coffee.

Hostess Hints

Have a sign or balloons put up on your mailbox with the word "Welcome" printed on them. This helps guests find your home.

Provide a name tag for each woman. You may also write the name of the missionary on the tag. Write the names ahead of time so that the women feel you are really looking forward to having them. Have a few spares on hand.

When the guests arrive with their package or plate of cookies, it would be helpful if you could have one person take these. Another woman could take their coats and give them their name tags. Add to the festivity by softly playing recorded Christmas music.

Additional plans and hints for Christmas Coffees can be found in the 1991 Program Resource packet published by and available from our W.M.F. office in Oakbrook Terrace, Illinois. A special thank you to the women of Sunrise Baptist in Fair Oaks, CA, for sharing this idea for ministry. □



Linda Ebel is
women's
ministries director
for the North
American Baptist
Conference.

Correction

In the November issue, the article on page 22 should have been credited to Linda Ebel and Manetta Hohn, and the captions on page 23 were inadvertently transposed.

COMMISSIONED TO WITNESS

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

■ ALPENA, MI. Pastor Frederick Sweet welcomed ten persons into the membership of Ripley Boulevard Baptist Church. Six of these were baptized in Thunder Bay River, which flows along the proposed site of the new church building; four were received by testimony.

—Mary Coy

■ STEAMBOAT ROCK, IA. Pastor Mike Lerud baptized seven young people upon confession of their faith in Jesus Christ and welcomed them into the membership of First Baptist Church. "We praise God for those who have received Christ as Savior and are following Him," reports Verna Luiken.

■ GACKLE, ND. Pastor Roger Monson extended the right hand of fellowship to five new members and dedicated two babies at Grace Baptist Church.

■ SOUTHEY, SK. Two adults and one youth were baptized by Pastor Darold Sauer; two of whom were welcomed into the fellowship of Southey Baptist Church. Three children were also dedicated to the Lord. —Annette Lang

Banks shares Gospel with National Guard members

■ MACARTHUR, CA. Brigade Chaplain William Byron Banks spent some

time at Camp Roberts, site of the National Guard's Annual Training. He was able to get acquainted with a chaplain's assistant, recently a new Christian and deacon. Banks held a field service for 12 men, after which there was the opportunity to share the gospel of Christ more personally with two of them.

Youth choir forms as result of musical drama

■ MEDICINE HAT, AB. The youth choir at Temple Baptist Church, under the leadership of Associate Pastor Craig Ginn, performed a musical drama resulting in decisions for Christ. "The choir has ministered to the Church several times since then," reports Madeline Kern.

Jointly with other churches of Southern Alberta, the youth participated in a weekend outreach rally featuring Rick Cua in concert and Perry Friesen of Calgary as speaker. The Rev. Irwin Kujat is pastor.

Hebron church experiences revival

■ HEBRON, ND. The Rev. Larry Burd of Bethlehem, PA, was guest speaker for revival meetings at First Baptist Church. Several youth and a young couple received Christ as Savior, and many people rededicated their lives to Christ.

The Rev. Dale and Marcy Hufnagel of Alberta spoke and showed slides of their work in Cameroon at

the Missionary Round Robin service. The Hufnagels, now in language study in Quebec, plan to go as missionaries to Nigeria in 1992.

The daughter of Pastor and Mrs. Herb Schauer, April Zimmerman, missionary to Cameroon, spoke to the Women's Missionary Fellowship. The Zimmermans are living in Hebron in the home of the Jim Misches, missionaries serving in Nigeria.

Pastor and Mrs. Harvey Motis of New Leipzig and Pastor and Mrs. Herb Schauer had pulpit exchange for Missions Fest. —Delores Kitzan

Church plant has neighborhood outreach program

■ CAROL STREAM, IL. Church planting can be exciting, challenging, tiring, but, most of all, rewarding as people come to know the Lord. Cornerstone Baptist Church feels strongly about their Backyard Bible Club outreach ministry. As a result, three neighborhoods were targeted this past summer with record-breaking results.

"We ministered to 105

children with the help and support of neighborhood women," says Bonnie Walker. Pastor Tim Walker traveled to each club every day to speak, and several teens from the church performed a skit on how to communicate the gospel clearly.

"Pray with us that new families would join our church as a result of this outreach tool," asks Bonnie.

Tacoma church reflects on nine decades of ministry

■ TACOMA, WA. Many friends and former members of Calvary Baptist Church attended its home coming Sunday service in August. The events of the day included messages by former pastors, the Reverends Don Ganstrom, Ervin Gerlitz, and Edgar Wesner, special music by Ron Stabbert and Ken Schmidtke, descendants of pioneer families, testimonies, and a slide presentation by Earl Shadle. The Rev. Henry Barnett, whose wife is from Calvary, brought greetings. The Rev. Don Burnett is senior pastor, and Mark Palfenier is youth pastor. —Earl Shadle



Cornerstone church children enjoying a Backyard Bible Club outing.

COMMITTED TO GIVE

Iowa Association women donate quilts to camp

■ STEAMBOAT ROCK, IA. Women of the Iowa Association churches made and donated quilts and other handmade articles that were auctioned at Central Baptist Camp, Lansing, IA. As a result, the Iowa Association W.M.F. received an offering of \$1,500 for the Scholarship Fund for the N.A.B. Seminary, Sioux Falls, SD. —Verna Luiken

Church addition paid off ahead of schedule

■ MEDICINE HAT, AB. Temple Baptist Church completed payments on the building addition ten months ahead of schedule. The congregation burned the paid loan notes in celebration and rededication of the building. A new communion table and pulpit were also dedicated.

All financial goals were kept before the people by means of the Sunday bulletin. A monthly analysis of all projects gave the percentage degree to which these goals were being met.

"As the challenge was presented, needs were met by faithful, systematic giving," reports Madeline Kern. The Rev. Irwin Kujat is pastor.

Fuchs speaks at Martin

■ MARTIN, ND. "God's View of the World" was the title of the Harvest Fest message by the Rev. Bud Fuchs, associate pastor, Grace Baptist, Grand Forks, at Martin Baptist Church. Fuchs said that one of our responses to God's view of us should be to expand our view to world Christianity. We should consider ourselves believers in Christ rather than just Baptists. David Soldner is pastor. —Delma Kost

Martin WMF held special program

■ MARTIN, ND. The Martin Baptist WMF had a special missions program with a play, readings, music, and love offering followed by fellowship and lunch. Women from other churches were also invited. David Soldner is pastor. —Delma Kost

COMPELLED TO SERVE

Fort George holds Loyalty Sunday

■ PRINCE GEORGE, BC. "Our Loyalty Sunday was a great success," says Pastor Gordon Freiter. "On this Sunday, everyone is encouraged to serve in whatever way they can." Each department at Fort George Baptist Church prepared for this Sunday by building a display depicting their area of ministry. After a pancake breakfast, everyone was encouraged to view the displays and

sign up where they could. "It is a great way to expose the ministry of the Church to newcomers and regulars alike and is an excellent outreach," says Pastor Freiter. The day ended with a church picnic.

MAF missionaries commissioned by Temple Church

■ MEDICINE HAT, AB. Temple Baptist Church held a commissioning service for missionaries Gerritt and Karla Vermeer and

their three children. Gerritt serves with Flying Mission in Africa under Mission Aviation Fellowship. The Rev. Irwin Kujat is pastor. —Madeline Kern.

Temple Church supports summer mission projects

■ MEDICINE HAT, AB. Temple Baptist Church financially and prayerfully supported three young ladies serving the Lord abroad during the summer of 1990. Monica Kern served with Campus Crusade for Christ in Latvia; Roxanne Weiss served with Teen Missions International in Cameroon at Camp Bimbia; and Melinda Klaudt served with Operation Mobilization in Greece. The Rev. Irwin Kujat is pastor. —Madeline Kern

Mirelez speaks in Tacoma church

■ TACOMA, WA. Annabelle Mirelez, wife of the late Pastor Mike Mirelez of Grace Baptist, Monte Vista, CO, and Mr. and Mrs. Gerald Vigil visited Calvary Baptist Church. They shared about the work of Grace Baptist during an evening service. Pastor Mirelez was killed in a car accident last summer. Vigil manages a radio station in Monte Vista. Calvary has supported the work in Colorado for several years. The Rev. Don Burnett is pastor. —Earl Shadle

Teens get involved in short-term missions

■ TACOMA, WA. Marty and Heidi Hartley and Grace Hartley of Teen Missions presented a program

at Calvary Baptist Church, recently. Calvary is Marty's home church, and Heidi was raised in an North American Baptist Conference church in Hamilton, ON. The Hartleys' winter term was spent in Liberia and their summer term in Cameroon, helping to build Camp Bimbia.

Bill Ahrens, grandson of former missionaries Earl and Lois Ahrens was one of the 31 teenagers the Hartleys accompanied to Cameroon. The trip to Cameroon was very challenging especially due to the fact that there were seven feet of rain in six weeks.

Becky Lakin served in Mexico with Spectrum Ministries this past summer.

In spite of the problems and obstacles experienced, God was given the glory, and the missionaries as well as the people they served received a blessing. The Rev. Don Burnett is pastor. —Earl R. Shadle

Silver Liners mix fun and service

■ GEORGE, IA. The Silver Liner group of First Baptist Church went on several touring outings and constructed a flower bed around the Church's outside bulletin board. Afterward they enjoyed a meal, prepared by those unable to do the outside work, and fellowshiped with Pastor Michael DeLong and his family. —Vera Arends

Bertsch and Leslie speak at Fessenden church

■ FESSENDEN, ND. First Baptist Church hosted a Missionary Round Robin

2000

Our Strategic Focus On The Biblical Imperatives

Conference with area churches. Missionary Lee Bertsch serving in the Philippines was guest speaker.

Harvest and Mission Sunday was observed with Ben Leslie, professor at the North American Baptist Seminary, Sioux Falls, SD, as guest speaker. A fellowship dinner followed the service. The Rev. Oliver Bender is pastor. —Regina Pepple

Zimmerman speaks at Round Robin service

■ MARTIN, ND. Martin Baptist Church held Round Robin Missionary services with Missionary Rod Zimmerman (Cameroon) as guest speaker. "He presented an insight into daily missionary life and encouraged us to pray diligently for them," reports Delma Kost. David Soldner is pastor.

Calvary and Olympic View churches share service

■ TACOMA, WA. Calvary Baptist and Olympic View Baptist churches enjoyed a concert by the women's choir of a local black Baptist church. "The women sang spirituals and gospel songs," reports Earl Shadle. The Rev. Don Burnett is pastor.

Rapske directs AFN broadcasts in Europe

■ NEW YORK, NY. AFN Broadcast Chaplain David A. Rapske has expanded the Sounds of Sunday music show to two hours weekly. "We're investigating exporting the daily devotional show 'Word in the World' to Saudia Arabia for Operation Desert Shield," says Rapske.

Ripley church hosts self-esteem seminar

■ ALPENA, MI. More than 100 people attended the seminar on building self-esteem at Ripley Blvd. Baptist Church. The Church enlisted the services of Joy Valley Counseling consultants, a staff of professional persons who specialize in individual and family counseling using Biblical principles.

"For sometime, the Church has planned to have a counselor, and now one will be available in Alpena in 1991," reports Mary Coy. The Rev. Fred Sweet is pastor.

Colson serves as chaplain to prison inmates

■ WASHINGTON, IA. The Rev. Elwin Colson is the only state paid Protestant chaplain for more than 1,000 inmates at the Iowa Medical and Classification Center and Mt. Pleasant Correctional Facility. He leads a group of ex-offenders and those incarcerated for substance abuse in a study on "Spiritual Formations and the Addictive Personality."

"As chaplain, I have the opportunity to personally visit all the inmates entering the prison system. Pray for strength, wisdom, and God's power in this open field," says Colson.

Eureka men sponsor concert

■ EUREKA, SD. The Men's Brotherhood of First Baptist Church sponsored a concert followed by refreshments. The Rev. Perry Schnabel is pastor. —Irene Kusler

Hinsch ministers to spouses involved in Desert Shield

■ GRAND FORKS, ND. Chaplain Ray Hinsch was reassigned from Senior Protestant Chaplain to Installation Staff Chaplain at Grand Forks, ND, July 16, 1990, and pinned Lt. Col. on May 1990.

"With Desert Shield in full swing, our chapel sec-

tion has been involved in Spouse Briefings, sharing suggestions on how to cope with the spouse being deployed," says Hinsch. "A group of chapel volunteers began a program called Emergency Muscles and Meals doing minor auto repairs, mowing lawns, shovelling snow, and providing transportation when needed."

CHALLENGED TO GROW

Women's ministries hold Western Fall Roundup

■ MINOT, ND. Women's ministries of First Baptist Church began their Fall meetings with a Western Roundup. Surrounded by hay bales, saddles, and chaps, the women were served dinner from chuck wagons. Four Fall programs were presented to the women: weekly morning Bible study, monthly Friendship Circle, monthly Women's Missionary Fellowship meetings, and Heart to Heart patterned after Titus 2:3-5 matching the mature women of the church to the younger ones for growth and fellowship. The Rev. Douglas Timm is pastor. —Inez Rhone

Church leaders attend spiritual renewal retreat

■ PRINCE GEORGE, BC. More than 30 leaders from Fort George Baptist Church attended a Spiritual Renewal Retreat for a time of worship in adoration, con-

fession, thanksgiving, and supplication. During the morning, each one had time to relate, renew and/or rest. The retreat closed with a communion service.

"Each of us were challenged in our walk with the Lord and in our corporate relationship with Him as a church," says Pastor Gordon Freiter.

Carrington church observes harvest celebration

■ CARRINGTON, ND. Calvary Baptist Church celebrated the "Harvest of Our Land." Vegetables and fall decorations decorated the front of the church. The Harvest of our Mission Fields was celebrated as five people reported on the work of several missionaries. The video presentation, "The Seven Laws of the Teacher," for teachers, parents, and anyone who wants to communicate God's truth more effectively was shown. The Rev. Loren D. Franchuk is pastor. —Vi Pepple

COMMANDED TO CARE

Eureka church builds entrance for handicapped

■ EUREKA, SD. The First Baptist Church recently

built an entrance to the church for the handicapped. The Rev. Perry Schnabel is pastor. —Irene Kusler

ANNIVERSARIES

Hoffman honored for 40 years of ministry

■ MILLET, AB. In recognition of his 40th anniversary of ordination and continuous ministry, a fellowship evening was held in honor of the Rev. Ernest A. Hoffman at the Wiesenthal Baptist Church. Hoffman has served the three oldest churches in the North American Baptist Conference: Fleischmann, Philadelphia, PA; Temple, Cheektowaga, NY; and Second German Baptist, New York, NY, as well as Wiesenthal, Millet, AB, and Bethel, Prince George, BC. He is presently chaplain at Salem Manor Nursing Home, Leduc, AB. Hoffman's wife Anne was recognized for 40 years of faithful service, also. —Muriel Adam

IN MEMORIAM

REV. JOHN ROY DIKKERS (88), Sykeston, ND; born June 25, 1902, to Henry and Dena Busker Dikkers, Foreston, IL; died Aug. 15, 1990; married Lillian Katherine Van Gerven, Dec. 26, 1923, who died Feb. 22, 1925; married Virgie Carol Grant, Mar. 13, 1931; served Baptist churches in Hayden Heights, St. Paul, MN; Stillwater (MN) Baptist; Elk Baptist, Alta, IA; Aurora-Lamont, Stanley churches, IA; First Baptist, Winnebago, MN; Glenburn (ND) Baptist; and Cathay (ND) Baptist; served as interim pastor at First Baptist, Fargo, ND; survived by his wife, Virgie; four sons: Roy William, Waupaca, WI; Jay Franklin, Denver, CO; Thain Mason, Madelia, MN; Noel Palmer, Minneapolis, MN; three daughters: Elizabeth Carmen, Plainsboro, NJ; Dianne Carol and Mary Virginia, St. Paul, MN; sister, Henrietta Johnson; 18 grandchildren; six great-grandchildren; the Reverends Vernon Schneider and Donald Shoemaker, pastors, funeral service.

REV. RUDY RAPSKE (70), White Rock, BC; born July 8, 1920, and grew up in Morris, MB; died Sept. 6, 1990; married Molly Unger in 1944; graduated from seminary, 1949; pastored churches in Medicine Hat, AB; Hutchinson, MN; Terrace, BC; Hilda, AB; involved with Immigration and Colonization Society in its early beginnings; administrator for 22 years at Evergreen Baptist Rest Home, White Rock, BC; survived by his wife, Molly; two sons: Chaplain David (Kathy), Frankfurt, Germany; Roger (Donna), Surrey, BC; one daughter, Lois (Chris) Woods, Surrey, BC; two brothers: Bob (Ruth); Rev. Arnold (Evie) Rapske; two sisters: Ida (Sefrin) Litke and Violet (Rudy) Stork; Dr. Art Brust, pastor,

First Baptist celebrates 100 years

■ AVON, SD. First Baptist Church celebrated its 100th anniversary on Oct. 12-14, 1990. The church was organized Dec. 15, 1890, with 24 charter members with the Rev. O. Olthoff as the first pastor. In July 1985, its third building was dedicated.

Former pastors, Walter Sukut and Henry Smuland gave the messages. The celebration included a banquet, a senior citizen's tea, a pageant, a devotional by former pastor, Gregg Donaldson, and historical sketches.

Area Minister Ralph Cooke presented the Church with a plaque from the N.A.B. Conference Office Staff. The Rev. Anthony Salazar is pastor of the 223-member congregation.

funeral service.

MATILDA KREMER (90), Bismarck, ND; born March 12, 1900, to Martin and Katherina Graf in Odessa, Russia; died Aug. 15, 1990; married Fred Kremer, July 4, 1920; active member, First Baptist Church, Linton, ND, for 41 years and Bismarck Baptist Church for 26 years; survived by her husband, Fred; two daughters: Laverne (Lorenz) Michelson, Walnut Creek, CA; Dolores (Robert) Wells, Des Moines, IA; one son, Myron, Mandan, ND; 14 grandchildren; 15 great-grandchildren; the Reverends Will Dachtler and Robert Klein (grandson-in-law), pastors, funeral service.

REV. ALFRED LUECK (90), Mississauga, ON; born June 25, 1900, Lodz, Poland; died Sept. 15, 1990; married Tabea Jakobson in 1926; studied at the Seminary in Lodz, Poland, 1924-26; ordained in 1928 in Zgierz, Poland; pastor from 1926-68 in Poland: Zgierz, Kondrajec, Torun; in Germany: Dillburg, Bamberg; in Canada: Onoway, AB; Springside and Yorkton, SK; Windsor, ON; predeceased by his wife, Tabea, in 1964; son, Alfred Jr., in 1971; survived by son, Egon (Marianne) Lueck; sister, Ruth Effa; three grandchildren; six great-grandchildren; the Rev. Fred Merke, pastor, funeral service.

OTTO EMKE (75), Kelowna, BC; born Oct. 31, 1914, in Gregorowka, Poland, to August and Bertha (nee Jaehn) Emke; died Oct. 18, 1990; married Dorathea Hahn on Mar. 6, 1952; member, Lakeview Heights Baptist Church and Trinity Baptist Church; predeceased by his parents and one brother; survived by his wife, Dorathea, Kelowna; son, Erwin, Vancouver; brother, Arnold, Kelowna;

Seminary Faculty Positions Open

Edmonton Baptist Seminary (formerly North American Baptist Divinity School) is accepting applications for a full-time position in Homiletics and Pastoral Theology and a full-time position in Old Testament.

Applicants for both positions must have theological training (M.Div. preferred), be committed to an evangelical expression of the Christian faith, and possess earned doctorates. In addition, experience in pastoral ministry is required for the homiletics position.

In accordance with Canadian immigration laws, preference will be given to Canadian citizens and permanent residents of Canada. January 15, 1991, is the closing date for submitting applications, and the appointments will begin August 1, 1991.

Apply in writing to Dr. Sydney Page, academic vice president, Edmonton Baptist Seminary, 11525 - 23 Avenue, Edmonton, Alberta, Canada T6J 4T3.

College Academic Vice President Position Open

The North American Baptist College is accepting applications for the position of Academic Vice President (Academic Dean). Applicants for this position must be committed to an evangelical expression of Christian faith, be administratively gifted, and possess an earned doctorate.

In accordance with Canadian immigration laws, preference will be given to Canadian citizens and permanent residents of Canada. January 15, 1991, is the closing date for submitting applications, and the appointment will begin August 1, 1991.

Apply in writing to Dr. Paul Siewert, president, North American Baptist College, 11525 - 23 Avenue, Edmonton, Alberta, Canada, T6J 4T3.

na; three sisters: Herta Pavlakovic, Erna, and Adeline; the Rev. George Breikreuz, pastor, funeral service.

We'll Help . . . Review Your Will

"I'm concerned that my will might be out of date. But how do I know when it should be reviewed?"

We'll Help . . . Review Your Will

Many estates have not been distributed according to the individual's desires, simply because the estate plan was outdated.

Questions to ask are as follows:

- 1) Are witnesses to your will still living?
- 2) Have you moved to another state since your will was drafted?
- 3) Does your will appoint a personal representative who would be unable to serve today because of logistics?
- 4) Have minor children become financially independent, resulting in a change in your desires for estate distribution?



- 5) Have tax laws changed since you last reviewed your estate plan?
- 6) Do you need to explore the possibility of establishing a trust as a modern estate planning tool?
- 7) Have your charitable interests changed since your will was drafted?
- 8) Has the size of your estate increased substantially, resulting in a need for tax planning?
- 9) Does your present estate plan make provisions for management of property in case of disability prior to death?

- 10) Are there additional methods you may employ to avoid probate at the time of death?

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

We have prepared a special **Will and Trust Planning Guide** that will be of value to you as you review your estate plan.

This will help you to make sure your will is up-to-date and will carry out your current distribution desires.

Please write today for your free copy. There is no cost nor obligation. We just want to help. □

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in specific cases, the services of an attorney should be obtained. The purpose of this article is to provide information of a general character only).

□ YES, please send me a free WILL AND TRUST PLANNING GUIDE.

I understand there is no cost nor obligation.

Please indicate if ☐ Your estate is more than \$600,000 or

☐ You own your own business

☐ I have remembered North American Baptist Conference in my estate plan.

☐ Enclosed is my gift of \$ _____ to help meet the 1990 mission and ministry goal of the N.A.B. Conference.

Name _____

Address _____

City _____ State/Prov. _____ Code _____

Home Phone () _____ Business Phone () _____

Birthdate _____ Spouse's Birthdate _____

Mail to Dr. Connie Salios, North American Baptist Conference
1 South 210 Summit Ave., Oakbrook Terrace, IL 60181-3994
Phone: (708) 495-2000; FAX: (708) 495-3301.

Church Growth

- Brief History of Church Planting, A, Bernard Fritzke, Nov:9
California Couples Work on Texas Church, Oct:10
Forest Park Church Takes Stand Against Pornography, David Steinhart, May:14
Man with a Vision, A, Oct:10
Miracle '89—Yorkton Church Is on the Move, Connie Schroeder, May:12
New Churches . . . New Life, Apr:30; May:28
New Life Declares Newness in Christ, John Kiemele, Nov:8
New Day Ministry, John Kiemele, Apr:21
New Day: Say Thanks, John Kiemele, Jan/Feb:20
People You Should Know—Finding Fulfillment through Serving, Oct:10
Planting Churches in Alberta: 1890 and 1920, David T. Priestley, Nov:6
Preparing for Multi-Ethnic Ministry, George W. Lang, Jan/Feb:10
Special Events, Lyle E. Schaller, Apr:19
Sunrise Church Gives Tender Touch, June Johnson, Oct:12
These Old People Are Going to Build a Church?, Len Semrau, May:15
Vital Signs in Healthy Churches, Ralph E. Cooke, Jul/Aug:9
What Happened to Ministries with Singles?, Lyle E. Schaller, Oct:14
Where Is Your Church's Memory?, Lyle E. Schaller, Jul/Aug:14
Winds of Change Blow through Colorado Church, Joan Splettsdoesser, Jul/Aug:12
Youth Ministry: Its Impact on Church Growth, Jolene L. Roehlkert, May:8

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BAPTIST WORLD AID



Funds Needed for Romanian Orphanages

Baptist World Aid has set up a special fund to help Romanian orphans. As the real conditions have emerged during 1990, Romanian Baptists have been trying to help their own local orphanages. They want to do more!

As the horror of the haunted images of imprisoned children has been seen on TV screens around the world, Baptists have begun to respond. From Australia, from Europe, from North America, the cry has come: "What can we do?" "What is BWAid doing?"

Dr. Denton Lotz, BWA general secretary, just returned from Romania where he met with Dr. Adrian Severin, deputy prime minister of Romania. The government assured Dr. Lotz that the BWA could be welcome to help Baptist churches open orphanages.

Already, the Second Baptist Church of Oradea has purchased property and is preparing to build an orphanage. Dr. Lotz promised the church help through BWAid. The Romanian Baptists would be pleased to welcome volunteers with experience in caring for orphans to visit their churches to instruct their people.

Baptist World Aid has already been supporting work with orphans through Baptist Response Europe. The new fund will provide immediate assistance to local Baptist churches working with orphans and will help to fund the new orphanages when permission is granted.

Your contributions are needed to help these children. Send your contributions designated for Romanian Orphanages to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Make checks payable to North American Baptist Conference.

WHAT'S HAPPENING

Appointments

■ **The Rev. Dale Fuchs**, appointed by the Board of Missions, to associate director of missions, North American Baptist Conference, effective Nov. 7, 1990. Fuchs fills the position vacated by the Rev. Herman Effa who is now missions director. Fuchs, a 1978 graduate of N.A.B. Seminary, served as an N.A.B. Conference missionary to Cameroon from 1983 to 1987. He has served in church staff positions at Ridgemont Baptist Church, East Detroit, MI; Pineland Baptist Church, Burlington, ON; and since 1987 at Grace Baptist Church, Grand Forks, ND. Fuchs and his wife Lois have three children. Lois is the daughter of the Rev. and Mrs. Ralph Cooke of Bismarck, ND.



■ **Mrs. Betty Poppens** to the administrative staff as director of business affairs at N.A.B. Seminary, Sioux Falls, SD. Poppens previously served

as housing coordinator and business assistant at the Seminary. Poppens has her Masters of Professional Accountancy from the University of South Dakota. She and her family live near Lennox, SD, and they are members of First Baptist Church of Chancellor.

Ordinations

■ **Ron Presley**, pastor of Cross Timbers Baptist Church, Flower Mound, TX, was ordained into the Christian ministry, October 7, by the Cross Timbers Church.

■ **Martin Schmidt**, pastor of First Baptist Church, Plevna, MT, was ordained into the Christian ministry November 3 by that Church.

Ministerial Changes

■ **Jeff Koch** to minister of junior high youth, First Baptist Church, Elk Grove, CA.

■ **The Rev. Wayne Dickau** to associate pastor of youth, Brentview Baptist Church, Calgary, AB.

■ **Sandra Ellstrom** to director of children's ministries, First Baptist Church, Elk Grove, CA.

■ **Steven Kerr** to associate pastor of Christian education and youth, Willow Rancho Baptist Church, Sacramento, CA.

■ **The Rev. Wayne Williams** from Glencullen Baptist Church, Portland,

OR, to continue education at Lewis and Clark University, Portland, OR, effective Oct. 31, 1990.

■ **The Rev. Garry Hogan** to pastor, Community Baptist Church, Sun Prairie, WI, Oct. 1, 1990.

■ **Bill Zebell** to associate pastor for youth and Christian education, Woodland Shores Baptist Church, Bridgman, MI.

■ **Steve Beardsley** to interim pastor, First Baptist Church, Trenton, IL.

■ **James Rasmussen** to associate pastor of discipleship and evangelism, Ebenezer Baptist Church, Detroit, MI.

■ **Darrell Tesdall** to associate pastor of adult ministries, Fountain Valley Baptist Church, Fountain Valley, CA.

■ **Marg Cumberlin** to children's ministries director, South Calgary Community Baptist Church, Calgary, AB.

■ **David Soldner** installed as pastor of Martin Baptist Church, ND, by Area Minister Ralph Cooke.

■ **Paul Hoglund** to youth minister, Immanuel Baptist Church, Portland, OR.

■ **National Guard Staff Chaplain Gary Coad** received extra duty for a month to serve as chaplain of the California Non-Commissioned Officers School at San Luis Obispo.

■ **The Rev. Rod Thompson**, farewelled as interim pastor at Ashley (ND) Baptist Church in August 1990, now serving as interim pastor, Gillette Baptist Church in Wyoming.

■ **The Rev. and Mrs. Gordon Voegelé** welcomed to pastorate of Ashley (ND) Baptist Church, September 1990; Area Minister Ralph Cooke, guest speaker.

■ **Kevin and Louise Strong** welcomed as youth pastor and wife on Sept. 16, 1990, at Pineland Baptist Church. The Rev. Gary Bredfeldt, guest speaker.


■ **Michael DeLong**, installed as pastor at First Baptist Church, George, IA, Sept. 23, 1990. The Reverends Jacob Ehman, Rueben Grueneich, and Winston Smith assisted in the installation service. Pastor DeLong is a 1990 graduate of N.A.B. Seminary, Sioux Falls, SD. For the past three years, he has served as youth pastor at First Baptist. —Vera Arends

■ **Robert Travis**, installed as pastor of First Baptist Church, McLaughlin, SD, Sept. 23, 1990; the Reverends Ralph Cooke and Allen Finger, guest speakers. —Virginia Walker

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