

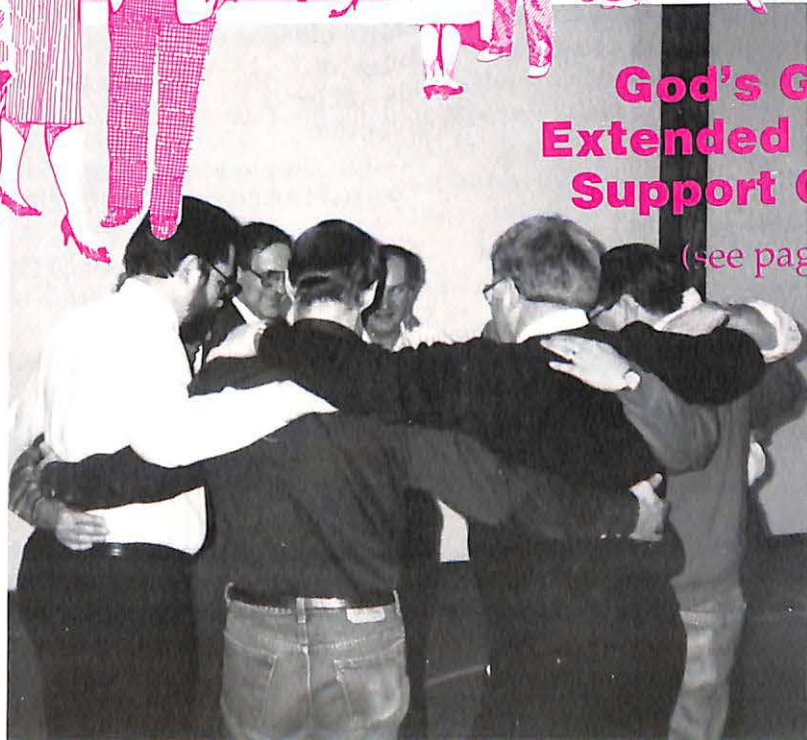
MAY 1991

BAPTISTHERALD



**God's Grace
Extended through
Support Groups**

(see page 6)



**How to
Help Increase
"Body
Warmth"**

(see page 10)

"Your Checkbook Reveals Your Priorities"

Based on the adage, "Your checkbook reveals your priorities," the 1991 Mission and Ministry Commitment is significant. For the N.A.B. Conference, its checkbook shows that nearly 85 percent of the giving goal has been earmarked for Established Ministries.

Established Ministries used to be known as the Basic Mission and Ministry Budget. But that was changed in 1990 when the General Council approved a unified giving goal with three major categories: Established Ministries, Expansion Ministries, and Special Projects.

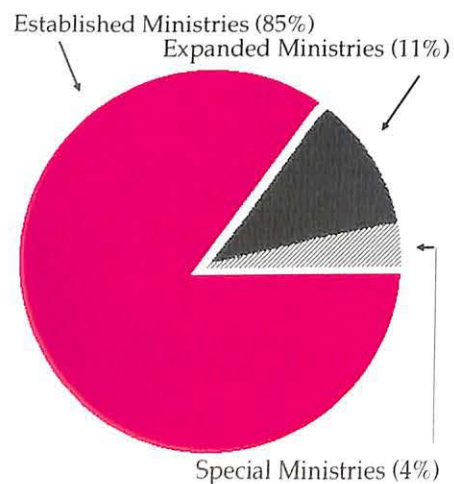
Unfortunately, "the change in philosophy of budgeting and reporting may not be totally understood," Lou Petrie, development director, laments. "If last year was any indication, the dilemma of having certain needs prioritized and recognized as a priority by the constituency is still a problem."

Each of the major categories represent significant ministry efforts. However, the importance of funding Established Ministries needs to be clearly grasped.

The 1991 Established Ministry Goal of \$5,590,000 provides for sixty career missionaries; thirty-one existing church planting projects and seven new ones; the education of future missionaries, ministers, and church planters; and the entire Area Ministries budget, including the amount provided by the Associations.

Given the scope and strategic nature of these efforts, it is vital that our churches and their members meet the challenge this year to do everything possible to fully fund Established Ministries.

Conference churches are encouraged to highlight the need to their members for undesignated giving for Established Ministries so that the total needs will be funded. —James Fann, associate development director/stewardship



FROM THE EDITOR

In this issue of the *Baptist Herald*, you will find excellent articles that will inspire you personally and give you ideas for your local church's ministry. We're looking for articles on how your church has made the **Vision 2000** strategy its own and how individuals' lives have changed through obedience to the Biblical Imperatives.

David Simpson in "Revitalizing the Local Church for the Nineties," points out the necessity of a total, unified **Vision 2000** strategy—rather than a hodgepodge of programs and activities. He talks about the importance of reducing the amount of programs primarily for mature Christians and instead providing opportunities to equip people for ministry outside the church building.

Randy Mitrovich in "God's Grace Extended through Support Groups" tells of Century Baptist Church's finding a way to care for the family of God and, at the same time, reach out to those who are without faith and hope in Jesus Christ. You may see this as a ministry to consider in your church for the Biblical Imperative "Commanded to Care."

"It has been said that middle age is the 15 minutes between the time that our children go to college and we start to care for our parents," says Ruth Bathauer. She talks about caregiving being the most difficult years of a person's life in "Caring for Elderly Parents." She understands what a person goes through—as she has been there herself.

Wayne Bibelheimer gives some great ideas on how to help new people feel at home in your church in "How to Help Increase Body Warmth"—this works also for people who have been in your church quite some time—and you still don't know them.

How one's witness through times of persecution and lack of religious freedom affects lives is dramatically told in "The Bible Is My Life, Says Theodor Angeloff" and "Bulgarians' Faith Strong Due to Imprisoned Pastors' Witness."

"A Vision for the Blind" by Mary Jo Stockdale tells the exciting story of how education changed the life of the blind hidden away from society to becoming productive members of society.

Lyle Schaller in "The Saturday Evening Service" talks about questions to consider regarding worship services. Although he speaks specifically about Saturday evening, these questions need to be considered for alternative services on Sunday.

This is your Conference magazine—exchanging ideas and life stories to help, challenge, and inspire each other. —Barbara J. Binder



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the Local Church for the Nineties

by David A. Simpson

Vision 2000 is a bold initiative by the N.A.B. Conference leadership to present a challenging vision to which our Conference of churches can strive towards by the year 2000. As a pastor, I applaud the aggressive vision the imperatives represent.

The Biblical Imperatives hold tremendous potential for any church that seriously attempts to implement them. The Conference seized an opportunity to give leadership at a time when so many others appear to be adrift.

While **Vision 2000** shows great leadership, some potential dangers also exist. I, like many others, recognize that to initiate renewal in any one of these six areas involves work. The process will require much more time than one calendar year.

The potential danger exists in that church leadership will adopt the agenda without first coming to grips with a unifying strategy. A recent *Fortune* article related one man's experience of working as a manager for a firm whose corporate strategy was missing. At one point, the executive was told the goal for the year was market share; the next year would be improved profit margins, followed by new accounts, and then in the fourth year, cost cutting.

Despite having top evaluations, the capable manager "couldn't bring himself to fire up the troops and head off in a new direction." He ended up quitting.

My fear is that these imperatives are being seen as unrelated activities. Pastors in pursuit of the "quick fix" will attempt to duplicate programs and techniques that work in other (usually larger and more successful) churches without coming to terms with a unifying strategy.

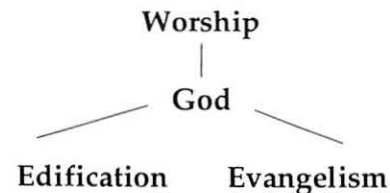
Ron Goerti, worldwide coordinator for *Navigators 2:7*, says, "Pastors and churches desperately need a strategy for church life and growth. Many pastors think primarily in terms of methods rather than strategy, and it's frustrating them to tears."

For **Vision 2000** to be successful, it is imperative that church leadership begin to

think in terms of strategy, rather than just programs and activities.

Three-fold Focus of Ministry

To provide a comprehensive strategy, we are attempting at Balgonie Baptist Church to integrate the six imperatives under a three-fold priority of ministry. Ronald Allen and Gordon Borrow in their book, *Worship: Rediscovering the Missing Jewel*, diagrams the three-fold priority of ministry:



All six of the Biblical Imperatives outlined in the **Vision 2000** strategy can be incorporated into this strategy. Various churches across North America, while substituting different titles, have adopted the following three-fold focus:

- Ministry to the Lord: *emphasizes the imperative to worship.*
- Ministry to the Saints: *incorporates the imperatives to grow, care, and pray.*
- Ministry to the World: *encompasses the imperatives of witnessing and giving.*

Ministry to the Lord—Worshipping

To see worship top the list of the six imperatives excites me. This must be the church's ultimate priority; it's crucial for the signals it sends out.

- First, worship, a part of our rich heritage as Protestants, has held a place of predominance. The *Westminster Shorter Catechism* states that the chief end of man is to glorify God and enjoy Him forever.
- Second, true worship of God provides the enablement for achieving the other five imperatives. Warren W. Wiersbe in his book, *Real Worship*, writes "when missions [or evangelism] is divorced from worship, the human need can become more important than the divine glory; and the

strategy used might be the result of man's observations rather than a God-given spiritual vision." Authentic worship is dualistic; it is to God and for man. As God's people worship Him with praise, He empowers them for ministry.

While I am encouraged by the priority given to worship in the **Vision 2000** strategy, I'm not convinced that the worship renewal process has been fully realized. I'm afraid that for many of our constituency worship renewal is perceived as nothing more than a simple substitution of praise choruses for traditional hymns.

If my understanding of the Conference's material on worship is accurate, worship needs to be viewed as a dynamic encounter between God and His people. Dynamic—it is always changing, never static. An encounter—God meets with His people, and they with Him.

As a worship leader, I struggle—trying to make worship services a vibrant and significant experience so that my people regularly encounter God in personal and meaningful ways. For me, this extends beyond the insertion of contemporary music and encompasses the preparation for worship, the mood and flow of the service, along with consideration to the environment in which worship takes place. The bottom line: In what ways can the service be structured to move our people from being mere spectators at a religious event to engaging them totally—their minds, wills, and emotions—in the worship experience?

Ministry to the Saints—Growing, Caring, and Praying

A *Leadership* cartoon from several years back depicted a pastor addressing his congregation with the cartoonist revealing the thought patterns of the pastor and his audience. The preacher envisioned himself as a general leading his troops into glorious battle while his parishioners saw themselves as wounded soldiers crying out, "Medic, Medic."

The cartoon illustrates the tension pastors feel between meeting the needs of the congregation and the urgency of mobilizing the laity to be a force in the community. I am convinced that unless a certain degree of people's needs are met, we cannot empower them to be agents of grace within their network of relationships.

One of the ways churches are facilitating spiritual growth is through the formation of a small group ministry. We call ours cell groups. The purpose is to provide opportunity for caring, support, Bible study, prayer, and accountability. Pastor Larry Froese's article in the January/February 1990 issue of "Link" adequately outlines the many advantages of this type of ministry.

Not only does a small group ministry aid spiritual growth, but it also provides a structure for service and an environment for enhancing prayer.

Ministry to the World—Witnessing and Giving

It is too easy for us to engage in what someone has labelled S.M.O.T.S. meeting (secret meetings of the saints)—easy because we are

familiar with the format and the participants. Yet if the Great Commission is ever going to become a reality, it will require reducing the amount of programs aimed primarily at helping mature Christians grow and begin to provide opportunities to equip people for ministries that extend beyond the confines of the church building. If the results of Reginald Bibby's study on church growth in Canada are accurate, and I believe they are, they implicate that the evangelical community is falling significantly short of its mandate.

In an issue of *Faith Today*, Dr. Reginald Bibby, a sociology professor at the University of Lethbridge in Alberta, recorded the findings of a study done on the membership additions to evangelical congregations in Calgary. The results revealed that seven out of every ten new members came from other evangelical churches while two in ten are the children of evangelicals. Only one in ten new members came from outside of the evangelical community. The findings lead Bibby to conclude that evangelicals are doing little more than circulating the saints.

Not only is effective evangelism a necessity, the evangelical community must also take seriously the imperative to give. Giving in terms of supporting ministries that are reaching out to the physical, emotional, and spiritual needs of the poor, seniors, unwed teenage mothers, and street kids.

What is desperately needed today are churches taking the challenge of Christianity seriously, serious enough to be a force in the community by responding to the

(continued on page 28)



God's Grace Extended Through Support Groups

by Randy Mitrovich

My sojourn into the ministry of support groups began in Edmonton at Meadowlark-Westland Baptist Church. Karen Szabo, a layperson, and I coled a series of "Good Grief" groups. It was a profound experience to see people in the groups growing through their pain, ministering to one another and bonding together. Those first groups confirmed what I knew in theory: people can receive as much benefit (sometimes more) from peers who will listen, and love them unconditionally, as they would from professional counseling.

Support groups put real flesh on the bones of 2 Corinthians 1:3,4: "Praise be to the God and Father of our Lord Jesus Christ, the Father of all compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God."

When I came to Century Baptist Church in June 1989, I began to visit people simply to get to know them. In this process, individuals began to reveal areas of pain and struggle. Men, in particular, honestly expressed feelings of pain, fear, guilt, and inadequacy. They frequently prefaced their comments with, "I've never shared this with anyone before." The underlying fear or assumption being, "If people know this about me, they wouldn't understand or accept me." I assured them of God's love and mercy and my continued care for them . . . and pointed out that (contrary to their belief of how others would react)



Support groups, I am convinced, are part of the answer to the question: "How do we care for the family of God and at the same time reach out to those who are without faith and hope in Jesus Christ?"

their transparency made me feel closer to them.

I began to talk with Clinton Grenz, a Christian counsellor at Professional Christian Resource Center in Bismarck. Clinton has extensive experience working with small groups as a military chaplain. He shared my conviction that the church should be leading the way in providing support groups for people in need rather than lagging behind social services. We scribbled

a plan of action down on a napkin at a local coffee shop.

I took that proposal to our church board at Century Baptist. We set aside finances from our Deacon's Fund and made arrangements with Clinton to lead a men's support group at Century. The men seemed perhaps, at first, a little apprehensive but eager to participate.

Nine men met together over an eight week period of time, bringing with them a variety of personal con-

People can receive as much benefit (sometimes more) from peers who will listen, and love them unconditionally, as they would from professional counseling.



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cerns (e.g., job transition, general depression or stress, addiction). Some were feeling fresh pain, others had more objective distance from the emotional upheaval in their lives.

Century women in the meantime began to inquire, "When do we get our turn? We need a support group as well."

The men had led the way, and other men were now expressing interest.

Our congregation decided the next step would be to contract with Clinton to train lay facilitators. Nine men and women are in the midst of receiving training in listening and caring skills (including a number of men who were part of the original support group.) They will continue to receive training, direction, and supervision from Clinton. We're on the verge of launching a second round of support groups—this time for 12 weeks and for women (with

Our greatest ministry is touching people at their point of need with the healing power and love of our Lord Jesus Christ.



women) as well as men (with men).

Our vision is to build toward specialty support groups focusing on a particular need (grief, divorce recovery, job transition . . .), but the generic group is meeting the need of the moment. We have ministered to people outside the church family and plan to continue reaching out to care for the people of Bismarck.

Support groups, I am convinced, are part of the answer to the question: "How do we care for the family of God and at the same time reach out to those who are without faith and hope in Jesus Christ?" After all, Christians do share common experiences with those not of the household of faith which form a bridge to establish meaningful relationships.

The good news is that Christ walks through the valley with His beloved! It's true—people are most open to the gospel when they are coping with life-change points and transitions . . . when they are feeling most vulnerable.

Support groups will be part of our strategy in responding to the Conference imperative for 1991: Commissioned to Witness. Our greatest testimony to the world, perhaps, is how we use the resources of faith to meet crises . Our greatest ministry is touching people at their point of need with the healing power and love of our Lord Jesus Christ. □



The Rev. Randy Mitrovich is pastor of Century Baptist Church, Bismarck, ND.

There is no doubt that caregiving can be the most difficult years of a person's life.

Caring for Elderly Parents

by Ruth M. Bathauer

If you have reached the age when the laugh lines in your face are no longer so funny and the once-distinguished gray at your temples is in need of Grecian Formula, you will readily admit to an unpopular truism. Aging, like death and taxes, is a fact of life.

Oh yes, we faithfully watch our diets. We jog and carefully follow various patterns of exercise in an attempt to remain fit and trim. Despite our best efforts, however, time ticks on without mercy and moves each one along to that sixty-five plus age bracket. The bottom line is that age happens to all of us—even though no one wants to talk about it.

Not only are we faced with our own aging, but many of us are confronted with a new role—that of caring for aging parents. Thanks to advancements in the fields of science, medicine, and nutrition, our life expectancy has reached a new high.

Perhaps you have already become aware that more and more of your time is spent caring for the needs of your parents on the one side, while you continuously face the responsibilities and needs of your children, spouse, career, church, and personal goals.

Welcome to the growing group in our society known as the "sandwich generation." It has been said that middle age is the 15 minutes between the time that our children go to college and we start to care for our parents. Coming closer to reality, studies indicate that today's parents will spend approximately 17 years caring for their children,

but they will spend 18 years caring for their aging parents.

Regardless of our attitude toward aging, most people confess to some fear. If a survey were conducted among adults, we would no doubt discover that one of the great fears of the elderly is that of becoming a burden to their children.

The fear of the adult children would doubtless indicate a concern of how to care for their aged parents with the least amount of suffering. Do the passing years then condemn all of us to a life sentence of doom and fear of what lies ahead with the onslaught of age?

Contrary to popular belief concerning that stage of our lives, God never meant for old age to be viewed as a curse. The Bible does not present old age as a condemnation, but neither does it idealize it. Old age, according to the Scriptures, is a gift from God—a blessing, no less!

"You shall live a long, good life; like standing grain, you'll not be harvested until it's time" (Job 5:26, TLB). The Biblical view of age as demonstrated by many of the old patriarchs was that age is part of life. It is good because God is in it.

As adult children, most of us would be quick to admit that we, as Christian believers, have a responsibility to care for our aging parents. But what happens when, despite our best endeavors, we reach a time when we can no longer carry the load of caregiving and responsibilities alone? Where do we turn?

I faced that situation some years ago when my own mother became ill. Due to circumstances beyond my control, she was confined to a convalescent hospital for eight

years.

There is no doubt that those were the most difficult years of my life. Not only was there guilt and frustration because I could not care for her in my home, but also there was the heartache of seeing her confined for so many years.

Looking back over that traumatic period, I still do not know the answers to many of the "why" questions that became my companions. I do know that despite the heartache I learned many valuable lessons.

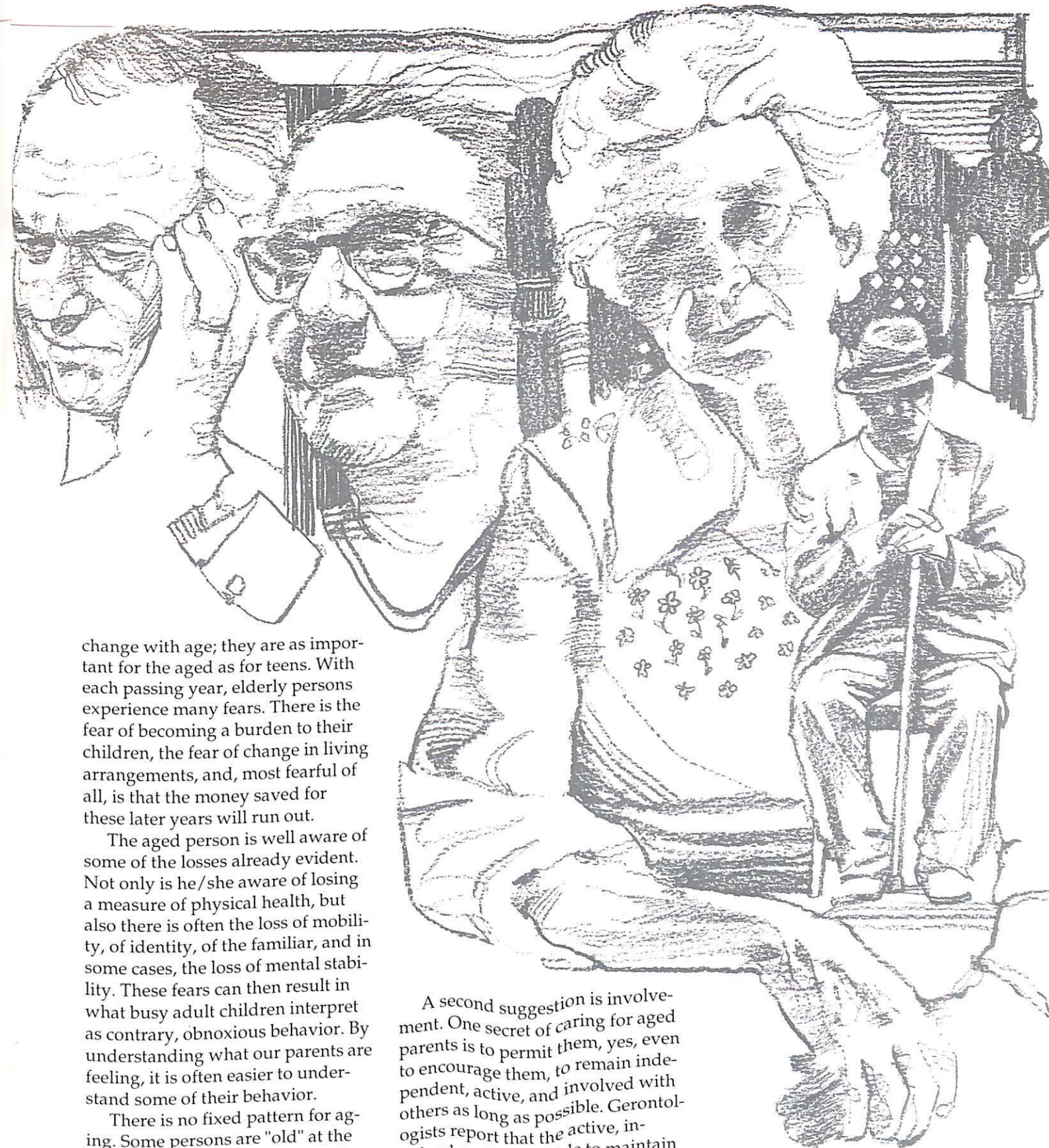
Questions Caregivers Ask

If you are presently a caregiver—or will soon assume that role—you no doubt have asked some of the following questions so familiar to all caregivers: Am I doing all I should? Can I do too much and thereby destroy their independence? How do I know when my parent can no longer live alone? What are other options for living arrangements? As I see my parents withdraw from life, should I encourage them to remain active? What outside resources are available when caregiving becomes overwhelming? How do I select a nursing home?

These and other nagging questions all boil down to the bottom line: How can I best care for my aging parents? There is no one simple answer, but let's think of some very basic suggestions.

Some Basic Suggestions

First, try to recognize and understand your parents' needs. How do they feel about the aging process? Everyone has a need for dignity, worth, self-esteem, purpose, and to feel loved. These needs do not



change with age; they are as important for the aged as for teens. With each passing year, elderly persons experience many fears. There is the fear of becoming a burden to their children, the fear of change in living arrangements, and, most fearful of all, is that the money saved for these later years will run out.

The aged person is well aware of some of the losses already evident. Not only is he/she aware of losing a measure of physical health, but also there is often the loss of mobility, of identity, of the familiar, and in some cases, the loss of mental stability. These fears can then result in what busy adult children interpret as contrary, obnoxious behavior. By understanding what our parents are feeling, it is often easier to understand some of their behavior.

There is no fixed pattern for aging. Some persons are "old" at the age of 50; others are "young" and very independent at the ripe age of 80. Adult children, therefore, need to recognize that each individual is a unique person of worth.

A second suggestion is involvement. One secret of caring for aged parents is to permit them, yes, even to encourage them, to remain independent, active, and involved with others as long as possible. Gerontologists report that the active, involved seniors are able to maintain their independence far longer than those who withdraw from life.

If you feel that your parents are
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How to Help Increase "Body Warmth"

by Wayne Bibelheimer

Sometimes without being aware of its effect, we mentally plan to talk to several people before or after church in an effort to save ourselves a phone call or two. It is indeed a good feeling when we have been able to efficiently communicate with several people as we see them at church.

The downside of this is that our time and attention is not available

for noticing and getting acquainted with new people or ministering meaningfully to friends or acquaintances in the church family. An evaluation of our use of the time may suggest that "church business" has been a higher priority than the "mission of the church."

One priority should be that of ministering to new people to make them feel welcome and at home in your church. That distinction may

be very subtle, but if we think about it, it could radically change some of our choices about how we spend our time and to whom we give our eyes and ears to listen. The return for our investment of time and energy could also be dramatically changed. Think about it.

How to Remember Names

Sometimes when we meet new people, we find it difficult to remember their names. Here are some ways to help you remember.

- When you first hear a person's name, repeat it out loud to them so you hear your own voice say it and also to be sure you have pronounced it correctly. If it is an unusual name, your invitation to have them correct your pronunciation will help you remember it even more.
- Immediately try to think of someone else you know by that name. This helps your memory associate someone new and unfamiliar with someone who is comfortable and familiar in your mind.
- Use people's first names in conversations as you talk with them. Then, as you conclude the conver-

sation, tell them you want to remember their names, repeat it to be sure you have it right, or simply ask them to say their names one more time.

After you have left their presence, write their names down. Plan to put that piece of paper in a place where you collect names of new friends.

Know Your Territory

Since most of us are creatures of habit, people who attend church regularly usually sit in the same general part of the auditorium each Sunday. You probably do the same, and you will notice the faces around you are familiar.

Careful observation each Sunday makes it possible for you to notice new people in your section. How about thinking of that section as "your territory" with two goals in mind:

- Eventually learn all the names of the faces that are familiar to you, and
- Make it a top priority each Sunday to introduce yourself to anyone in that section who is unfamiliar to you.

If we have people like you in each seating section of the auditorium, think of the long-range effect of personal warmth and assimilation we would have.

Be a Collector

People collect all sorts of things from baseball cards to silver

spoons. Faces and names of people are the most precious kinds of things we could collect. All of us have been collecting them for years.

However, you may consider becoming a very *serious* collector of faces and names as you realize the need for new people in our church family to build meaningful friendships. A collector usually shows up when there is anything to be seen along the lines of his collecting interest. These times can be before and after worship services, at fellowship times after baptismal services, church potlucks, the coffee time before or after Sunday school class, and church ball games.

The collector will make mental or written notes of various items of interest pertaining to the precious people in his collection. He or she would want new friends to meet each other who have common interests. A collector is always expanding the collection, adding precious and unique pieces to his or her endless shelves in the heart. Thinking of faces and names as a collection may help you further cultivate your interest in people. There are some veteran "people collectors" in your church family. Watch and learn from them.

Hospitality

The delight of receiving an invitation, the anticipation of the occasion, the enjoyment of the actual event, and the warm recollections of conversations, both light and deep with people with whom acquaintance has begun or deepened—all

make an invitation to someone's home a gateway to friendship.

Over the years, there have been various spontaneous models of hospitality in church families, which have effectively helped new people get started in friendships. Some ideas to get started in or expand your own hospitality ministry are as follows:

- Set aside an evening on a regular basis (possibly once a month) to invite several people whom you would like to get to know better and who don't know each other for dinner or dessert.
- Plan your menu around something you enjoy preparing, e.g. potato pancakes, lasagna, spaghetti, burgers, or if dessert: homemade ice cream, strawberry shortcake, or possibly some diet-conscious food.
- Keep your eyes, ears, and hearts open for new people in the church family who would benefit from getting started on a few new friendships. Discuss your list with your spouse and/or family, talk about how you may group people on your invitation list. Then have fun approaching them with your invitations.
- Pray for these people and watch what God does.

Determine to implement some of these ideas to increase the body warmth of your church beginning this Sunday. Make it a priority to minister to new people as well as each other. What will you do? □

The Rev. Wayne Bibelheimer is pastor of Quail Lakes Baptist Church, Stockton, California. Reprinted by permission from "The Quail Call."



BWA photo

The Bible Is My Life, Says Theodor Angeloff

"I cannot begin to describe the shock to my mother, sister, and me when we heard the news that my father had been sentenced to prison for 10 years," says Theodor Angeloff, the newly-elected vice president of the Union of Baptist Church in Bulgaria.

"I was eight years old at the time. We couldn't believe it. What were we to do, especially since my mother had no work?"

Angeloff remembers vividly the night that his mother called her

family to read the Bible and pray.

"Before she prayed," Angeloff said, "she opened her Bible, and it fell open to Isaiah 51:12-16."

"I, even I, am He who comforts you. Who are you that you should be afraid of a man who will die, and of the son of a man who will be made like grass? And you forget the Lord your Maker, who stretched out the heavens and laid the foundations of the earth; you have feared continually every day because of the fury of the oppressor, when he

has prepared to destroy. And where is the fury of the oppressor? The captive exile hastens, that he may be loosed, that he should not die in the pit, and that his bread should not fail. But I am the Lord your God, who divided the sea whose waves roared—the Lord of hosts is His name. And I have put My words in your mouth; I have covered you with the shadow of My hand, that I may plant the heavens, lay the foundations of the earth, and say to Zion, 'You are My people'" (NKJV).

"This was a revelation from God to us," Angeloff said. "God gave us the assurance that my father would not die in prison and that we would not lack bread."

It was the truth and practical experience of God's promises in the Bible to Angeloff and his family that kept him in Bulgaria, where, since 1946 until the fall of the communist tyranny in December 1989, Baptists have known some of the worst forms of persecution and have been virtually cut off from fellowship with Baptists around the world.

Angeloff's father, Iwan Angeloff, was the pastor of the Baptist church in Sofia when he was accused of being a spy by the Communist regime and imprisoned in 1946.

"In our system," said Angeloff, "when a member of your family was put in prison, the rest of the family was seen everywhere as an enemy of the state, so we had a very hard time. But through it all, that word from the prophet Isaiah was our experience and our life. That is why I believe the Bible, not because it is written there, but because it is our experience and our life. Even at eight, I understood that this experience with the Scripture was a part of our family history, and my mother wrote in our family Bible the date that God gave us this word from Isaiah, so I never doubted."

Angeloff recounted several times

when God provided for his family.

"I remember one Christmas when I was 13 that I had gone to church with my mother," he said, "but knew at home that we had nothing to eat. We all went home with a heavy heart that Christmas only to find a relative from the village waiting for us."

"'I brought you some food and other things because your father is not here,' she said.

"We had our own experience of Elijah in the wilderness when God provided food," he said (I Kings 19).

During that time of persecution in Bulgaria, many young people left the church. The Bulgarian state limited religious instruction for youth and did all it could to indoctrinate young people with Communist propaganda.

"But," said Angeloff, "our only hope and strength was in the Lord, and He protected us many times and in many different ways."

A brilliant science student, Angeloff had difficulty all through his education from high school to earning his doctorate in chemistry.

"I needed special permission to get into high school," he said. "And though I was an excellent student, I was never recognized. But I was not angry because I understood what it meant to live in persecution."

Angeloff said that even with his doctorate, he received the lowest salary where he worked.

But during his years of study, he was also very active in church work. "When I was 16, I repented of my sins and was baptized," he said, "and from that time have been involved in church work."

Even though it was forbidden, Angeloff met secretly with a youth group, and at 18 began preaching because there were not enough pastors, "but I have never felt called to be a pastor," he says.

Angeloff has also served the church as an organist and a choir director. "Our churches have been through hard times," he says. "We have feared for our jobs and the future of our children, but we have proved that if we stay true to the Lord, He will provide everything."

In spite of the severe restrictions placed on them, Baptist churches have survived with trained leadership because of devoted men and women who were willing to suffer for the gospel and speak and witness. Along the way, they have had shining moments of encouragement from visits by William Tolbert, former president of Liberia and a former president of the Baptist World Alliance; Gerhard Claas, former general secretary of the BWA; and Denton Lotz, general secretary of the BWA.

Bulgarian Baptists also had many Bibles during the last 44 years. The BWA received permission for Bibles to go in, and others smuggled Bibles into Bulgaria.

Angeloff himself knows what it is to suffer. "Because I translated for visitors, I was constantly harassed by the police," he said. His house was bugged, and he could not speak freely to his wife.

He recalled one time when he again had an experience like the prophet Elisha (II Kings 6:8-23).

"The police arrested me and took me home one night," he said. "They confiscated some children's books and slides and then went down to my cellar."

"'Why do you give them permission to do that?' I asked the Lord."

Some weeks before, Angeloff had received some Bibles. There was a mix up so that the people who brought the Bibles had taken the Bulgarian Bibles and left Russian Bibles. Angeloff had placed them in his cellar just a few days before when he had taken them out of his car to do some repair work and had

felt them safe there. "Because my cellar was in a mess, the officer said to me, 'If you have something, bring it out.'

"'No, you search,' I said."

After a while, the officer said, "Let's go."

"Then," said Angeloff, "I understood something very important for me. The Lord allowed them to make trouble in our lives, but He set limits. What was dangerous for us, He didn't allow them to find out. Again, I had the experience of the prophet Elisha when God made the eyes blind so they could not see. All during this time, I have had God's peace because I know He has set limits."

True to God's promise to the Angeloff family, Iwan Angeloff was released after eight years of suffering in prison. He served God for 30 years after that as a pastor and as the president of the Bulgarian Baptists.

"My father died believing in hope," Angeloff said, "especially that freedom would come for Bulgaria. But he believed that freedom would come from the West."

"We never dreamed that help would come from the East, but that is the Lord's way of doing things."

With the new freedom has come the freedom of Baptists to choose their own leaders, which they did in January last year when they elected a new president and Angeloff as a vice president. It was the first time they had met freely since 1946.

Bulgarian Baptists are also free to travel, and Angeloff recalled his first trip outside Eastern Europe with delight.

"My first trip was to West Germany," he said. "It was so exciting. I travelled with three Baptist leaders 'angels,' Knud Wumpelmann, Denton Lotz, and Karl-Heinz Walter, and I thanked God that I was not alone."

(continued on page 14)

The Bible is My Life . . .
(continued from page 13)

His first meeting with world Baptists was at the 16th Baptist World Congress in Seoul, Korea, last August.

"At 50 years old, it was my first trip abroad," he said.

"To see so many people and hear from them how they prayed for us was wonderful. Now we realize we are part of a big family."

Angeloff, a very handsome man, speaks with the intensity of a faith forged in suffering. He pours out his heart when he speaks about the opportunities for ministry and the needs in his beloved land of Bulgaria.

"Now we are free to do everything," he says, "and we have a big interest in the Bible, especially for new believers. Late last summer, we baptized 37 people in two weeks."

Bulgarian Baptists have made evangelism their priority and are working again with gypsy groups.

"But we have a new kind of suffering," says Angeloff, "Our people are economically depressed, and our system is in total collapse."

Experts on Eastern Europe agree that there are hard times ahead for Bulgaria because "Bulgaria has hardly any hard currency left and there are no competitive industrial goods or raw materials that it could sell in the West."

Angeloff says that Baptists are also interested in human rights. "All these years, we have learned that a man's life had no value," he said, "and now we see that a man's life is worth something, and we are interested in human rights."

Whatever lies ahead, Baptists in Bulgaria have tested and proved the promises of God in His Word.

"We have no other way of living," Angeloff says. "Experience has shown us that the Lord has taken care of us. He is with us as persons, as families, and as churches." □

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Bulgarians' Faith Strong Due to Imprisoned Pastor's Witness

SOFIA, BULGARIA. (ebps, parker)—For many years, Pastor Iwan Angeloff served as General Secretary of Bulgarian Baptists. At the time of his death, he was the last pastor with theological training among the nine Baptist churches remaining in Bulgaria following 46 years of Communist oppression and persecution.

For more than eight years, Angeloff suffered physical torture and imprisonment. During those years, his son Theodor, recalls seeing his father only three times between the ages of eight and sixteen. It was a time of horror for the family, but also one of deep spiritual growth and assurance of God's presence.

During one six month period in prison, Pastor Angeloff was interrogated continuously. He was allowed no contact with the outside world. Day and night, he was forced to stand five inches from the wall of the prison cell until he collapsed. He would then be made to sit in a chair with no food or water.

Teams of investigators questioned the prisoner about his alleged wrong-doing. "Crimes" such as talking with foreigners, giving out Bibles, and helping people in need were the "serious" accusations against him. "It is a traitor who says, 'Love your enemies,' because we know you must hate and destroy your enemies," he was told. While being deprived of food and water, Angeloff had to watch as guards ate their food in front of him.

The time came when, having been thrown back to the floor of his cell, he cried out, "I'm at my end; I can go no further."

He looked up and noticed someone else in his cell. He thought it was a "plant"—another prisoner sent to spy on him.

"Leave me alone," Angeloff told the stranger. The answer came: "You are not alone; your God is with you." Angeloff looked around; he saw no one. Suddenly, he felt strong again, stood, and walked around in his cell—first with short steps and then longer.

Aware that the pastor had finally "broken," the guards were later astonished to see Angeloff's new-found strength. They brought him to the prison director.

"How can this be," he asked Angeloff. "Where did you get food? How do you have energy?"

"I have energy from my God," Angeloff replied.

Brandishing his pistol, the director asked, "Where is your God? I'll kill him. Here, I am God."

Eight years later, Pastor Angeloff was released from prison. He had never broken. Instead, sustained by his prison "visitor," he had energy that no food could have given.

When Iwan Angeloff died on August 24, 1987, at the age of 83, he left a witness of love, humility, and deep faith that lives on among the Baptist family of Bulgaria, so maltreated and deprived during 46 years of the Communist reign of terror. □

Pastor Iwan Angeloff was among 14 "mission workers" whom the North American Baptist Conference supported in Bulgaria between 1920 and the mid 1940s.

Following World War II, the new government—Communist seized Protestant leaders, including Baptist. The regime staged a spectacular trial at which 15 of the leaders were convicted of "espionage and black market activity" and imprisoned because of their connection with Western mission agencies.

Caring for Elderly Parents

(continued from page 9)

withdrawing, it may be because they are unaware of opportunities in their church or community.

Sixty-five-year-old Millie got a new lease on life when her younger neighbor invited Millie to visit a nursing home with her. Soon Millie was leading a simple Bible study for the residents each week, and her neighbor brought tapes of favorite old gospel hymns. With a new light in her eye and a girlish giggle, Millie said, "The old folks call me 'the kid' when I come in."

Involvement does not mean they continue at the same pace as pre-retirement days. If a person, however, has no reason to get up each morning, he will soon become lethargic and dull. Lack of exercise often results in physical health problems. Lack of mental and social stimulation spells trouble. People who, despite the ravages of old age, still display a genuine interest in others seldom complain or wallow in self-pity.

Find out what your parents' interests are, then help them find avenues for involvement. Don't push too hard. Give them time to think about and to discuss your suggestions. They will respond better when given time to make their own decisions.

Opportunities for involvement are unlimited, and I list numerous ideas in my book, *Parent Care: A Guide to Help Adult Children Provide Care and Support for Their Aging Parents*, chapter 3.

Become Aware of Choices for Living Arrangements

To many families, the words "parent care" and "nursing home" are synonymous, but they aren't. People are frequently unaware of the choices in living arrangements, care, and services available.

No wonder the elderly fear if



they become ill, disabled, or even admit to slowing down a bit, a nursing home is the next step. Contrary to this popular belief, older people do have a choice where they live. And if they are able, they should be involved in any plans for making changes.

Living in their own home as long as possible is by far the best. A live-in companion, for example, may extend that time. Chapter 5 in *Parent Care* suggests numerous options for living arrangements.

As Caregiver, Ask for Help

In thinking of caring for aging loved ones, we cannot overlook the caregiver, the person who shoulders most of the responsibilities. Whether the caregiver is a spouse, a daughter or daughter-in-law, that person needs to be aware that it is okay to ask for help. Asking for help does not spell failure!

The caregiver needs to be aware of local city and government agencies from whom she/he may gain assistance. A caregiver needs to know how to avoid burnout, and when to cry "help!" without feeling guilty.

Due to the pressure and stress of caregiving, there are often disturbing emotions that become a caregiver's constant companions. The most common are anger and guilt.

There is a big difference between authentic and false guilt. Authentic guilt comes from a heart conviction based on God's Word that points to sin in our lives. Devastating false guilt, on the other hand, is often self-imposed. It can become a tool of self-punishment as a harried caregiver nurses imagined or genuine failures. These emotions must be dealt with before they become serious problems for all concerned.

If you, as a caregiver, are experiencing depression, guilt, or anger, take a realistic look at your situation. Talk to an unbiased friend, to your pastor, or to a trained counselor. No doubt you will have to admit you are doing your best under the circumstances. Because negative emotions are so common among overworked caregivers, I have devoted several chapters in *Parent Care* to this subject.

Caregiving is hard work. It is often an emotional strain that has absolutely nothing whatsoever to do with a lack of love for the aged parent.

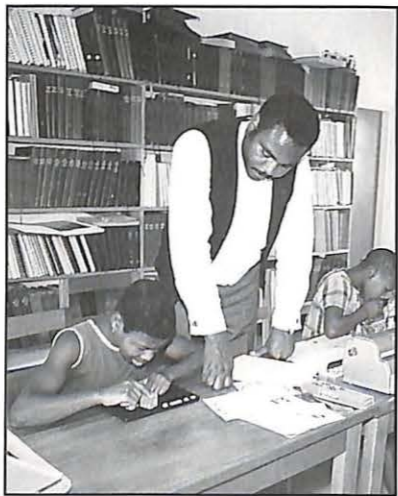
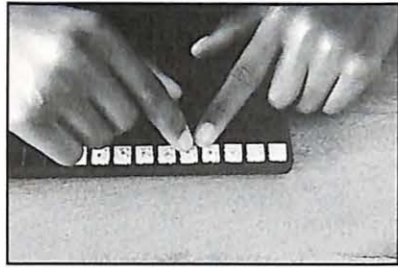
The task becomes even more difficult when the caregiver feels she or he should be doing more, and time does not permit. A promise the Lord gave to me was, "As thy day so shall they strength be." He was faithful. For eight years, He provided strength for even the most draining days. Now, from experience, I can assure you, there is life after caregiving! □

Ruth Bathauer is an editor with Gospel Light Publications and served as Director of Children's Work with N.A.B. Conference for 13 years.

Parent Care is available in your local Christian bookstore or Gospel Light Publications, P.O. Box 3875, Ventura, CA 93006. Phone 1-800-4-GOSPEL.

A Vision for the Blind

by Mary Jo Stockdale



Richard, the smallest of the blind twins, walks slowly down the dirt path toward the school. From half a block away, he carefully places one foot ahead of the other, feeling for rocks or other obstacles that might trip him. His head tilted at an angle, he catches and is guided by the sounds of the children already at school.

As he nears the school yard, Genesis Nsah encourages him: "Come on, Richard. You are very near."

Genesis beams with pride as Richard completes his difficult journey. Genesis himself is a learner, having only recently become a teacher at the five-year-old center for the blind. He is delighted to tell of the facilities and equipment, but his real joy is in relating the accomplishments of the 20 children now living at the center.

The children who have been there for some time walk briskly to and from the dormitory, around the

grounds, and in classrooms. They give little evidence that they walk in darkness, with only sounds and an uncanny sense of touch to guide them.

The school for the blind had its roots in a burden Dr. Helen Marie Schmidt felt as blind children were brought to the hospital, and she had to admit there was nothing she could do for their eyes. Could they be given "new sight" by means of education?

Peter Ndzenyiyu, then headmaster at the Cameroon Baptist Convention primary school in Kumbo, had already demonstrated a deep desire to become active in rehabilitating handicapped children, including the blind. When approached by Dr. Schmidt, he readily became an excited pioneer in and director of the project.

"The biggest obstacle," Peter relates, "was the attitude of the parents of these blind children. They don't believe their blind children

have enough intelligence to learn, and being ashamed of them shut them into a corner of their compound, away from public scrutiny and interaction with other people."

Left alone in their darkness, with nothing to challenge their minds, they become apathetic and give an appearance of lack of intelligence.

"We had to educate the parents before they were willing to release these children to our care," Peter says.

"Our aim is to integrate them into the regular primary school with the eventual goal of making them productive, independent citizens."

Once in the school for the blind, each child is given assignments according to his or her ability. A two and one-half foot long piece of wood into which little "cups" are carved is placed before Richard. He is given a can containing kernels of corn mixed with beans. His task: To determine by feel which is a corn kernel or which a bean and sort them into separate cups. This is one of the most basic steps in teaching little fingers to "read."

His twin, Raymond, works over a square of plastic with rows of holes into which pegs can be fitted. The pegs have different shaped heads and must be put into the holes corresponding to the shapes. Another level of finger training.

One child is playing with dice. No, not just dice with black dots, but dice with raised braille dots. His fingers must now start distinguishing the number of dots and their placement.

A money bag of coins prepares them for independent buying at the market. They learn to distinguish by feel the different Cameroonian coins, and to be sure they make no mistakes, some coins from other

countries are included—a nickel and dime of U.S. currency and a few coins from England and Canada.

And some go alone to market or to their homes in other parts of the sprawling city. Signs at the road, facing either direction, warn "BLIND DRIVE SLOWLY," but apart from that, the children use their own trained senses to go beyond the boundaries of the center.

After the children gain touch proficiency, they are ready to start using the stylus to punch out words on pages inserted in a frame.

Genesis invited Daniel, who has completed class seven, to come in and write something, "anything you want." Without hesitation, Daniel quickly wrote his message and was dismissed to return to class at the regular primary school.

After he left, Genesis reported with pride, "Daniel completed class seven, the next highest in his class. This includes the children who can see. Their ability to concentrate is enhanced by the lack of visual distractions."

He then took a class record book and showed how other children, now integrated into public school, were progressing: Grace N., first in class 4; Grace L., second in class 4; Lucy, fourth in class 4.

Lucy was chosen to translate the message Daniel had written. Her fingers moved skillfully over the page. "I am very happy to welcome you in our school today. Thank you for coming, and we hope well for you. All the students are very happy to welcome . . ." here she stumbled a little, and Genesis prompted her: "visitors." She finished with confidence.

Books in Braille almost fill the bookcases on one side of the classroom. These were sent from a school for the blind in Vancouver, British Columbia, when students from their school were integrated into the public school system. North American Baptist Conference churches in British Columbia got involved in packing and seeing that

the books were sent to Cameroon.

From the little classroom, especially equipped for the unsighted, Genesis took me to the regular school and in each class pointed out the blind children. Using the materials the sighted children must master, their daily lessons are prepared by means of a special Braille.

When we came out of the last class, I had to pick my way over several rough boulders and around a stack of corn stalks.

These are hazards for the blind children, I thought. But then, as if reading my thoughts, Genesis explained, "We intentionally put

obstacles in the way of these children. They won't always find easy paths to walk on."

Besides Peter and Genesis, Helen Bafon serves as houseparent. Her husband, Emmanuel, is studying in order to serve as a staff member. But everyone involved in the center has a single vision—to give a different kind of "sight" to blind children. □

Mary Jo Stockdale is a freelance writer who served as a volunteer-in-missions in Cameroon, with her husband, Dr. Gene, several times.

A Deaf Child Learns to Communicate

by Helen Marie Schmidt

CAMEROON. Twenty years ago, my cook and his wife had a son—their seventh and last child. When he was a little more than one year old, he had measles which was followed by deafness.

As the years passed, I brought out education aids from North America for the family. Emmanuel learned to read and write. He completed five of the normal seven years of primary school.

Often as I was home on furlough, I longed to give Emmanuel some of the advantages of communication so readily available in North America.

Five years ago, Sandra Gerish and her husband Dr. Brad Gerrish came to Bansa Baptist Hospital to serve for one year. Sandra who had done some work in audiology wanted to help Emmanuel but did not have the expertise to do so.

Now five years later, the Gerishes are back. This time, Sandra, who has learned sign

language, teaches Emmanuel. He, in turn, teaches other deaf students.

Emmanuel has shown great teaching ability. He is a fast learner and a patient teacher. Recently, Emmanuel taught me signing. What a thrill!

Sandra and I look forward to the time when Emmanuel will be a teacher of the deaf. We are looking for possibilities of training him. Suggestions are welcomed. If you have videos on signing or videos that have signing on them, please share them with the deaf in Cameroon by sending them to me at Bansa Baptist Hospital. □

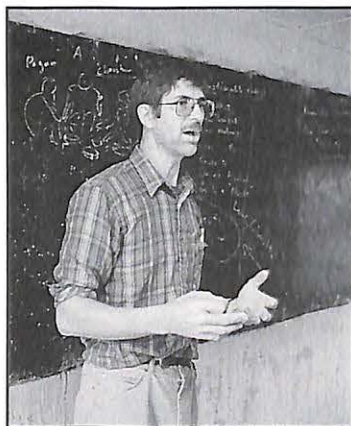


Dr. Helen Marie Schmidt is an N.A.B. Conference missionary serving as a medical doctor at Bansa Baptist Hospital in Cameroon, West Africa.



Seminary Students Taught How to Communicate the Gospel

by James Mische



MBU, NIGERIA. Did you ever stop to think about how many different methods of communication God has used to bring His salvation message to men?

In our communications class at Mambilla Baptist Theological School, we studied 11 different methods, one of the most important being the "visual aid." Think of the torn veil (Matthew 27:51), the tabernacle and its equipment (Hebrews 9), and especially the cross (John 3:14-15). Each of these helps us understand more fully what God means by "gospel."

Although the lives of people here are in many ways similar to the cultures we see described in the Bible, many things in the Scriptures are difficult for them to understand. Getting Bible study and Sunday school materials to the widely dispersed people in the Mambilla Baptist Convention is a continuing effort for Missionary Jim Black and the Evangelism Department of the Mambilla Baptist Convention. We are trying to help MBTS students increase their ability to communicate by teaching them how to make and use visual aids.

Flannel and felt are not available in our Nigerian market. The old flannelgraph—the setting for most of our basic knowledge of Bible his-

tory—is not an option here.

We do have screens (kwara-kwara) made of thin strips of raffia palm pith, woven together much like our roll-up blinds. A set of basic figures (men, women, and children, Jesus, and other Biblical characters) run off using stencils, colored with chalk (no crayons here), and cut out with razor blades (no scissors either) can be held onto the screen by sticking small tabs glued to their backs between the cracks in the strips of wood.

Our students really enjoy making their own visual aids. We give short seminars at Sunday school workshops on how to use the kwara-kwara board. We hope it will catch on and provide a way for many more people here to understand God's message of salvation. □

Missionary James Mische teaches at Mambilla Baptist Theological School in Mbu, Nigeria.

It's Important to Continue to Invite People

by Lucille Wipf

TSU, JAPAN. On December 24, I felt a prompting from the Lord to call six individuals to invite them to our Christmas Eve service. I had called other people earlier and so tried to make the excuse that "this is too late to be calling anyone," but I



Leading English Bible study groups is an important way missionaries witness in Japan.

did.

One lady accepted my offer to pick her up, but I had no assurance from the others that they would attend. That evening, three of the other ladies I called in the afternoon, were at the church. Two brought their daughters. That means six people came to the Candlelight Service because of my obedience to the prompting of the Holy Spirit.

Needless to say, I was thankful to see them there. A further surprise was to find that the lady who came with me knew another lady who has begun attending our church, and she was present that evening.

Through this experience, I again learned the importance of continuing to invite people to Christ and to church. □

Miss Lucille Wipf is an N.A.B. Conference missionary serving in Tsu, Japan.

MKs Have Travel Adventure

by James and Marla Garbat

JOS, NIGERIA. As high school or elementary students, how far did you have to travel from school to home for Christmas vacation?

April (13) and Jeremy (11) Garbat's trip home to Kumba, Cameroon, from Jos, Nigeria, for Christmas vacation was a real adventure. They left Jos, where they attend Hillcrest School, at 5 a.m., traveling by car to the border of Cameroon and Nigeria. On the way, they crossed the Benue River on a flat bed ferry with attached dugout canoe. Reaching the border at 6 p.m., they again crossed a river—only this time in dugout canoes in the dark.

After arriving on the other side, they looked for a place to sleep. That took sometime. Finally, they arranged for a room where they all slept on mattresses on the floor.

The next day at 6 a.m., April and Jeremy took a five-minute helicop-



The Garbat family

ter flight to a customs checkpoint at Ako. The process to clear customs took one hour.

When they were finished, they, along with other missionary children also attending Hillcrest, took a 30-minute helicopter flight to Bamenda. This saved about five hours of driving. When they reached Bamenda, they were taken to Bamenda station, where they had a quick lunch. Nine people squeezed into two seats in a Landcruiser for a five-hour drive to Kumba. They were exhausted when they reached home! □

"New Birth" Presented at Baby Shower

by Lilyane Bienert

PORTO ALEGRE, RS, BRAZIL. In our church's prayer meeting, my husband Keith talked about being evangelistically minded.

The next week, our WMF president suggested we have an evangelistic event to which we could invite other women. So we planned a baby shower for one of our church ladies and invited lots of people.

I gave a comparison devotional about being born physically, and just like that each one of us needs to be born spiritually. I compared the different things a baby needs and the things adults need, such as rest. Jesus said, "Come unto me all ye who are weary and heavy-laden, and I will give you rest." We visualized it and had group participation.

About 25 women brought 20 children to this baby shower. Most women have unsaved husbands.

The Lord taught all of us, as parents, about waiting and trusting Him. The children had reached the border six hours later than expected. Some of the parents had to return to Ako at dusk not knowing where their children were. Some of us who stayed at home had to wait and wait until our children arrived. God is so faithful!

Pray for missionary children and their parents as they are separated during the school year. Pray for guidance in regard to their schooling for 1991-92—should it be in Jos, Nigeria, or possibly in a new school in Yaounde, Cameroon? □

They can't leave their children at home with their husbands as most of the time the husbands are out with their buddies, or the husband would just not consider it acceptable to babysit. We played some games and had lots of goodies to eat.

About 14 women who are not from the church attended. □



Missionary Lilyane Bienert serves with her husband Keith in church planting in Porto Alegre, RS, Brazil.

Saturday Evening Service

(continued from page 21)

plemented by adults born after 1968.

A growing pattern is the Saturday evening service initiated by the impatient, creative, and energetic pastor of the tradition-bound congregation that has been experiencing a gradual numerical decline for two or three decades. Attendance on the typical Sunday morning averages between 60 and 95, most of whom were born before 1955, many of whom are related by blood or marriage, and nearly all of whom joined before 1980.

Rather than attempt to invite potential future new members to break into what is clearly an exclusionary group, the new minister goes out and organizes a new congregation. In some places, they gather for corporate worship on Saturday evening. In others, they worship at 8 a.m. or 8:30 a.m. on Sunday.

If you now offer a Saturday evening worship experience to people, or if you are contemplating this possibility, who is the audience? What is your system for inviting those audiences? What are the criteria you will use to evaluate the results? □

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The Saturday Evening Service

by Lyle E. Schaller

"Six years ago, we decided to add a Saturday evening worship service to meet the needs of our members who work on Sunday or are out of town," complained the pastor of a 400-member church. "With but a few exceptions, we have never had more than 30 to 40 people attend. In the winter, attendance rarely exceeds two dozen. I don't believe it's worth the effort."

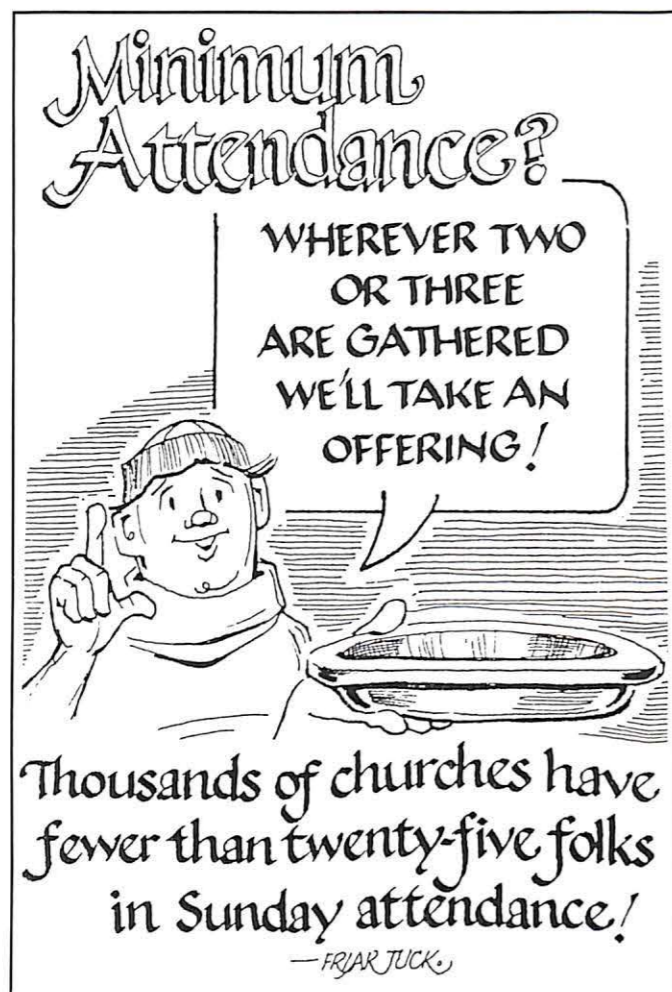
This complaint raises three big questions.

What Are Your Criteria?

How many people do you need in attendance to justify the planning, preparation, and work required for a service of corporate worship? Ten? Twenty? Thirty? Forty? Or two or three? Should that number be the same all over? Or should it be ten in some congregations and a hundred in others?

If one standard can be used across the denomination, an interesting policy issue is raised. For example, a total of more than 6,500 United Methodist congregations report an average worship attendance of 24 or less. That is 17 percent of all the churches in that denomination. Should all 6,500 be closed if the standard is 25?

Instead of using attendance as the primary criterion, should it be faithfulness? If the same dozen people who cannot attend on Sunday morning appear every Saturday



evening, is that adequate justification to continue?

One pastor who is an enthusiastic supporter of the Saturday evening service offered a different set of criteria. "While our attendance usually runs between 15 and 20, I would never give up!" he declared. "First, we attract some people who come from a small church background and prefer a small crowd. Others cannot attend on Sunday morning. Second, I am determined to improve my preaching, and this has been a big help. I preach the sermon I've prepared for Sunday morning at that seven o'clock service and invite those who are willing to stay to critique it with me. Then I revise the sermon for Sunday morning.

My preaching is improving. Third, I enjoy the give-and-take of that discussion, and I become better acquainted with that small group."

If you have a Sunday evening service, what are the criteria you use for evaluating it?

Who Is the Audience?

The second big question concerns the audience. Most congregations that schedule a Saturday evening service offer it for the convenience of members who cannot attend on Sunday morning. A growing number of people work on Sundays and/or hold two jobs or spend Sunday out of town.

A different reason, which produces a different design and different

results, is to conceptualize many different audiences, to offer people choices, and to visualize the Saturday evening service as a potential entry point for reaching new people. In dozens of these congregations, the attendance on Saturday evening averages between 75 and 300. Who comes?

- people who work on Sunday,
- people who work the night shift come to worship before leaving for work, and go from work to bed,
- those who want all day Sunday free to visit relatives, take trips, or sleep late,
- empty nest couples who find Saturday evening to be a lonely period now the youngest child has

- left home,
- some of those two to seven million church members who regularly participate in worship at two or more congregations every week,
- couples in an interfaith marriage which calls for both to go to Mass at a Roman Catholic parish on Sunday morning,
- newcomers to the community who are church shopping,
- adults who prefer a smaller congregation to bigger crowds on Sunday morning,
- young couples who seek a worship experience, warm fellowship, and a learning experience in one package,
- the committed volunteers who have decided to help make the Saturday evening "experiment" a success and who know they are needed,
- those who are attracted by that particular type or style of worship,
- older adults who live alone,
- long-time members who can remember "back when everyone here knew everyone else, and now it's just a big anonymous crowd on Sunday morning,"
- men who no longer own a necktie and/or women who are more comfortable in slacks than in a skirt or dress,
- people who prefer the hymns used in the Saturday evening service to those scheduled for Sunday morning,
- the greeters, ushers, and choir members who are necessary for that Saturday evening service,
- young adults (typically age 17-25) who prefer a worship experience in which they have a high level of ownership,
- younger divorced or widowed mothers who find the Saturday evening schedule more appealing than the Sunday morning program,
- those who are more comfortable with the leisurely pace of the Saturday evening schedule than

with the hurried Sunday morning atmosphere, and in a few large congregations,

- that large, specialized ministry with formerly married and never married young adults who have adopted Saturday evening as their meeting night and begin with worship.

Obviously, no one congregation can expect to draw large numbers of people from each of these audiences for that Saturday evening service. Typically, three or four overlapping audiences will account for a majority of the attenders.

Why Do They Come?

This raises the third, and the most critical, question. Why one congregation attracts only two or three dozen worshippers to their Saturday evening service while another church with the same number of members attracts two or three hundred?

One answer is the self-fulfilling prophecy. The first church designs a service to attract two or three dozen members, while the other designs a more extensive package to attract both members and non-members and to offer people many different reasons for coming.

A typical format sees people arriving at the church around five-thirty Saturday afternoon carrying their contributions to the "potluck" or "pitch-in" evening meal. About six o'clock, someone returns thanks, and people begin to eat. After an hour of eating and fellowship, corporate worship begins at 7 p.m. Some people leave after the meal; a few constitute the cleanup crew; and others skip the meal and appear a few minutes before seven.

After about fifteen minutes of fellowship following worship, one, two, or three adult classes meet. The pastor usually teaches one of these classes, sometimes as a "feedback" or discussion-type class on the sermon. Or he may teach a highly

structured Bible class from eight to ten. This usually means a clear message must be sent that people who do not come for the meal or worship are welcome to arrive about eight for that adult Bible study class.

These classes often are followed by dessert and conversation back in the fellowship hall, and nearly everyone has left by ten-thirty.

A variation on this format in at least a few larger churches is to assign responsibility for Saturday evening to the associate minister. He preaches on 40 to 50 of the Saturday nights every year. This provides him with the challenge to prepare a fresh sermon every week, with the opportunity to preach regularly, and with the chance to create a new and different worship experience. This also gives the members more choices.

A variation on that alternative is for the Saturday evening preacher to deliver the sermon at one of the two (or three) Sunday morning services while the other pastor preaches at the other hour(s).

Other Options

A substantially different approach is to design the Saturday evening service to reach people who are not members of that congregation.

- Examples are
- the Sunbelt church that uses Saturday evening to reach and serve "snowbirds,"
 - the Anglo congregation that offers a Spanish or Korean language service on Saturday evening,
 - the church with a specialized ministry with the never-married and formerly married that closes out Saturday evening with an 11 p.m. or 11:30 p.m. worship experience every week,
 - the congregation composed largely of people born before 1956 that schedules a Saturday evening service "owned," designed, and im-

(continued on page 19)



"I Will Give God My Lifetime"

by Linda Ebel
women's ministries director

*"My lifetime,
I will give God my lifetime.
My lifetime,
I will give God my lifetime.
If I give God my lifetime,
He will take care of me.
He will never, never let me down."*

As you travel throughout the Cameroon Baptist Convention (CBC), you hear women singing this song of praise. It is the sincere praise of the women of the Convention—the Women's Union. The green and white dresses of the Women's Union dot the landscape making their presence very real in the cities and towns of the Southwest and Northwest provinces. And the Women's Union functions with the joy and freedom of knowing that the words to this chorus ring very true and are making a dramatic impact wherever they go!

Mrs. Nancy Lennick, WMF vice president, and I had the privilege of visiting Cameroon last fall. Our time there was filled with excitement and joy as we went to help celebrate the historic occasion of the dedication of the Women's Union's own building at the Baptist Centre in Bamenda. The crowning event was the installation of the first full-time Director of Women's Work for the CBC, Madam Christiancia Warri, on Dec. 2, 1990.

The Rev. Samuel Ngum, executive secretary of the CBC, led in the installation of Madam Warri. He placed a great deal of emphasis on how the entire ministry of the Convention was a team effort and how each area of ministry complemented the other. He also noted



The Women's Union Executive, left to right, front row: Annemarie Hattenauer, Christiancia Warri, Beatrice Nokuri, Monica Wango, Margaret Kinga. Back row: Linda Ebel, Miriam Wakom, Marian Eshenauer, Lydia Langwa, Dorcas Martin, Grace Mbake, Nancy Lennick, Frida Abraham.

how the influence of the Women's Union in the churches of the Convention was most often an indication of the spiritual strength of the congregations. He pledged full support of Madam Warri's work and ministry and continued support of the Women's Union. This was borne out by the substantial donations by the Youth and CBC leadership to the project, and the prayers offered by the various leaders.

Madam Christiancia Warri responded by saying, "I know that my first duty is to serve God. I cannot disgrace my president, her executives, and the Women's Union by saying 'no' because I am empty. I know the Lord will help me to carry

on this task as the Women's Worker. It is not by my will but by the will of God that this has come to me."

The women of the Women's Missionary Fellowship of the North American Baptist Conference churches in Canada and the U.S. have worked together with the CBC Women's Union in realizing this dream, providing the funds for the furnishing of the women's building and providing a five-year plan for the salary of the position of the director for which, at the end of the five years, the CBC will be fully responsible for the position. We now have the responsibility of praying for Madam Warri and the

work of the Women's Union.

The women of the CBC continue to raise the funds to retire the debt on the construction of the building knowing that, with the Lord, they can accomplish any task!

The Cameroon Women's Union Program

The logo of the Women's Union, a torch and flame superimposed on a cross, expresses the theme of "Let Your Light So Shine," and their planning and programming effectively communicate this.

Bible study and Scripture memorization are at the heart of the ministry of the Women's Union. A Women's Manual is prepared annually containing Bible studies and Scripture verses to memorize that year.

The importance of introducing the Word of God to young children is evidenced by the 3-H program for girls and the Children's New Life Clubs for boys and girls. As the girls have come through these programs and gone on to complete their education, many of them have become a part of Life Liners Club. These groups minister to the needs of the young, educated women of the churches. Life Liners, an effective outreach to young professional women, provides a training ground for leadership within the Women's Union.

Establishing Home Economic Centres is a priority with centres now located in Mutengene, Mfumte, Mayo Darle, Oku, and Belo. The need to train young women with specific skills—typing, cooking, sewing, handwork, child care, health—is growing. Graduates from these programs also feel the need to supply well-qualified workers to operate day care centres. With a high percentage of women in the work force, there is a crucial need for good quality child care.

The Women's Union encourages Baptist women throughout the Convention to begin day care centres. As women retire from their jobs, they are told to get busier for God,

and as a result, many devote their time to beginning day care centres.

The Women's Union is not afraid to tackle the issues that the people of Cameroon face. Lessons in the Women's Manual address the issues of AIDS, alcoholism, sexually transmitted diseases, the effects of tobacco, First Aid, child development, and health.

The newest area of ministry addresses literacy needs. The government has begun a new program whereby it will supply the materials. It has asked the Women's Union to teach literacy classes through the churches. The training for and implementation of this program is now in the planning stages.

The Women's Union raises funds for ministry needs through offerings at women's meetings and special occasions, Blessing or Thank You boxes, levies for special projects, registration fees, and the sale of handcraft and handwork articles. And once more, it is true that if the women support a need or a ministry, the entire Convention benefits.

In many cases, it is the women of the local congregation who also raise funds to pay the expenses of ministry for their local churches.

One method for this is co-op farms operated by the women.

The life of the Women's Union comes from each local group within each church of the CBC. Along with the support of the national programs, other ministries take place as the needs arise—ministries such as visiting the elderly and the ill, teaching the lessons from the Women's Manual, sewing Women's Union uniforms, planning refreshments for church functions, buying pots for a woman whose house burned, working the farm for a woman whose child has died, leading 3-H girls' clubs, visiting the Catholic orphanages and taking food for the children, doing baby visits to celebrate the birth of a child, teaching Children's New Life Clubs, raising money for local projects, and supporting the pastor and ministries of the local church.

These ministries are the hands and feet that minister to the communities where the women of the Cameroon Baptist Convention live and seek to "let their light so shine." In her colloquial Pidgin English, one young leader with the Women's Union wisely stated her firm belief: "Anything that only go before if we put it inside prayer."



The Rev. Samuel Ngum leads in the prayer of dedication for Madam Warri, the Cameroon Baptist Convention's Women's Union's first Women's Worker.

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ VANCOUVER, BC. Ebenezer Baptist Church held a joint baptismal service with Cornerstone Baptist Church and Chinese Faith Baptist Church. Three baptismal candidates from Chinese Faith Baptist Church, including the pastor, Amon Chiu, and one person from Ebenezer Baptist Church were baptized. Area Minister Ed Hohn gave the challenge. Cornerstone Baptist and Chinese Faith share facilities with Ebenezer Baptist Church.

Ebenezer Baptist Church also held a child dedication service for eight children whose parents and grandparents desire to bring up their children in the nurture and admonition of the Lord. Dr. Art Boymook is pastor. —Irene Frers

■ EMERY, SD. The Rev. Charles Davis welcomed one new member into the fellowship of First Baptist Church. —Melinda Schrader

■ HAMILTON, ON. Mission Baptist Church, formerly German Mission Baptist, witnessed the baptism of three people. The right hand of fellowship was extended to them by senior pastor, the Rev. Walter K. Schroedter; associate pastor, the Rev. Frank A. Hildebrandt; and the deacon board. —Edith Schroedter

■ WINNIPEG, MB. Rowandale Baptist Church celebrated the baptism of 13

new believers, among them were four married couples. Five adults shared their testimonies and were welcomed as members. The Rev. Bryan Hochhalter is senior pastor. —Helga Kahler

Florida church experiences growth

■ BOCA RATON, FL. "Numerous visitors expressed appreciation for the 'sweet spirit' prevalent at Evangel Baptist Church," reports Beatrice Pankratz.

The Church welcomed 15 new members in 1990, and early in 1991, eight more people joined, including two by adult baptism.

Alberta Area Minister Dr. Charles Littman and his wife spent a month at the Church. Dr. Littman was guest speaker and participated in the men's chorus and male quartet.

An Evening Musical was organized by Dr. Herbert Pankratz that included choral groups, vocal soloists, instrumentalists, and speakers. Among the guests was former WMF Director, LaVerna Mehlhaff.

Special activities at Evangel Baptist include Super Sixties luncheons and programs, a bowling league, golf outings, and monthly men's prayer breakfasts.

"Pastor Paul Meister participates in all these activities and has a 'hands-on' approach with projects at the Church with the trustees," reports Mrs. Pankratz.

Dickinson church implements Biblical imperative to witness

■ DICKINSON, ND. Hillside Baptist Church has begun putting the witness imperative into action.

A support group began a prayer time focusing on Operation Desert Storm. The group had sons and family in the Gulf, and this need aided in reaching out to others who also needed support and encouragement.

"Jeremiah 33:3 became familiar among us as we 'called on God to show us great and mighty things,'" reports Mrs. Fred Kulish. "He did—there was no casualty from our community."

Another kind of witness the Church members involved themselves in was providing food and clothing for the needy in the community. One family, in particular, was instrumental in locating the needs and found a heated church basement to be used as a clothing pantry.

The Rev. Lewis Petrie, N.A.B. Conference development director, held special meetings focusing on commitment to live a Christ-centered life. Petrie stressed the believers' witness must be directed in such a way that people will respond to the finished work of Christ and become disciples of Jesus.

"Seven people came to a saving knowledge of Jesus Christ, and within a week, two of these were baptized," says Mrs. Kulish.

Pastor Daryl Dachtler has also challenged the congregation from the pulpit that love for God and love for neighbor begins with repentance and an earnest attentiveness to God's Word.

Village Green focuses on imperative: Commissioned to Witness

■ GLEN ELLYN, IL. Village Green Baptist Church is focusing on the 1991 Biblical imperative: Commissioned to Witness and has set the following goals: 1) Continue dynamic worship services whereby we will understand with greater intensity our personal responsibility to the Great Commission and worship with more enthusiasm the Lord of the Harvest; 2) Guide each adult Sunday school class through a study of evangelism; 3) Provide a witnessing tool, method, etc. for our membership and instruct them how to lead a person to Christ; 4) Encourage each person to pray for at least two non-believers, asking God to create an opportunity to witness to those persons about Jesus Christ; 5) Through "Sunday Night Alive" provide opportunity for our families to invite their neighbors and friends to our church/ministries; 6) Deepen our friendships, understanding, and commitment to each other through a monthly home fellowship meeting; 7) Increase the visibility of our church by promoting specific church programs, and events, brochures, paper ads, church sign, etc.; 8) Pray fervently for the faithfulness of our current membership and that God would add to our fellowship 50 new members; 9) Develop a debt reduction plan so as to allow for a building expansion program by 1994; 10) Challenge our youth to consider full-time ministry as a life career and support them in their calling; and 11) Witness within and beyond our community by supporting our missionaries and aiding other local mission/minis-

try projects.

Alpena church holds family enrichment weekend

■ ALPENA, MI. Sixty-five members of Ripley Blvd. Baptist Church welcomed Dr. Ernie Zimbelman, Christian psychologist and professor at N.A.B. Seminary, with a progressive dinner. Dr. Zimbelman then presented a series on

family enrichment. In Sunday school, he spoke to the senior high and college career group on "Sexual Lifestyle"; in the morning worship service on the "Christian Home"; and "Family Government" in the evening service. The series continued on Monday with the topic, "Parenting Your Children" and "Parenting in a Democratic Society." The Rev. Frederick Sweet is pastor. —Mary Coy

COMPELLED TO SERVE

Bethel church honors pastor for 25 years of ministry

■ PRINCE GEORGE, BC. Bethel Baptist Church surprised their pastor, Arthur Schlak with a dinner to celebrate his 25 years of ministry. He has served at Forest Lawn, Calgary; Bethel, Prince Rupert; Victoria Avenue, Chilliwack; and the last eight years at Bethel, Prince George. Through his ministry, Christian Senior Center was established and meets bi-monthly at Bethel.

"It's with anticipation and gratitude the Church is looking forward to celebrate its 75th anniversary on May 25-26, 1991, in conjunction with the British Columbia Association," reports Christel Schlak.

Seniors volunteer for mission project

■ AVON, SD. Twenty-four seniors from South and North Dakota, Minnesota, Colorado, and Texas volunteered to work on the Edinburg, Texas, mission project. Much was accomplished in fixing up Iglesia Bautista Central Church; they installed a hot-water heater, vanities in two restrooms, kitchen cabinets, and carpet, put up

ceilings, put in improved electric lighting, laid tile, extended the platform, and painted and varnished.

Every day there was a break for devotions, coffee, and fellowship. The women of Iglesia Bautista Central and the wives of the workers prepared the meals. The Church presented an appreciation certificate to each worker.

"The Lord blessed the Church in the past year with new families and a great spirit," reports the Rev. Henry Lang, retired pastor and project supervisor. "Pastor and Mrs. Lindbberg Ake and their family need our prayers for their untiring work in Edinburg."

Bethany Ladies Mission Circle celebrates 70 years

■ HUNTER, KS. Ladies Mission Circle of Bethany Baptist Church celebrated their 70th anniversary. The Rev. and Mrs. Herman Effa were guest speakers.

"Latest news from the Conference mission fields was informative and exciting," reports Katherine Loofbourrow. The Rev. Anthony Dickerson is pastor.

COMMANDED TO CARE

Tacoma churches co-host family life seminar

■ TACOMA, WA. Dr. Gordon Harris, professor at N.A.B. Seminary, Sioux Falls, SD, was the speaker at a family life seminar co-hosted by Calvary Baptist and Olympic View Baptist Churches. His topics were "The Family: Source of Depression and Joy," "Competition Is Killing Us," and "Turning Nightmare into Dreams."

"All of the meetings were well attended, and everyone received a blessing from the seminars," reports Earl Shadle. The Rev. Don Decker is pastor of Olympic View, and the Rev. Don Burnett pastors Calvary Baptist.

Latta Road church helps community during power outage

■ ROCHESTER, NY. On March 4, 1991, Rochester, NY, and surrounding towns were plunged into darkness. For a week, 200,000 homes were without electricity and heat, and many were without phone service. With night-time temperatures dropping to 15-18 degrees and daytime temperatures at 32-35 degrees, the situation was a crisis.

Latta Road Baptist Church provided the community a place for hot meals and housing for the Disaster Relief Team from the Southern Baptist Convention, who used the Church as their base of operations for relief efforts.

"We praise the Lord for this opportunity to work together with our brothers to reach out in Christ's love," says Pastor Marc Maffucci.

Ebenezer church opens facilities to Lifeline Counseling Center

■ DETROIT, MI. In 1978, Ebenezer Baptist Church offered its facilities for Lifeline Counseling Center to use. Presently, more than 60 trained volunteer counselors spend three hours once a week on the phones listening, counseling, and just "being there" to approximately 650 callers a month.



Ted Winters founded Lifeline Counseling Center in February 1978, and since that time, the Center has received nearly 73,000 calls. The Center's lines are manned Monday through Friday, 9 a.m. to midnight and various hours on weekends.

"We are excited about what God is doing through this ministry of counseling the hurting and offering the 15-week Lifeline Crisis Counseling course," says Mervin Pastorius, executive director. "Sixty students are registered, and we are

2000

Our Strategic Focus On The Biblical Imperatives

2000

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praying that at least 20 of them will become Lifeline counselors."

Ebenezer Baptist Church not only offers its 1,600 square feet of space plus a large classroom for the Center to use but also yearly financial support. The Rev. Kevin Butcher is pastor of Ebenezer Baptist.

Quilts for newborn by Ripley Blvd. WMF

■ ALPENA, MI. Upon the

birth of babies born to mothers of Ripley Blvd. Baptist Church who are members or regular attenders, a quilt is presented to them by the WMF.

Using scraps of material left over from cutting White Cross items for Cameroon, the women have widened their project and recently presented two quilts to the Church nursery. —*Mary Coy*

Kelway.

Durham church holds Deeper Life meetings

■ DURHAM, KS. First Baptist Church held Deeper Life meetings with the Rev. and Mrs. Juan Luna, Garcias Ranch Baptist Church, Rio Grande City, Texas, as speakers.

A Saturday men's breakfast, ladies' luncheon, and Sunday potluck dinner were also part of the weekend.

"The messages by Pastor Luna were a challenge for all," reports Pearl Koch.

The AWANA club at First Baptist also held a Classic Pinewood Derby. The Rev. Lloyd Harsch is pastor.

Petrie speaks at revival meetings

■ MINITONAS, MB. Sensing the need for revival, the people of First Baptist Church invited the Rev. Lewis Petrie, N.A.B. Conference development director, to minister on that theme. The prayer meetings preceding the revival and held prior to each service were well attended. The Church was full each night with members of First Baptist and people from other churches in the Minitonas area.

"Forty to fifty people responded, expressing concern about revival in the Church, their personal lives, and in family members," says Pastor Ron Kelway.

CHALLENGED TO GROW

WMF hosts prayer luncheon

■ ALPENA, MI. Since so many of the congregation of Ripley Blvd. Baptist Church are employed, the women of the WMF hosted a luncheon for those desiring to come into the Church to pray. "They were able to pray, have lunch, and return to work on time," says Mary Coy. The Rev. Frederick Sweet is pastor.

Colfax church dedicates family center

■ COLFAX, WA. After several years of work and planning, dreams finally became reality as the new Family Center at First Baptist Church was dedicated to the Lord, Jan. 13, 1991. The Family Center, totaling 7,400 square feet, consists of a gymnasium, a multi-use room, restrooms, and a storage area.

"It was a cause of rejoicing to have the entire project completely paid for by Dedication Day," reports the Rev. Allan Strohschein, recently retired pastor of

the Church. The Rev. LeRoy Schauer, area minister, was guest speaker. Pastor Strohschein led in the dedicatory prayer, and the Mayor of Colfax presented a key to the city to the congregation.

The Center is used in the mid-week program involving 170 children and youth and 50 workers. The facility is open daily after school for recreational activities.

"It is the desire of the Church family to use the new Family Center as a means to reach this community for Jesus Christ," says Strohschein.

Mid-week prayer meeting grows

■ MINITONAS, MB. The members of First Baptist Church desired to see the mid-week prayer meeting increase in numbers. They decided to work and pray for 50 people.

"Attendance grew week by week to a total of 73 on the target date. The end result was not only growth in numbers but also in fervency," says Pastor Ron

COMMITTED TO GIVE

Bethany church views video series

■ HUNTER, KS. A 20-part video series, "Financial Freedom Seminar" by James Sammons, was

shown in the Sunday evening services at Bethany Baptist Church. The Rev. Anthony Dickerson is pastor. —*Katherine Loofbourrow*

ANNIVERSARIES

■ Mr. and Mrs. Herb Decker, South Canyon Baptist Church, Rapid City, SD, celebrated their 50th wedding anniversary with family and friends.

■ Mr. and Mrs. Fritz Kamutzki, Mission Baptist Church, Hamilton, ON, celebrated their 50th wedding anniversary Dec. 21, 1990, with family and friends. —*Edith Schroedter*

■ Mr. and Mrs. William Pritzkau celebrated their 70th wedding anniversary Feb. 24, 1991, with friends and relatives at Napoleon (ND) Baptist Church.

Their three daughters are: Dorothy (Donald) Ganoung, editor of *Moments With God*; Janice (Jack) Beaver; Shirley (Kenneth) Cook; and three grandchildren. The Pritzkaus still live in their own home and drive to church almost every Sunday. —*Adeline Kopf*

Studying the Bible in a Cameroon Village

by April H. Zimmerman



An exciting opportunity came my way before returning home for furlough. I was asked to start a women's Bible study in a small village in Cameroon, West Africa. I enthusiastically agreed.

The village—Kishey—is about 15 minutes from Bango Baptist Hospital, where my husband Rodney serves as a medical doctor.

Most of the ladies living in Kishey do not speak English or even Pidgin English—and many don't own Bibles.



We began by meeting once a week. Because of the language problem, we used a "turn talk" or interpreter. We looked forward to this time and came away blessed by the women's openness and graciousness.

Our discussions focused on relevant issues: raising children, husband and wife relationships, as well as our spiritual walk with the Lord.

We prayed earnestly that God would show us a couple of women willing and capable of taking over the leadership of the group. This maintains the continuity of leadership when the missionary returns home for furlough.

After six weeks, a young woman, Juliette, our interpreter, emerged as a possible leader. She reads and writes English and owns a Bible. A strong, intelligent, Christian woman, she agreed to become the new leader. We were blessed and grateful.



As Juliette took over the leadership, I began to withdraw. Just before my return to the U.S.A., I attended the Bible study group every four to six weeks—not to teach but to encourage. The transition took seven months. The group continues to do well, and the group has increased to 17 women. The group uses a well-written manual published by the Cameroon Baptist Convention's Women's Union. The manual contains Bible lessons written by Cameroonian and missionary women.



I praise God for giving me the opportunity to begin this Bible study group and for His working in the lives of these Cameroonian friends. □

Missionary April Zimmerman serves in Cameroon, West Africa, and is presently home on furlough in Hebron, ND.

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Revitalizing the Local . . .

(continued from page 5)

needs of people around them. It is only then that effective ministry to the world will become a reality.

The challenge for the N.A.B. Conference is to produce church leaders with a God-given vision, such as **Vision 2000** and a Biblical strategy that will unite and mobilize our churches to be dynamic forces in our communities.

As a local church, we stand behind the Conference's strategy of **Vision 2000**. We regard the Biblical Imperatives as an important ingredient in providing dynamic leadership.

The ideas expressed in this article are one church's attempt

to integrate the six Biblical Imperatives into one comprehensive strategy for ministry. We believe that effective and efficient implementation of this three-fold priority of ministry can provide direction and function as a catalyst for creating momentum that will sustain us through the nineties and beyond. □

David A. Simpson is pastor of Balgonie Baptist Church, Balgonie, SK.

Resources: Ronald Allen and Gordon Borrer, *Worship: Rediscovering the Missing Jewel*, Portland, OR: Multnomah Press, 1982. Warren W. Wiersbe, *Real Worship*, Nashville, TN: Oliver Nelson, 1986.

IN MEMORIAM

■ **JOHN SCHMIERER** (92), Trochu, AB; born Nov. 23, 1898, in Rumania; died Dec. 19, 1990; immigrated to U.S.A. in 1899 and to Canada in 1905; married Magdalene Weigum, Oct. 31, 1921; Trochu School Board member; member, Bible teacher, Sunday school superintendent, choir and small singing group member, Trochu Baptist Church; predeceased by his parents, Peter and Mary Schmierer; son, Leroy; three brothers: William, Fred, Frank; sister, Bertha Tegler; survived by his wife, Magdalene; three daughters: Irene Falkenberg, Bernice Stickelmeir, Ardath Effa; 11 grandchildren; 13 great-grandchildren; brother, Peter; three sisters: Katie Heer, Emma Gaetz, Tilly McIntyre; the Rev. Dean Eisner, pastor, funeral service.

■ **CORINNE PFEIFER** (46), Rochester, MN; born Feb. 12, 1944, in Saskatchewan; died Jan. 24, 1991; married Dwight Pfeifer, Aug. 6, 1966, in Regina, SK; member, Christian education ministry teen leader, Elim Baptist Church, Rochester, MN; predeceased by her father; survived by her husband, Dwight; two sons: Graham and Bradley; mother, Gertrude Kurtz, Regina; two brothers: Arlyn and Garth; two sisters: Loretta Herman, and Elaine Jaz; the Reverends Daniel H. Meyer and Steven Buss, pastors, funeral service.

■ **JACOB WAGEMAN** (87), Ashley, ND; born Feb. 11, 1903, to Peter and Caroline Wageman in Neudorf, Russia; died Oct. 15, 1990; married Christine Nies, Dec. 5, 1925, who preceded him in death August 1986; member, deacon, Sunday school teacher, Men's Brotherhood, and Men's Chorus, Ashley Baptist Church; predeceased by his parents, five brothers, and two sisters; survived by two daughters: Lavern Giedt, Ashley; Mayvis Bauman, Pittsburgh; five grandchildren; the Rev. Gordon Voegelé, pastor, funeral service.

■ **OLGA SCHULZ** (nee Gusek) (81), Chilliwack, BC; born July 15, 1909, in the Ukraine; died Feb. 25, 1991; married Ferdinand Schulz, May 20, 1929, who predeceased her Oct. 25, 1985; active member, served faithfully in choir and WMF, Evergreen Baptist Church; predeceased by three of her children; survived by two sons: Otto (Linda); Manfred (Joanna); two daughters: Margaret (Leonard) Schmidke; Erica (Wally) Strelau; eight grandchildren; one brother and one sister.

WHAT'S HAPPENING

Ordinations

■ **Michael Igo**, associate pastor, Central Baptist Church, Kitchener, ON, was ordained into the Christian ministry, Sunday, Feb. 24, 1991. The Rev. John Ziegler, area minister, challenged Pastor Igo to walk in the footsteps of the good Shepherd Jesus Christ and to provide leadership and love to the flock entrusted to him. —Karen Yahn

■ **Allan Kostboth** ordained at Hillcrest Baptist Church, Sioux Falls, SD, Jan. 20, 1991. Kostboth is the Director of Ministry Recruitment at North American Baptist Seminary, Sioux Falls, SD.

Ministerial Changes

■ **The Rev. Morley Schultz** to pastor, Whiteshell Baptist Church, Seven Sisters Falls, MB, effective March 1, 1991.

■ **The Rev. Tom Mosley** to pastor, Sunkist Baptist Church, Anaheim, CA.

■ **The Rev. Ervin Gerlitz** to interim pastor, Sierra Heights Baptist Church, Renton, WA, effective Jan. 13, 1991.

■ **Dr. Robert Penner** to interim pastor,

Hollyview Baptist Church, Boring, OR.

■ **The Rev. Jack Whitehead** from pastor, Oceanview Baptist Church, White Rock, BC, to interim pastor, Calvary Baptist Church, Fremont, OH, effective in March 1991.

■ **Eric Spletzer** welcomed as pastor, First Baptist Church, Golden Prairie, SK. He began his ministry there Jan. 1, 1991. —Leota Fritzsche

Retirement

■ **The Rev. Wil Dachtler** retired as chaplain of the Baptist Home in Bismarck, ND, effective April 1. He was ordained at Colonial Village Baptist, Lansing, MI, June 11, 1959; served as pastor of First Baptist, Corona, SD; South Canyon Baptist, Rapid City, SD; music instructor, Rushmore College; pastor, Crestview Baptist, Minot, ND; Community Baptist, Xenia, OH; Ebenezer Baptist, Abilene, KS; N.A.B. estate planning counselor; interim pastor, First Baptist, Corona, SD; chaplain, Bismarck Baptist Home, ND, 1986-1991.

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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Baptists in the Soviet Union Hold First Editors and Publishers Conference

MOSCOW, USSR (ebps)—Baptist publishing in the Soviet Union is not only alive and well, it is flourishing. Sixty writers, editors, and publishers met in Moscow on January 17-18 for the first ever Editors and Publishers Conference to discover how to improve their skills so as to reach for Christ the people of their land through Christian literature.

It is amazing what has already been accomplished in the few short years since Perestroika began in earnest in 1986-88. Christian publications—books, magazines, newspapers, and tracts—are being distributed (sold) in kiosks and bookshops in cities throughout the USSR. "The reason for this is the hunger our people have for spiritual material," one editor said.

Generally speaking, in most places of the world, it would be unthinkable to attempt to market denominational newspapers in secular newsstands or kiosks. Instead, in the USSR many, if not most, are sold directly to the public. Because of this, circulation figures range from 5,000 to 100,000 monthly, clustering around 40,000, and many of these publications are in their first year of existence. □

ABS Advisory Council Meets at Addicts Center

NEW YORK (ABS)—General secretaries and other high ranking officials of the nation's major denominations made an historic visit to a drug rehabilitation center in Harlem and saw firsthand how their churches' support of the American Bible Society is impacting the lives of former drug users.

Dr. John Binder, executive director, represented the N.A.B. Conference at the meeting.

The ABS is celebrating its 175th anniversary in 1991 (Hebrews 4:12).

In February, the American Bible Society printed 300,000 complete Bibles with a desert camouflage

cover for "Operation Desert Storm," especially for the U.S. Armed Forces Chaplain Board. Supplies of New Testaments with Psalms were sent to various chaplains, also. The ABS has also prepared a special Scripture booklet, "Prayers for Peace from the Bible." □

Borchert Helps Revise Living Bible

LOUISVILLE, KY. (BP)—Dr. Gerald Borchert, professor, Southern Baptist Seminary, and other biblical scholars are retranslating **The Living Bible**. Their objective, he said, is to keep the paraphrased style of original translator Kenneth Taylor but strive to stay true to the Greek and Hebrew texts.

Borchert's assignment centers on the writings of the Apostle Paul. **The Living Bible's** failure to communicate clearly the sufferings of the early church is an example of its American bias, Borchert said. "The early church was a suffering church, and Americans don't want to suffer. I think that's (suffering) a very crucial aspect of the Bible. The Bible doesn't promise you that it will all go happily ever after. The Bible tells you that you may have to suffer, and you may even have to die for Jesus, and there is not enough of that in **The Living Bible**."

Borchert previously taught New Testament at North American Baptist Seminary in Sioux Falls, SD. □

BWA Polish Baptist President Characterizes 1990

WARSAW, POLAND (ebps)—Polish Baptists can look back on 1990 with some degree of satisfaction. In a number of ways, the year just ended was extremely significant for Baptists in Poland. Konstanty Wiazowski, Union president, recently listed a few of the year's results.

They • dedicated two new church buildings in Rudka and Wroclaw; • began construction on the educational centre at Radosc; • opened a new Baptist Seminary in Wroclaw with 18 students; • bap-

tized more than 150 new converts in churches; • published five volumes of Bible stories for Children (20,000 copies each volume) and reprinted and sold tens of thousands of other books; • ministered to about 40 needy persons in the Nursing Home in Bialystok.

Also, • the English Language School, Wroclaw, began its second year with 330 students (2,000 others still on the waiting list); • English services were begun in five Polish Baptist churches; and • more than 650 children attended the eight church camps, half of them from non-Baptist families.

All of this ministry was accomplished in a country in which inflation is extremely high, reaching 100 percent in some months. Not at all bad for a Union of 3,000 members. □

BAPTIST WORLD AID



You Can Help Baptists in Bulgaria

Baptists in Bulgaria have named the following from among their greatest necessities at the present time:

- Bibles, hymnbooks, and other Christian literature
- Loan fund and contributions for new church buildings
- Scholarships for students for seminary training
- Funds for food packages and candles
- Office equipment

Please send your contributions designated for Relief for Bulgaria to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

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(708) 495-2000

The New Way to Get Rich

by Constantino Salios

The May 7, 1990, issue of *U.S. News and World Report* carried an article entitled, "The New Way to Get Rich." A subtitle of the article stated, "Baby-boomers will hit an \$8 trillion inheritance jackpot, a staggering transfer of wealth that will change the nation."

I have carried that article around in my briefcase on various trips that I have taken and read and reread it. I wanted to throw it away, but for some reason could not. That's not like me, because I tend to be a "thrower-away" of things!

Maybe the reason that I could not discard the article was because lodged in the back of my mind was the conviction that something needs to be said to all Christians about the fact that God has a plan for the distribution of their estate, and they need to face up to this.

I don't know what that plan is, but I do know that for many Christians, estate planning is a foregone conclusion: All will go to family regardless!

My plea is that as you remember your family, that you will also take a second look and think and pray along these lines.

"God, I know that you are the Creator and owner of the universe. That includes me, my time, resources, abilities, and family. I am neither here by chance nor have You blessed just so I can use all of Your blessings to make my life easier and better.

"You have given me the ability not only to earn a current income; but also in some cases, you have allowed me to have savings. I know you have given me assets that I may not even be aware of. Lord, help me to know what You want me to do with my estate.

"May I be open and sensitive to the leading of your Holy Spirit. May I realize that there is a hurting world that needs to be ministered to and that the support from current income is not enough to do God's work on earth.

"Help me to be obedient and generous in listening to what You want me to do about giving to Your Kingdom's work through my assets.

"Help me, O Lord, I pray in Jesus' name, Amen." □



Dr. Constantino Salios is Associate Director for Estate Planning for the North American Baptist Conference.

BAPTISTHERALD

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Excellent Workshops Planned for You at the Triennial Conference



More than thirty-nine workshops are scheduled for Wednesday afternoon during the Triennial Conference. They will be close to the main auditorium—easy to find—not more than five minutes away. In fact, they'll be held in MECCA, the convention center, or across the street via a walkway at the Hyatt Hotel.

Workshop leaders will provide many helpful ideas for the **Vision 2000** strategy in your local church. They will focus on the Biblical Imperatives. Special workshops addressing the imperative, *Commissioned to Witness*, will challenge you and your church with practical ways to witness.

Topics include • using sports in ministry • parenting a new church • understanding cultural differences • planning an evangelism ministry for churches and for individuals • senior adult ministry • conflict management in churches • divorce recovery • coping with loss • being a father to the fatherless • New Age religion.

Three workshops, sponsored by the WMF, will encourage and inspire women in their ministries in the local church.

Plan now to attend the Triennial Conference to be held at MECCA, the convention and exposition center in Milwaukee, Wisconsin, July 30 to August 4, 1991. Your whole family will enjoy the programs planned for all ages from six months through adults.

Registration forms are available from your church office or the North American Baptist Conference International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994 or phone 1-708-495-2000. □

