

SEPTEMBER 1991

BAPTISTHERALD



WITNESSING OVERSEAS



This year, our Conference and churches are focusing on the Biblical Imperative: Commissioned to Witness. So this issue of the **Baptist Herald**, "Witnessing Overseas," draws from the experiences of our missionaries and the lives of the people they have touched. You will note that the missionaries and Christians involved risk themselves as they seek to witness to others. Complacent and comfortable are not words you would use to describe these people.

You will be thrilled with the change in the life of Ed's wife as you read about her life, her struggles, and her lack of hope in "From No Direction to Hope." Previously, we had run the story of Ed, her husband, who, as the result of a "Body and Soul Gym" set up by Missionary Gregg Evans in the Philippines, experienced new life in Christ.

You'll also be excited about the way God worked in forming a new church in the Philippines, as you read "A Church Is Born in the Philippines."

In "A Witness in the Palace," Missionary Annemarie Hattenhauer relates how she and some of the Cameroon Baptist Theological Seminary students gained access to the Palace in their area and received permission to witness weekly to the children and

wives of the Fon. I'm sure you will want to praise God for what He is doing.

As you read "Willing to Suffer to Witness," the story of Moses and his commitment to witness without financial support to the Ndoro people, an unreached people group in Nigeria, you will probably stop to evaluate your own commitment to Christ.

In the section, "Why Witness?" we introduce you to a variety of people whom our missionaries meet and seek to lead to Christ.

The importance of praying for our missionaries is seen in the article, "God Provides," as we read how our missionaries nearly lost their lives in a flash flood. Denella Kimura gives us practical ideas on writing to our missionaries.

Lyle Schaller talks about having a long-range vision for your local church. How does your church measure up?

In the next issue, we'll be featuring the Triennial Conference.

For following issues, we are looking for articles of 200 to 500 words about "People You Should Know"—people in your church whom you feel are excellent examples of someone who witnesses, cares, or serves. A black and white, sharp, photo of the person "in action" should accompany the article. □ —Barbara J. Binder

BAPTIST WORLD AID



Relief Funds Needed for Liberia

"Thank God the war is over," was heard in Allied countries following the Gulf War.

"What about our war," was the cry from many Liberians.

Squeezed out of the media attention, the pain and suffering in Liberia continues with starvation, sickness, death, and all that the war brings.

Baptist World Aid has been working with Baptist conventions in Ghana, Nigeria, and Sierra Leone to help them to respond to the needs of Liberian refugees in their countries. So far nearly

\$30,000 has been sent.

BWAid has now received a request from the Liberian Baptists, who held their first convention meeting since the war in February: "Our plight now is precarious . . . we appeal to Baptists everywhere to assist us in this our time of crisis."

BWAid was able to make an immediate response, and is working closely with Liberian Baptists to give further help.

Your contributions for Relief for Liberia will help to alleviate suffering. Make checks out to N.A.B. Inc., designated for Relief for Liberia, and mail to N.A.B. Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Thank you for your help!

Can We Get Beyond Ourselves?

I was surprised, convicted, and provoked to action by an article in the May 1991 **Decision Magazine** written by David D. Barrett. Mr. Barrett is probably the most knowledgeable researcher and consultant in missions today. He gave these very arresting statistics:

- Twenty-three percent of the world's population is ignorant of Christianity, Christ, and the gospel.
- Ninety percent of all evangelism is directed at Christians, not at nonChristians.
- Ninety-one percent of all overseas missionaries are targeting populations in the Christian world. (Barrett uses the term "Christian" in its broadest sense.)
- Ninety-five percent of Christian activity benefits only the Christian world.
- Ninety-nine percent of all Christian discussion and writing addresses only Christian interest.
- Ninety-nine percent of the Christian world's income is spent on itself.

Somehow or other, there must be strategies developed to do something about this disparity. How are the 23 percent ever going to hear unless a specific effort is made?

N.A.B. Conference overseas ministries are "targeting" unreached people groups as a part of the strategy, but our efforts will need to be doubled and even tripled to be truly significant. Let's give it our best effort. □

Herman L. Effa
Missions Director
N.A.B. Conference



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The July/August 1989 *Baptist Herald* ran an article I wrote about Ed Victorino, "the toughest teen on the block." That article was followed by another about Ed. We received a lot of positive response about the articles. The following is the personal testimony of Fe Victorino, Ed's wife.

Before I became a Christian, my attitude about life was, "Bahala na," which means "Come what may." My attitude wasn't always like that. For years, I tried to live a respectable, disciplined life, but eventually the real me came out. I became known as an "easy" girl. I no longer worried about looking respectable. I just went along with the flow of life without thinking about it much. I just let things happen, "come what may."

I had a similar attitude about church. I used to attend the Catholic church—not regularly—only when I felt like going. Sometimes I would pray. Sometimes I would just make the sign of the cross and sit there.

Frankly, I was afraid of God, especially if I looked at Him in the picture. The eyes of God made me tremble. We had many statues and pictures of Christ and the saints, and I believed they could really look at me.

I was afraid to look into the eyes of Jesus because I had so many sins. Although I was afraid of God when

I saw a picture or a statue, I'd forget my fear of Him whenever I was doing bad things, which was a lot of the time. Like many Filipinos, I left my home in the country and came to find a new life in the big city of Manila, and I didn't have a job.

I lived with my older sister and her husband and helped in their little store. I spent my time doing housework, watching TV, and reading paperback books. I smoked a pack of cigarettes a day. Nothing ever changed. Every day was the same.

I wanted to live in a nice place and have things of my own, but how? I had no prospects; no chance. I had my dreams, of course, but I was tired of dreaming and waiting for nothing. Plan for a better future? What for? I couldn't change my situation. I decided the only important thing was *now*—I would just try to enjoy life, "come what may."

I didn't have any friends in Bagong Ilog where I was living, but I did have some friends with whom I liked to party in other parts of Manila. We were all the same—experiencing the same kind of life. We often went out, got drunk, used drugs, and enjoyed the loud music. I liked to flirt with the guys. It was a game for me.

When my relationship with Ed

began, I knew it wouldn't last long, but I didn't care about that. The important thing to me was to have fun and enjoy life, "come what may." I flirted with Ed. It was just a game to me, but then I became the victim of my own game. I got pregnant. When Ed found out about it, he wanted to leave me. I know he thought about it a thousand times.

Ed didn't love me, but because I was pregnant, he took the responsibility and didn't leave me. In return for his decision to stay with me, I decided to give him the best of me, to please him by being a good partner to him, to treat him nicely, and to show him I wasn't just a loose girl.

I took all his insults whenever he reminded me that I was nothing but a cheap girl. I didn't say anything when he often went out with other girls. Ed was still very young—only 17 years—and I was much older. I hoped that he would grow out of his immature ways.

But I knew Ed didn't love me. Not at all. He often told me. I guess the feeling was mutual. I didn't love him either. Not much. But I did love my unborn baby, and I wanted to change. I thought maybe this relationship could work.

I was happy when Ed started lifting weights every day at Missionary Gregg Evans' house. It



GREGG EVANS PHOTO

"The great changes in our life wouldn't have happened if Gregg and Maria Evans had not been sent as missionaries to the Philippines."

was good for Ed. Good for his health. He stopped smoking cigarettes, and he avoided drinking too much. It was good, but I did get angry sometimes because he was spending so much time lifting weights. But at least it was better than what he used to do, and we weren't fighting.

When Ed became interested in the Bible and Christianity, I was happy, but I tried not to show it. I thought he might lose interest if he knew I was happy about it, so I kept my thoughts to myself. I knew that true Christians were really devoted to Jesus, and I thought it could be good for our relationship. That's what I wanted—for our relationship to become very good. And I was hoping that Ed would start a new lifestyle without bad habits and bad friends—and that he

would become a good husband.

Ed brought home many Christian pamphlets that Gregg had given him. Sometimes, we would open the Bible at night. We would read and try to understand the Word of God.

Two days after Ed received Christ, I asked him how he did it. He explained how, and he gave me a pamphlet about being born again.

I read that pamphlet with all my heart, and I cried because I knew my sins against God were very many. I asked Ed if God would forgive me even though my sins were so bad.

Ed said, "Yes! Just pray to Him sincerely, ask Jesus for forgiveness, and receive Him in your heart as your Lord and Savior."

I concentrated hard and prayed to Jesus, asking His forgiveness and asking Him to remove the guilt from me—to take away the heaviness from my heart. Praise the Lord! He forgave me and took away the weight of sin that was in my life.

The Lord forgave me! On that day—July 28, 1989—Ed and I were very happy. We prayed together, worshipped Jesus, and thanked Him for the wonderful things He had done for us.

Things have really changed now that we are Christians. In our relationship, there is strength and stability where there used to be only weakness and instability. Our feelings toward each other are developing. The more I love Ed, the more I am able to give him my support and respect. I can do this because Christ loved me and gave Himself for me.

The great changes in our life wouldn't have happened if Gregg and Maria Evans had not been sent as missionaries to the Philippines. And they are not just missionaries, they are our friends. In fact, we consider them our very own brother and sister. Gregg is the godfather of our first child, so he and Maria are partners with us in parenting our son.

I used to go with the flow of life and say, "Bahala na" (come what may). I was lost with no direction and no hope. But today, I am a child of God. I am following Jesus, and my life is filled with hope. I can still say, "come what may," but I no longer say it in a negative, hopeless way. I have direction and hope. My life is in God's hands now, and I will love Him and follow Him "come what may." □

The Rev. Gregg and Maria Evans are N.A.B. Conference missionaries serving as church planters in the Philippines.

by Fe Victorino as told to Gregg Evans

From No Direction to Hope

A Church Is Born in the Philippines

by Gregg Evans



Like a lot of first-term missionaries, I had no experience as a church planter before coming to the mission field. My title, "church planter," was speculative rather than descriptive. In other words, I came to a place I'd never been, to do something I'd never done. Not a very positive scenario.

I did have a few hazy ideas about how a church might be planted, but that's about it. Becoming a church planter was definitely going to be a "learn-as-you-go" process. Amazingly, I can now report that I've been through a successful church planting experience. This is how it happened.

My co-worker, Lee Bertsch, also a missionary, had a Bible study that I inherited a year ago when he and his wife Jennell left the Philippines for their home assignment. Lee got the Bible study material through Missionary Ron Stoller in Japan; he had a friend in Korea who has oversight of a school for the deaf in the Philippines. The Bible study was for teachers at the school.

We shared the gospel with these teachers, and several of them received Christ, but from a church planting perspective, the Bible study was what I call a "dead-end." It really had no chance of becoming a church.

Some carpenters at a nearby construction project showed real interest in the gospel. They urged me to come to their barrio, Batang, and start a Bible study. They even suggested a possible place to meet and advised me to approach the Barangay Captain to get permission to hold Bible studies. So the "dead-end" Bible study became our avenue to a real church planting possibility.

When I visited the Barangay Captain (a.k.a. Kapitana), she seemed truly enthusiastic, even assuring me that she would promote attendance among her people.

Vilma Achaval, the owner of a



rice-storage barn that could serve as a meeting place, was most happy to rent me the bodega. She even promised to have electricity connected. I could hardly believe the openness of these key people.

I walked the paths of Batang, distributing Bible study invitations and introducing myself throughout the barrio. Almost everyone I encountered asked if I had Kapitana's permission to conduct Bible studies. I was so thankful for the carpenters' advice to consult with Kapitana first thing. In everything, it seemed, God was always one step ahead of me, preparing the way, and then leading me there. It was really a nice arrangement.

The introductory session and the first four Bible studies were well attended. Having laid a good foundation with lessons one through four, the night of the fifth lesson was to be decision night.

Among the 40 adults attending my Bible studies series were Danilo and Nida Boreta—a young couple expecting their first child. The Boretas' openness to the gospel message was very apparent from week to week. Nida especially seemed full of joy as she learned of God's love demonstrated in Jesus

Christ.

My heart was filled with hope and excitement as I drove out to Batang to lead the fifth lesson with its clear gospel presentation and invitation to receive the Lord. But my hope and excitement were short-lived. The news I received upon arrival at Batang was numbing: Nida and her unborn child were dead. Nida had begun hemorrhaging in the morning and died within a couple hours.

That night only 23 of the usual 40 attended the Bible study. Nida's death was the reason for some absences, but most were due to other emergencies, less tragic than Nida's death, but just as sudden.

We believe that the many problems and absences that day were merely visible outcomes of unseen spiritual battles.

Our side sustained significant losses, but when the smoke cleared, our victory was apparent. Of the 23 who attended Bible study that night, 18 received Christ, including the Barangay Captain and an influential Barangay Tanod (combination peace-officer, mediator, and counselor).

Six more came to Christ during the two weeks that followed, and

an additional 20 signed up for Bible study. Before long, 14 more committed themselves to follow the Lord. I have baptized 10, and in the middle of June, I baptized 20 more. Our first worship service was held on May 19 with 24 adults attending. Things are going great!

You will notice a few important details about this church plant. I didn't start the original Bible study, but inherited it from Lee Bertsch who got it from someone in Korea. I didn't approach the carpenters about Bible study, they approached me. Kapitana was supportive; the bodega was available; and the people were highly motivated for Bible study through no effort of mine. There were no "crusades," mass meetings, or film showings, just a series of very simple Bible studies. Everything was prepared in advance by the Holy Spirit.

The first baptismal service was not promoted by me but by the new believers. They were also the ones who initiated the plan for Sunday worship. They begged me for a second baptismal service.

Sometimes I feel like a passive observer of God's work rather than an active participant in it. I am really not in control of what is happening in Batang, but it is definitely under control.

I suppose the title "church planter" fits me better now than it did when I first arrived in the Philippines, but maybe a better title would be "church planter's assistant."

In a very literal sense, God is the real church planter. Maybe that is the secret of successful church planting—recognizing Who the church planter is. In the case of Batang, the recognition came real easy. □

The Rev. Gregg Evans is an N.A.B. Conference missionary serving as a church planter in the Philippines.

A Witness in the Palace

by Annemarie Hattenhauer



Cameroon Baptist Theological Seminary students sang, "Christ Is the Answer," as they made their annual visit to the Fon's palace, bringing a gift of firewood.



The Fon of Ndu on his throne.

Some 90 men, each carrying a long piece of wood, made their way to the palace of the Fon (king) of Ndu. As they walked, they sang, "Christ is the answer to every human need."

The CBTS staff, carrying a bag of salt and a carton of soap, followed these Cameroon Baptist Theological Seminary students. This being our annual visit to the palace, we brought along gifts for the Fon to show our appreciation for allowing us to live on his land in order to train pastors for the Baptist churches in Cameroon.

After being led through a special entrance to the palace—normally used only by the Fon to visit his wives—we found ourselves in a square of neatly arranged brown mud-brick and zinc-roofed buildings. In the centre, stood more buildings, including a meeting hall.

We learned that each of the Fon's wives has her own room—each room beside the other. Inside the room, is a wooden bed, an arrangement of heavy stones—just right

for cooking meals—and a table or shelf with many pots and food pans.

The wives gave us friendly greetings. We met some of their young children, also. "We need to have a Children's New Life Club here," I said to Ken Gullman, a missionary with me.

As we left the palace grounds, we noticed juju-houses and a building foundation with a pile of stones on it. A mosque had been torn down, and a new mosque, a very much larger one, was being built.

I returned home—burdened. I prayed daily for God to glorify Himself in the palace, for a Children's New Life Club, and for a church to be built in place of the mosque.

After about three months of almost daily prayer for those in the palace, a Seminary student, Johnson, volunteered to teach the Word of God to the children there.

After a time, we were invited to meet with the Fon. As I walked through the palace court with our Field Pastor, our Field Evangelist,

and Johnson, I remembered the story of Esther. I prayed silently, "Lord lift up the scepter Yourself" (Esther 4:11).

The Fon was sitting on his throne as we entered. We exchanged greetings, introduced ourselves, and asked: "May we teach the Word of God to your children"? We also presented to the Fon a box of crayons and a copy of *God's Own People, Book Two*. (This is a series of 24 Bible lessons on the lives of Jacob and Joseph, which were written by our Seminary students, as part of their Christian Education course.)

"When do you want to come"? the Fon asked.

"On Saturday mornings at 8:00 a.m.," we replied. We left the palace with thankful hearts to God and our Fon.

In September 1989, Johnson began to teach faithfully the Word of God to some 40 boys and girls of the Fon's family.

"How can we take the Word of God to the mothers of these children"? we wondered and prayed. God showed the way.



A young wife of the Fon: Mama Blessing, sitting on her bed in her own room, with Blessing in her arms.



Fon's wives, Ndu Palace (mosque building in background).



Some of the Fon's wives.

The Children's New Life Club of the Fon's Palace is now under the care of Valley Baptist Church. Samuel, who is now teaching these children, and I went to visit the pastor of that Church—David Ngwah. He was a former student in my Christian Education class at the Seminary.

Emilia, his wife, had just come home from harvesting corn on her farm. We sat down and visited with her as we waited for her husband.

Emilia was glad to hear that Samuel was teaching the children of the palace.

"What about the wives of the Fon, do they go to church"? I asked.

"No," replied Emilia.

"I will help teach these women, but I cannot do this alone," I said.

Emilia sat quietly for some time, then said, "I will go, if you will go with me."

Emilia, Samuel, and I wrote a letter to the Fon. We asked for permission to tell a Bible story to his wives.

The reply came on October 10: "Dear Miss Annemarie, Many thanks for your letter of September 10, 1990, informing me about your visit to talk to the women. I have permitted you to come as planned."

We had permission for one visit with the women of the palace—and 17 of the wives met with us in the

palace meeting hall. We did our best to present the gospel message. We told the story of the rich man and Lazarus (Luke 16:19-31). We led them through the booklet, *Steps to Peace with God*. Emilia translated everything we said into the Limbum language.

After about two hours of visiting the wives, I said, "If you are willing to give your lives to Christ, then we are willing to come to teach you the Word of God." The Fon's wives, discussed this among themselves in their Limbum language.

"If you are willing to give your lives to Christ, then we are willing to come to teach you the Word of God."

They replied—Emilia translated for me—"Come and teach us on each Ntala (every eighth day when women are allowed to rest from farming)."

From then on, Emilia and I went to the palace at 7 a.m. each Ntala to tell Bible stories to the Fon's wives. They enjoyed asking us questions and discussing the Bible studies. Afterward, we visited informally with some of them in their homes.

Most of the Fon's wives are not able to read. The alphabet of the Limbum language and Bible translation is being worked on by S.I.L. missionaries and nationals. How-



Emilia (l.) greets one of the Fon's wives who would like to go to church.

ever, the wives gladly accept English tracts, telling us that their school children can read them.

After one of our Bible study times with the Fon's wives, one of them followed us, talking quite quickly in Limbum. She said that some of the wives would like to attend church, but they are not allowed to do so by the men (Muslims) who put the Fon on the throne. Some of the older children of the palace, mainly girls, attend church, and some of them attend Cameroon Baptist Convention schools.

On November 25, 1990, one young man and two teen-age girls of the palace were baptized. After returning from the river where the



Annemarie greets one of the Fon's wives.



A Fon's wife and daughter give Annemarie a gift of potatoes.

baptism took place and a long communion service at First Baptist Church in Ndu, we walked to the palace.

We sang, and Samuel and others from the Baptist church took turns presenting the gospel message to the many people who were in front of the palace. We enjoyed a meal prepared by the Fon's wives.

Pastor David, Emilia's husband, told me that two of the Fon's wives have asked him to baptize them.

Just before Christmas, a pastor who was to give a message to the Fon's wives did not come. The Lord led me to talk with the women about Isaiah 7:1-14 and Matthew 1:18-25. As a "teaching aid," I used the circle of stones in the center of their meeting hall (normally used to warm the hall with a fire) as an example of the wall of Jerusalem. I described how I walked through the waterway (dark tunnel) that supplied water for the city in time of siege. It was there that God asked the Prophet Isaiah to give a message of hope to the discouraged King Ahaz.

The Fon's wives were glad to discover that this prophecy was fulfilled in the birth of Jesus Christ, named Immanuel. We talked of "God with us" as we carry water, cook our food, and go to farm.

During our discussion time, Emilia translated that one wife who was expecting a baby wanted to name her child Emmanuel . . . and if it is a girl, she would name her Emilia.

On Easter morning, I held a newborn baby boy. All of us called the name Emmanuel, and Pastor David prayed to dedicate the boy to God. May Emmanuel be a continual reminder of the presence of God in the Fon's palace.

There is another prayer burden for the palace: Someone needs to have a Bible study with the few men there. On our way home from visiting with the Fon's wives, several times we passed by a man,

named Noah, sitting on a chair. A pair of crutches laid beside him—right beside the cement brick walls of the new mosque being built.

We usually greeted him as we passed by, but one day he looked discouraged. The Lord gave us the opportunity to visit with him, and Emilia translated.

I explained how at one time I took off my shoes and entered the large mosque in Jerusalem, where I saw a rock. It is said that on this rock Abraham was going to sacrifice his son, Isaac.

I explained how God sacrificed His only Son, Jesus, and raised Him from the dead. Therefore, those who give their lives to Him are not slaves of Allah but are sons and daughters of God. I asked if he would like us to pray for him, and we did.

Recently, Noah was sitting with a group of Muslim men. As Samuel and I walked by, Noah got up, without crutches, and joyfully told us that his leg is well now; he no longer needs crutches.

I told him to remember John 14:6, that we must come to God only through Jesus Christ. Noah gave us a gift of cola nuts (a sign of friendship). I pray that he will accept the gift of God, salvation through Jesus Christ.

Abednego, one of our Seminary students, continues to visit with Noah, using his Bible and some tracts written especially for Muslims.

Emilia and her husband, David, Samuel and his wife, Margaret, and Abednego continue the witnessing for Christ in the palace. Pray for them as I am now on home assignment in North America. □

Missionary Annemarie Hattenhauer is an N.A.B. Conference missionary teacher at the Cameroon Baptist Theological Seminary, Ndu, Cameroon, West Africa.



Samuel teaches the Fon's children in the Children's New Life Club at the Palace.



Samuel Boanong preaches at Ndu Palace on the day of the baptism.



Some of the Fon's wives. Standing with baby is Margaret, with her husband Samuel beside her.



Children of the Fon in the New Life Club at the Palace.



Whenever the mother of Clara, who was baptized, comes to church, her children get sick. Pray for Satan to get out of the way!



Annemarie holds a new baby, Emmanuel, with his mother beside her.



The Fon's wives cook the food at Ndu Palace.



(standing) l. to r. Annemarie, the Fon, palace boys, and Samuel (kneeling); l. to r. Margaret, Samuel's wife, with baby and Emilia.



(l. to r.) Annemarie, Emilia, and Noah. She who does not need crutches anymore.

Dispatch From BBH

by George A. Dunger

What is B.B.H.? "Better Business . . ." No. It stands for Bansa Baptist Hospital. It is known by many thousands of Cameroonians who come from their villages and cities up and down the land. Many others have come from eastern and southern Nigeria and even from countries across the oceans—visitors to Cameroon who took ill and found healing here.

A missionary doctor and his wife brought their two sons sick with hepatitis from the Island of Bioko, known earlier as Fernando Po, Equatorial Guinea. Their sons recovered from their illness.

I met them at Missionary Trudy Schatz's home where we had dinner with Missionaries Helen Marie Schmidt and Nancy Grover. Quite naturally, our conversation focused on his life and work with the people of his country, Argentina. We also talked about his missionary ministry in Bioko. Speaking slowly in English, his story unfolded.

"My parents were poor, very poor, farmers. We never had shoes, but our family was a clean family. Before going into the house, we always washed our feet in a basin of water outside the door.

"My mother was a Roman Catholic. She heard the Gospel and found the Lord Jesus Christ through the singing of hymns by Baptist believers.

"I met my wife at a youth meeting in northern Argentina. Both of us felt called to do missionary work.



Daphne Dunger preparing to transport supplies for a new medical post in a remote village.

"There are many Baptist believers in Argentina. Most of them belong to the upper middle class. Many of them are professional people. But most of the Baptist churches have no missionary vision. How much we desire to give them the missionary vision especially for the Island of Bioko and all of Equatorial Guinea because Spanish is our language, and Spanish is the official language of all Equatorial Guinea.

"Our work in Bioko is very small. We have only six beds in our hospital. Our equipment is very primitive. But we love the Lord Jesus Christ.

"Often I go to distant places where the people have no medical help whatever. The most we can help them is with accident cases and in basic health care for them and their children. This means a better future for them.

"The Gospel witness is very difficult to give because the people here

do not want to change their religion. But the people come and are eager to listen.

"This morning I took a picture of Daphne Dunger as she was driving out of the Bansa Baptist Hospital compound. Lisa, Karen, Laban, and Matthew were with her. They were on their way north to open a new Life Abundant Programme post. They also were to deliver water pipes, electric wire, and tools for the building of a mission house. I shall send that picture home to Argentina for our young people to follow the example

of these missionaries and their helpers. It will help them to get a vision of missionary work on Bioko and in Equatorial Guinea, Africa."

Now, you say, "What's so great about Bansa Baptist Hospital"? Its ministry to body, soul, and spirit is reaching into the Ivory Coast of West Africa, Equatorial Guinea, and touches the lives of people in Argentina, across the South Atlantic Ocean—honoring the Lord Jesus Christ. That is G-R-E-A-T! □

Dr. George A. Dunger, former missionary to Cameroon and Nigeria, recently visited Cameroon.

(N.A.B. Conference missionaries, Daphne Dunger, and Lisa Gutowski, are serving in Cameroon. Mrs. Karen Ames, a missionary church planter, came from the Ivory Coast to observe the L.A.P. ministry. Laban is a qualified Cameroonian L.A.P. worker and Matthew, another Cameroonian, is the Bansa Baptist Hospital electrician-plumber.)

The Art of Writing to Missionaries

by Denella Kimura

Imagine a missionary's delight when he or she finds a detail-packed letter from the U.S.A. in his or her mail each month. Here are some suggestions for making your letters to missionaries something that will be truly appreciated and enjoyed.

Be personal. Write about who you are, your family, your church, things you do, how you feel both physically and emotionally. A missionary in Argentina feels peaceful when she reads letters from a Nebraska woman describing her flower garden.

Be specific. Write about details of events rather than assume they know all about them. A missionary may cringe to read that someone he knows died when he hadn't heard that person was sick. Or he reads that a church has changed pastors but isn't told if the former pastor resigned, retired, or died.

Be concerned. Get to know what the missionary likes and dislikes. When Philippine missionary friends showed an interest in my poetry, I added them to my writing list and sent poems regularly with my letters.

Be a newsbearer. Send news clippings, scores of favorite sports events, news of sports players, and weather. Ruth Billings, in 100-degree Philippine heat, said she felt 10 degrees cooler when a Wyoming lady wrote about freak snowstorms sweeping across the plains in May.

Be thoughtful. Greeting cards for birthdays and holidays are appreciated and often recycled as decorations for Christmas trees, coasters, gift tags, or revamped as cards for friends. A card with only a signature is a huge disappointment, though, because they want to hear about the sender.



BARBARA BINDER PHOTO

Be an encourager. Missionaries like to hear about what your pastor preaches on and how it affected your life. They like to read about youth activities, women's socials, and conference messages that taught you something. They like interesting illustrations, jokes, songs, poems—things they can use in their work. Tape cassettes of special programs also uplift and encourage.

Be a culture-shock buffer. Trends and fashions in America can present returning missionaries with culture-shock. Their adjustment is eased if they have been prepared for grocery checkout machines, automatic bank tellers, fads in clothing, jewelry, new songs, and gadgets.

Be considerate. Send letters air mail with proper postage affixed. For packages: 1) Check with the missionary in advance to be certain that items you send are not on a restriction list for that country; and 2) verify the Small Packet (green label) poundage acceptable by the U.S. (or Canadian) post office for the receiving country so that it may

be received duty free. It is discouraging for a missionary to have to pay up to 400 percent duty on a rifled package only to find the contents old, dry, moldy, or filled with ants.

Be consistent. Set a specific time each month to write. Do not wait for answers. Some mission work is so demanding that it is difficult for missionaries to answer letters right away.

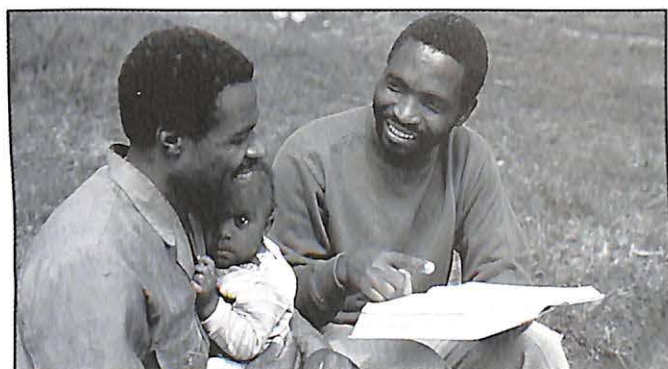
Timely and well-written letters support our overseas missionaries by encouraging them and supplying information. Consistent and concerned letters will help develop close relationships as well as a heart for the world.

© 1988 Denella Kimura. Kimura is a member of Sierra College Boulevard Baptist Church, Rocklin, CA and serves on the mission board there.

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Willing to Suffer to Witness

by James Black



Moses Hankuri graduated from Mambilla Baptist Theological School in July 1990. He had come to the school from the Kumbo area, which is just north of the Mambilla Plateau in the lowlands from a village where there is one Baptist church. After graduation from theological school, Moses didn't receive a call from any church or any group.

"One day in August, Moses showed up at my office door," recalls Missionary James Black. "I asked him what he was doing."

"I'm leaving town and going to Kumbo," he replied.

I asked, "Have you received a call from a church? Has some group pledged some money?"

No group had pledged any money or given him a call. "I am going because I feel the Lord is calling me there," said Moses. "I need to go to do some work among my people."

So Moses left with enough money to get to the Kumbo area, and that's about it. When he arrived, he started to work on his rice farm there and started sharing the gospel.

After he had returned to Kumbo, a church, Mizpah Baptist Church, in Gembu, said, "We have 150 naira a month we want to commit to an evangelist. Is there someone?"

"Yes," I said, "Moses in Kumbo."

Moses is now on salary, being paid by Mizpah Church—channeled through the Evangelism Department. We handle these funds through my office.

Moses, Nodoro by tribe, now pastors Nyate Baptist Church and is doing good work as an evangelist in that area.

"The Nodoro people are an unreached people group, but we are making headway into that people group with these three evangelists working among the Nodoro people," says Black.

"Benjamin is soon going to plant a new church with a mixture of Hausa, Nodoro, and other people groups. We are excited to see that MBTS is preparing students who have a heart for evangelism," says Black. "They are not just waiting around for a cushy job where they can be paid a big salary, but they are actually willing to go out and suffer for the Lord in an area where they don't even know if they are going to get a month's salary. They are willing to go to work and be useful to the Lord."

"We praise God for people like Moses Hankuri. We pray that MBTS will continue to have an impact on lives like his. We praise God that we are involved in a partnership with the gospel with the Mambilla Baptist Convention-Nigeria." □

Witnessing through a Baptismal Service

by James Black

In August 1990, the Gembu Field Supervisor asked me if I would go with him to conduct a baptismal service.

An extended family group had all come to Christ—some old people, some younger people. They wanted "the missionary" to come to baptize them. I had a very busy schedule. Also, I was trying to block out time to do some studying and writing during August, but I just couldn't turn this down, so I went.

My family, the Field Supervisor and a couple of his children, and I left for the village about an hour and fifteen minutes from Gembu. When we arrived, we saw people standing around waiting and more people coming.

Shortly after our arrival, a truck full of choir members from a nearby village came. By the time, we all packed into that tiny little church, there was literally standing room only—standing outside, that is.

We had a few songs, took an offering, and then went down to the stream. There we dug a big hole for the baptism.

On the way to the stream, I noticed that the crowd was growing. Not only the people from inside the church, the choir, and Christians were there, but also we were being followed by a group of Muslims and some pagans. They

wanted to see what was going on.

As I began the baptismal service, I noticed Muslim men sitting up on the hill—watching us and listening to us. As I was preaching, I thought of the ram of salat.

Salat is one of the Muslim religious holidays. During salat, one of the traditions involves leading a choice ram into town. Once they get near the mosque, they slaughter the ram, and he is sacrificed for salat, this festive occasion.

I said, "You know, one of the differences between the faith of the Muslims and the faith of the Christians is this thing of sacrifice. Muslims take the ram of salat, bring the ram to town, and slaughter him. Do you think for one minute that that ram would cooperate and go willingly to the sacrifice if he knew what was coming? Of course not. He would bolt and run away."

"Well, Jesus Christ went to the cross and gave His life willingly for all of us—a once for all sacrifice. He made peace between God and man because He was the God-man, and He made peace for us. He willingly died for you and me. He could have gone away. He could have called ten thousand angels, but He said, "Father, not my will be done, but thine."

I finished preaching the gospel, and we had the baptismal service.

One of the women who came to be baptized was an old grandmother. She hardly had the strength to get down into the baptismal pool, but she had accepted Christ and wanted to be baptized. I baptized her and seven other people—two young people and six adults altogether.

After the baptismal service, we went back up to the church, had more preaching, and singing—and lunch.

As we got in the car to leave, the Field Supervisor told me that one old man had come and watched the whole occasion. After the service, he came up to the Field Supervisor and said, "Next time you are coming for my baptism." He was an old pagan man who was ready to come to faith in Christ.

That experience that day made me feel like a missionary. A lot of times, my work is in administration and writing reports, but there are occasions when we still get to conduct baptismal services. It is a real challenge and blessing. But that is the heart of it.

We are here to see men and women place their faith in Jesus Christ, to see Nigerian churches born out of these new converts, and to see the gospel going forth in the medical work at MBTS and in everything we do.

Why are we here? We are here to see that everyone hears the gospel of Christ and that churches are started, and pastored by trained men to shepherd these people.

This village is one example of what is happening on the Mambilla Plateau. □

James Black is an N.A.B. Conference missionary serving in Gembu on the Mambilla Plateau in Nigeria.

Why Witness?

People Changed through Witness of Cameroon Sonrise

the follow-up groups, after completing the six lessons of follow-up material, meet as permanent prayer groups. Five met in French; one is integrated; and the other is a French prayer group on the university campus. The latter fulfills a longtime goal.

In the three weeks following the showing of the film, more than 30 visited the French worship service at Etoug-Ebe. Five of the eight adults in an Enquirers' Class accepted Christ at the film showing, along with five of the 15 children.

Sara, a university student who had accepted Christ as a teenager, had fallen away when she became involved in a church in which the pastor and older Christians were not very good examples. Standing outside the amphitheater at the university one evening, someone invited her to watch the film. She was in tears by the end.

"I know that the nails didn't hurt Him as much as the fact that they were pounded in by people He

loved," said Sara. The visible rejection of Jesus was very moving to her. She stayed afterward, prayed with a counselor, and went through the follow-up course.

Sara attends the French worship service regularly, along with a friend who also accepted Christ at the campus, sings in the choir, joined the Enquirers' Class, and was baptized in May.

Roger saw the film at the Vallee de la Mort. He arrived after it started but was gripped by the sacrifice that Jesus made and the love that He showed. He, too, met with the counselor, attended an evening follow-up course, attends Faith Baptist Church, the new church plant, and joined the Enquirers' Class.

One church prepared 28 persons for baptism. Also, seven juveniles from the Bamenda prison were baptized recently at Faith Baptist Church, Mile 1 of Bamenda, together with a number of other people. God is blessing the witnessing ministries of our missionaries and the Cameroon Baptist Convention. □

Young Woman Seeks Bible Study

"She asked what possibilities there were for her to continue to study English," says Debbie, "so I invited her to an English Bible class at the Ise church. She said she was interested in studying the Bible. I thought she said that just to be polite, which is often the case in Japanese culture."

Hiromi said she would begin the

English Bible study with the new year. The first couple of weeks passed, and she did not come.

"I was convinced that she was definitely just being polite with her reply, not wanting to hurt my feelings," says Debbie. "But, the third week, she came! She had had a bad cold."

What is even more exciting, when Pastor Izumi met her at the door and asked what she would like, she said, "I came to study the Bible in Japan-

ese." This shows that she has a genuine interest in studying the Bible. She plans to eventually join the English Bible Class, but English seems to be secondary now.

"Pray for Hiromi that she would accept Christ as her Lord and Savior. This experience also showed me again how small my faith is and how faithful God remains," says Debbie. □

Deborah Kern is a short-term missionary teacher in Japan.

"Religion Controls People"

Mr. Hada disliked religions. In fact, he was very opposed to any kind of religion. He believed religions were tools of governments, dictators, and various power groups—used to control and take advantage of people. His classic example: The use of the Shinto religion and emperor worship to mobilize the people in the last world war in Japan.

Yet now his wife and children come to church and Sunday school, and he has attended several times. I have talked with him, and he has become very open and congenial to our church.

He approves of his children going to Sunday school. "They are learning something good," he says.

Pray that God will continue to work in his heart and lead him to salvation. □

Reimer and Nobuko Clausen serve as church planting missionaries in Kameoka, Japan.

A Mud House—A Witness



New missionaries to Cameroon, Scott and Ruthie Clark found that they could build a new house for not much more money than the cost of renting and renovating a house. Since the house would then belong to the mission, it seems to be wiser stewardship.

"The primary principle for selecting a rental house was to live like the people," says Scott. "The improvements we made were for health purposes. We wanted to show the community how these changes could improve a lot of their health problems. We overlooked a simpler solution . . . building a house of the same materials they use but with a few changes."

"Mud is cheap and is naturally very popular in Allat, Cameroon. One runs into a few problems when it rains," says Ruthie. "We did. All of our walls were up, but only the exterior walls were capped with cement. Rain turned the interior walls into gigantic mud pies. Scott immediately flew carpenters up by helicopter to put on the roof."

Normally, a lot of people show up when the helicopter lands, but this time their absence was eerie. "No one came to the house," says Ruthie. "Previously, every day of construction a lot of people came to watch and wonder over the simple variations in construction."

"We've already had open house—all of Allat have walked through our doors!" says Scott. "But with problems like our interior walls turning into mud pies, a lot of people in Cameroon see it as a bad omen. The cities and villages are littered with a lot of half-built, abandoned homes. We were told that it will really say a lot about our God for us to complete construction." □

The Clarks planned to move into their house on August 10. Their evangelism-church planting ministry is among the Fulani in Allat, Cameroon.



Much visible fruit is being harvested as the result of the 42 showings of the Jesus film in Cameroon in January. The film was shown in 18 locations. In three different languages over the course of 10 nights in Yaounde and Buea, Cameroon. More than 35,000 people saw the film, and more than 2,500 registered decisions. Christians from the Etoug-Ebe, Faith, Obala, and Bafia Baptist churches were trained to counsel those who made decisions. The most visible change since the film showings is in the number of French prayer groups. Before the film, there was one group at Etoug-Ebe Baptist Church. Now many of



Debbie Kern



Around Christmas, Hiromi, one of the girls at Mikimoto Pearl Island where Debbie Kern was teaching English, was going to be

Traditional Expectations Cause Crisis



Until the great-grandmother died recently, four generations lived together in one very traditional Japanese home. Mr. and Mrs. Nabica, the young couple living there, have started coming to Bible studies and occasionally to church. Since he is the oldest son, it is his responsibility to care for his parents and grandparents.

Eventually, he and his wife are expected to care for the family Buddhist altar, take their turns to care for the neighborhood shrine, and perform other traditional duties.

The young wife cooks for the whole family and is often treated like a maid. Until recently, she couldn't even go out as she pleased. She would stop by to visit us when she had a legitimate reason—like shopping.

Recently, the parents (her in-laws) have really changed their attitude. The young couple and their two small children come freely to church on Sundays. They stay afterward for coffee and fellowship and sometimes stay well into the afternoon chatting with church people.

Ayako, the young wife, says, "We could never have done that a year ago!"

"The next big challenge is baptism for the young couple. We look forward to seeing the Lord solve that crisis in this family," say Reimer and Nobuko Clausen, church planting missionaries in Kameoka, Japan. □



Woman Takes Risks—Attends Church



Mrs. Nagai started coming to our church services in April. A very cheerful, young lady, she lives with her husband and mother-in-law who aren't Christians.

When she married, her husband expressed great interest in Christianity and attended church with her, but something happened.

The mother-in-law became authoritative, forbade them to go to church, and through threats, tears, and various means convinced her son—the husband, never to have anything to do with Christianity.

After a few years, she softened. Mrs. Nagai noticed our new little church building and decided to risk attending. She brought her two little children along, and they love Sunday school. Strangely the

mother-in-law didn't object.

Since then, Mrs. Nagai and her two children have hardly missed a Sunday. She has even brought her guitar and helped out with music in church and Sunday school. We pray that God will open the hearts of her husband and mother-in-law. Join us in that prayer. □

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



■ HELEN FIKS (86), Minitonas, MB; born Feb. 25, 1904, to Edward and Karoline Goltz in Porosow, Poland; died May 8, 1990; married Konrad Fiks, Oct. 5, 1923; immigrated to Canada in 1928; member, First Baptist Church; predeceased by her parents; son, Wilfred; granddaughter, Denise; two sisters; one brother; survived by her husband, Konrad; three sons: William, Eric, and Erwin; one daughter, Tabea Pohl; one sister, Lydia Dvorak; 17 grandchildren; 12 great-grandchildren; the Rev. Ronald Kelway, pastor, funeral service.

■ KONRAD FIKS (89), Minitonas, MB; born May 18, 1900, to Jakob and Augustine Fiks in Porosow, Poland; died May 12, 1990; married Helen Goltz, Oct. 5, 1923; immigrated to Canada in 1928; member, First Baptist Church; predeceased by his parents; his wife, Helen; son, Wilfred; granddaughter, Denise; two sisters; one brother; survived by three sons: William, Eric, and Erwin; one daughter, Tabea Pohl; 17 grandchildren; 12 great-grandchildren; the Rev. Ronald Kelway, pastor, funeral service.

■ GUSSIE ENGELBRECHT (87), Waco, TX; born Dec. 8, 1903; died April 18, 1991; married Raymond E. Engelbrecht, Nov. 12, 1932; active member, Pathfinder Sunday school class, Dorcas WMF Circle, Central Baptist Church, Waco, TX; she had a smile and a kind word for everyone; survived by her husband, Raymond; the Rev. Ronald Miller, pastor, funeral service.

■ ARLA HARPER (97), Creston, NE; born June 26, 1893, to John Robert and Ella (Brooks) Harper in Humphrey, NE; died April 14, 1991; married Theddie Anson, Jan. 27, 1916; member, Creston Baptist Church; predeceased by his parents; his wife, Theddie; one

daughter; survived by one son, Marvin; two daughters: Roberta Matthews, Lincoln, NE; Arlene Winterlin, Davis, CA; 10 grandchildren; 20 great-grandchildren; the Rev. Morlin Mohrman, pastor, funeral service.

■ LOUISE (nee Geis) HERBEL (85), Durham, KS; born Dec. 29, 1905, in Loyal, OK; died March 16, 1991; married George Herbel, Dec. 15, 1924; faithful member, WMF, worked in Scripture Memory, First Baptist Church, Durham; predeceased by one son, Francis; grandson, Bradford; survived by her husband, George; one son, Willis (Eleanor), Tampa, KS; one daughter, Jean (J.B.) Miesse, Marion, KS; one daughter-in-law, LaVaughn Herbel; seven grandchildren; three great-grandchildren.

■ HELEN KRULL (80), George, IA; born Jan. 15, 1911, in Lyon County, IA, to Herman and Helen (Korfe) Feldman; died May 31, 1991; married John A. Krull, Feb. 10, 1932; active member, WMF, church organist, Central Baptist Church; predeceased by her husband, her parents, three brothers; survived by one son, Albertus (Lois), George, IA; six grandchildren; five great-grandchildren; three brothers; two sisters; the Rev. Winston Smith, pastor, funeral service.

■ FRED C. KRUSE (88), Waterloo, IA; born June 2, 1902, to Heinrich and Caroline Niebur Kruse in Germany; immigrated to U.S.A. in 1929; married Gesine Hulsebus in 1938, who predeceased him in 1944; married Gertrude Bartz in 1946, who predeceased him in 1978; charter member, First Baptist Church, Sumner, IA; survived by three sons: Frederick, Denver, IA; Richard, Sioux Falls, SD; Carl, Cedar Falls, IA; two daughters: Evelyn (Larry) Rohrsen, Waterloo; Anita (Mel) Paulsen, Burnsville, MI; the Rev.

Arnie Kirschner, pastor, funeral service.

■ ELTA ELVA CAMPBELL LAUBACH (77), Okeene, OK; born Sept. 21, 1914, in Boonesville, IN; died May 27, 1991; married George Laubach, Nov. 23, 1933, in Okeene, OK; faithful member, WMF, Zion Baptist Church; predeceased by her parents and two brothers; survived by her husband, George; one son, Robert George; one daughter, Faye Lyne; four grandchildren; the Rev. Monte Michaelson, pastor, funeral service.

■ FLORENCE LINDAMEN (72), Aplington, IA; born June 22, 1918, to John and Fannie Evans Sanderson in Woodward, IA; died April 22, 1991; married Lieutenant Eugene Lindaman, Dec. 27, 1942; active member, Sunday school teacher, Benevolence Society, and Women's Club, Aplington Baptist Church; survived by her husband, Eugene; two sons: Jim (Judy), Aplington; Keith (Susan), Columbia, MO; three daughters: Margaret (Dale) Harris, Clarksville, IA; Anne (Steve) Darby, Boone, IA; Catherine (Curtis) Van Maanen, Cambridge, IA; one sister, Mary Allen; 15 grandchildren; the Rev. Dorington Little, Boone, IA, pastor, funeral service.

■ LEONARD QUIRING (45), Belleville, NY; born Feb. 13, 1946, in Abilene, KS; died April 21, 1991; married Jeanne Stubenrod, June 22, 1968; member, trustee, Sunday school teacher, Adams Village Baptist Church, Adams, NY; survived by his wife, Jeanne; two daughters: Suneee and Michelle; one son, Andrew; his parents, Wilmer and Eleanor Quiring; two sisters: Diane Freye and Susann Brauch, Rochester, NY; two brothers: Timothy, Rochester; Richard, New Braunfels, TX.

■ ANNA SIEBENS (86), Aplington, IA; born Dec. 3, 1904, in Butler County, Parkersburg, IA, to Klass and

Anna Jungling Hinders; died May 15, 1991; married Theodore Seibens in 1922, who predeceased her in 1970; active member, Aplington Baptist Church; predeceased by one daughter, Thelma Johnson in 1978; her parents; four brothers: Henry, Ben, Andrew, and Kneal; two sisters: Emma DeGroote and Jennie Evers; survived by her son-in-law, Henry G. Johnson; several nieces and nephews; the Reverends James Renke and Richard Tragasz, pastors, funeral service.

■ BERTHA SIEWERT (97), Spokane, WA; born in Ritzville, WA; died Feb. 12, 1991; married Reinhold Rich and Emanuel Siewert, both preceded her in death; long-term, faithful member, Terrace Heights Baptist Church; member, Valley Senior Citizens Center; predeceased by her son, Elmer Rich; survived by two daughters: Alma Schmidt, Spokane; Rose Marie Alford, Dallas, TX; four stepdaughters; seven grandchildren, one of whom is N.A.B. Conference missionary Dr. Helen Marie Schmidt, Cameroon, West Africa; 15 great-grandchildren; three great-grandchildren.

■ CHARLES TINKER, Sr. (78), Jamestown, ND; born Dec. 30, 1912, in Dixie, OH; died April 13, 1991; married Ethelwyn Bender, Feb. 6, 1938; charter member, deacon, trustee, Sunday school superintendent and teacher, Temple Baptist Church; Cub Scout leader; survived by his wife, Ethelwyn; two daughters: Mary (George) Russell, Casper, WY; Dorothy (Raymond) Kleinknecht, Jamestown; three sons: Dennis (Mabel), Jamestown; Charles, Alaska; Robert (Peg), Thompson, ND; one brother, John Heffken; one sister, Edith Sheets; 10 grandchildren; three great-grandchildren; the Rev. Randy Jaspers, pastor, funeral service.

The Vision Beyond the Immediate Future

by Lyle E. Schaller

"If we can get this roof fixed so it doesn't leak, I'll be happy," exclaimed a trustee at the 91-year-old Central Church. "For five years now, the roof has been on our agenda."

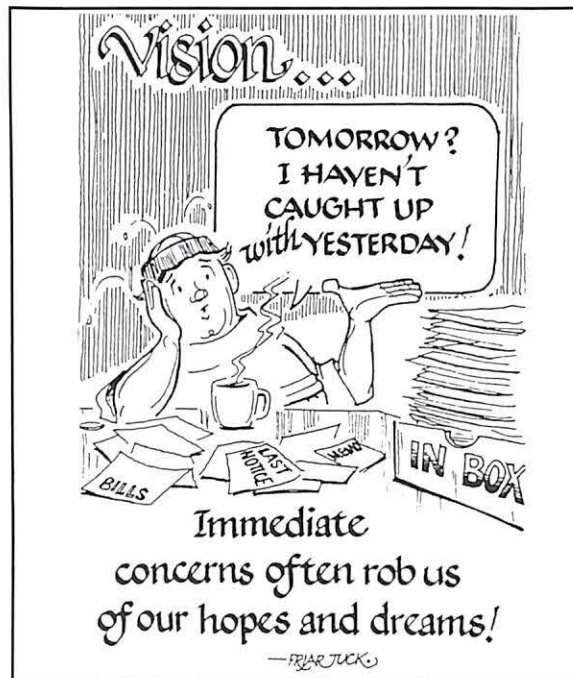
"In three weeks, we start the new Sunday school year, and we're still short two teachers," complained the superintendent of the Sunday school at the Pine Grove Church. "I've asked everyone I think might teach, but most of them have an excuse."

"If we can keep current on our bills this summer, we'll be in good shape," said the treasurer at Trinity Church. "Our offerings pick up in September when people come back from vacation, and December usually is our second biggest month of the year for income."

What do these three sets of comments have in common? One commonality is that statements such as these have been heard in thousands of churches for decades.

A second is that all three comments are directed at current issues—which is the way most of us face life, one day at a time. In most of our churches, we plan and live on a week-by-week or season-by-season or year-by-year basis.

In many congregations, this short time frame is reinforced by a variety of institutional practices: • the twelve-month budget; • a rotation-in-office system, which often means the most knowledgeable and experienced volunteers on a particular board or committee know they are now in their last or next-to-last year of service on that particular board



or committee; • encouraging short pastorates of three to five years; • using an annual reporting system designed to lift up and detail the past, rather than to hold up a vision of what tomorrow could be; • celebrating anniversaries of events from the past, such as the date of the founding of this congregation; • accepting denominational quotas, apportionments, and projects as top priority goals for that congregation.

Two Different Perspectives

Unless a determined, sustained, and creative effort is made to challenge the congregation with a long-term vision of what the future could be, these short-term concerns will dominate the agenda month after month. This is not an easy assignment!

It is especially difficult in those churches in which survival goals dominate the thinking. The aging member hopes, "Let's make sure this church stays open at least until I'm gone." The trustee finally reports, "That roof will still be good

after I'm gone." The treasurer comments, "It now looks as if our surplus at the end of the year will be a little larger than we had at the beginning of the year." The aging pastor declares, "Let's not talk about any changes around here until after I've retired."

In the ideal world, that aging member urges, "These are the changes I believe we need to make if this church expects to attract and serve the generations represented by my grandchildren!" The trustee reports, "Now that we have the roof repaired, we need to decide whether we want to

renovate this entire building or relocate and build a new church on a larger site at a better location." The treasurer suggests, "In three years, we'll make the last payment on the mortgage. What should we be getting ready to challenge our people with as our next major project?" The aging pastor declares, "These are the two big changes I would like to see us complete before the time comes for me to retire."

What Is the Issue?

In simple terms, the issue can be stated in a dozen words: *What is the vision challenging us that goes beyond our immediate needs?*

It is easy to become so overwhelmed by that list of immediate concerns that no one has the time or energy left to focus on that larger question. What is the Lord calling this congregation to be in the years and decades ahead? What is our new role in a changing world? How will we reach and serve new generations of people who need the

Gospel of Jesus Christ? The normal, natural, and predictable institutional response is to postpone responding to those questions until after we have recruited the needed Sunday school teachers, until after we have repaired the roof, until after we have overcome the latest financial crisis, and until after the arrival of the next pastor. That long sentence can be summarized by one word: **Never.**

In other words, the pressures of today's immediate concerns often tempt people to postpone that more difficult question about purpose, reason for being, and role. That discussion requires people to think in a much longer time frame; it is easier to focus on immediate concerns.

Who Articulates the Vision?

What is the source of that vision that extends into the future far beyond these immediate concerns?

The most common answer in the long-established congregations is that it does not exist and that explains why we continue to drift from crisis to crisis and from month to month or year to year.

While it may be less common than it was 30 years ago, when it is present the most highly visible source of a compelling vision for tomorrow is the pastor. The broad generalization is that the larger the size of the congregation and/or the more rapid the rate of numerical growth and/or the faster the pace of change, the more likely the pastor is to be accepted as the source of the vision that directs this congregation toward tomorrow.

The pastor who effectively fills this leadership role always displays these three gifts: 1) the ability to conceptualize a vision of what the Lord is calling this congregation to be and to do, 2) the ability to articulate that vision in a manner that wins acceptance for it, and 3) the ability to mobilize the support that is necessary to turn that vision of a new tomorrow into reality.

Occasionally, the source of that challenging vision is not the pastor

but a widely respected volunteer who has earned the right to be heard. When that volunteer combines the three gifts identified in the previous paragraph, that vision can become the driving force in that congregation's policy-making meetings.

A more common source today is the special ad hoc study committee that is appointed to serve as the long-range planning committee or the futures committee. Too often the temptation is to ask this special committee to focus only on one issue. How can we expand our financial base? Should we build an addition to our present facilities? Do we need to increase the size of the program staff? Should we change our Sunday morning schedule? How shall we respond to the invitation to consider merging with a nearby congregation?

These and similar questions usually mean that study committee will focus on the assignment it has been given and not delve into larger issues such as the purpose, role, direction, and long-term priorities. If, however, this study committee is given a broader assignment, it may articulate a vision that challenges the people beyond those pressing immediate concerns. Here are four examples of that assignment that are widely used.

1) What do you believe the Lord is calling this congregation to be and to do ten years hence?

2) After examining the changes that have been taking place in our congregation and our community and in the light of anticipated changes, prepare a definition of the appropriate role for this congregation five years from now.

3) As you compare our congregation with similar churches in this community, what do you believe should be our distinctive role in the years ahead?

4) Identify the unique strengths and assets of this congregation and recommend how we can build on those assets in strengthening, reinforcing, and expanding our minis-

try in the years ahead.

Any one of these or similar assignments has the potential for motivating that special committee to propose a vision of a new tomorrow that can become a guiding light for years to come.

A fourth possibility that combines two of these alternatives is the intentional interim pastor who has been asked to serve for nine to twenty-four months following the close of a long pastorate or the termination of an especially unhappy pastorate. Occasionally, it is possible for this interim minister to help select and to staff a special ad hoc committee that articulates a vision for tomorrow. That vision statement also can be an exceptionally valuable resource for those responsible for the selection of the next permanent pastor. This alternative has immense possibilities, and its use should be encouraged.

Finally, one of the most effective, but rarely followed approaches to stimulating the creation of that vision is for a group of five to twelve leaders to spend a day or two or three visiting another congregation that has accepted the role as a "teaching church." The visitors study what the teaching church is doing in ministry, how it agreed on its ministry goals, and how it moved from study to action.

After reflecting on this shared experience, the visitors become that ad hoc study committee that articulates a vision of a new tomorrow for their congregation. This process usually requires several months, but it can be an effective means of developing a highly intentional approach to ministry and to shaping tomorrow.

Are you convinced your congregation has been drifting from crisis to crisis and from month to month for the past several years? If so, where do you look for the source of that vision for a new tomorrow? □

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President's Focus

by Manetta Hohn
WMF president, Kelowna, BC

Change, the word for the 90s, is evident in all facets of our society today. We hear and read statements such as, "The primary characteristic of the 90s will be accelerated change . . . In the next ten years, we will see more change than in the past 30 years combined . . . Change will permeate every level of our lives day by day." How shall we respond?

A current book, *The Frog in the Kettle*, by George Barna, has challenged me, often striking at areas in my own life and thinking that resist change. I also see many areas that apply to women's ministries which need to be addressed. The decade of the 90s will bring many opportunities to advance the cause of Christ, if we will respond to our changing world.

Barna states: "We are charged by Christ Himself to be agents to change the world rather than agents changed by the world." Researchers tell us that for the past 20 or more years, the church has been generally insensitive to changes in society. Churches have continued to operate as though all has remained the same. On a large scale, this is also true of many women's organizations.

The issue of the family, a very crucial one in these days, is one example. Our society has much to do with the shaping of our families and friends—often in a very subtle way. The church has a great challenge in this area to provide creative, forceful arguments on behalf of the family structure as designed by God for mankind. As women, we can have a tremendous influ-

ence through our ministries as we address family issues today. We can become involved in the lives of hurting people. We can provide avenues to minister to various needs in the lives of families, singles, children, etc., so they can experience the love and care of Christ through us.

As we respond to our changing world, which will be substantially different by the year 2000, some of these changes may be threatening to us initially, but we need to view them as open doors for new forms of ministry.

We don't want to jump on the bandwagon and bring about change because it is the thing today. "Change for the sake of change is simply novelty, and it does not work," another writer says. We must address change wisely by doing our homework: Read, research, and pray much for the Lord's direction and wisdom. Paul exhorts us in 1 Corinthians 9:19-23 to be sensitive to our culture without compromising our message. May we ask the Lord to give us a new vision of our world and the ministry He would have us do. □

Baptist Women's Day of Prayer Giving Challenge

Baptist World Alliance women are challenged to double their 1991 Baptist Women's Day of Prayer giving to meet a worldwide goal for this year of \$600,000.

Catherine B. Allen, president of the BWA Women's Department, issued the challenge, saying that

women "should be doing more to help our sisters in difficult places."

The Baptist Women's Day of Prayer, November 4, is observed around the world on every continent and in every country where Baptists are organized. The event is sponsored by the Women's Department of the BWA which includes six continental unions.

"The continental unions urgently need a financial boost in 1991 in order to finance their continental meetings in 1992 and 1993," Mrs. Allen said. Each of the six continental unions receives one-half the offering given by its members.

Mrs. Allen explained, "The continental unions are vital to our program of organizing and nurturing women's unions. Leaders of young and struggling women's unions must have support to attend the continental meetings for training and inspiration. This is a vital part of our outreach. Likewise, the continental officers need more resources in order to assist with organizational development where needed."

The other half of the Day of Prayer offering goes to the world office of the BWA Women's Department for publications, studies, training, and consultations.

About 90 percent of the Women's Department budget comes from the annual Day of Prayer offering.

Half of the funds contributed through the Women's Missionary Fellowship on the BWA Day of Prayer are sent to the BWA Women's Department, and half is used to fund the WMF project of **Baptist Herald** subscriptions for our overseas missionaries. □

WMF Scholarship Recipients



Connie DeWolfe,
N.A.B. Seminary

I wish to thank the Women's Missionary Fellowship for providing scholarships for students at the N.A.B. Seminary. You have demonstrated your desire to both financially and spiritually support me, and other students like me, as I prepare for Christian ministry.

I am from Calgary, AB. I grew up in a non-Christian home and became a Christian after I graduated from college. For the past ten years, I have been working as a medical technologist. During this time, God has been molding me and changing me, making me more of a "people person." Through my work and exposure to the public, I have become increasingly aware that people are as much in need of spiritual and emotional healing as they are of medical care. I felt God leading me to leave my profession to attend a seminary in order to prepare for full-time Christian ministry. There are several reasons why I chose to attend N.A.B. Seminary: I was attracted by the quality of the counseling program; a former pastor, Bruce Merrifield, is on the board of trustees; I was impressed by the experiences of a friend, Perry Friesen, who graduated from the Seminary; and lastly, I am a member of the N.A.B. Conference.

I am majoring in counseling and Christian education. I expect to graduate in the spring of 1993. When I complete my studies, I wish to become an associate pastor, involved in counseling, worship leadership, and adult and family ministries. I have a strong sense that God is calling me back to Canada when I graduate. I have a deep desire to minister to my country's people. I ask that you would continue to support me in prayer as I strive towards the goals which God has set for me.



Roxane Korporal,
N.A.B. Seminary

As I wrestled with my decision to come to N.A.B. Seminary last summer to pursue further education, I came upon this verse in Colossians 2:6: "Just as you received Christ Jesus as Lord, continue to live in Him, rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness." I was reminded of the first initial step of faith I took in realizing my need for a personal relationship with Christ in my own life. Over the years, as I reflect on my spiritual pilgrimage, I can honestly say I am amazed at how God has led in my life and brought me to this point. The opportunities for growth and learning, although

painful at times, have been endless, and God has proven His faithfulness over and over again.

Upon graduation from Northwestern College in St. Paul, MN, in 1987, I toured with the music and drama group, "New Day," for two years. During those years, I was able to get a taste of "hands-on" ministry opportunities that left a strong impact and desire to seek God's call in my life. Following that, I worked in the area I had trained for in my undergraduate studies. Finding much dissatisfaction and discomfort with that status, it was time to reevaluate the direction my life was taking. I began to see that, yes, God was calling me to pursue studies in the area of Christian education and, yes, it might even be at seminary. I also knew God would have to provide the financial means for this endeavor. So I went ahead and took another step of faith saying, yes, Lord, I will be obedient to Your call even though I am unsure of what exactly I am getting myself into!

God has shown His faithfulness time and again through the giving of His people as well as in other areas of my life that have been challenged while at Seminary. I am excited about where God is leading, and I love the adventure of being involved in ministry, especially in the area of Christian education. The support through prayer and finances is a continual source of encouragement and affirmation for me as I press on in my preparation for ministry. Thanks be to God for His faithfulness through His people who see the value of making these investments in people's lives. □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ EMERY, SD. The Rev. Charles Davis baptized four young people and welcomed them into the membership of First Baptist Church. He also dedicated two babies to the Lord.

■ JAMESTOWN, ND. The Rev. Randy Jaspers baptized seven people and welcomed them into the fellowship of Temple Baptist Church. Four others were welcomed by transfer of letter. On this Sunday morning, the attendance of 102 broke the previous high of 99 in Sunday school.

—Leona Meisch

■ MILBANK, SD. Pastor Danny Van Gerpen baptized two youth upon confession of faith. These two, along with three adults, were welcomed as members into fellowship at Valley Baptist Church.

—Kenne Dailie

■ SASKATOON, SK. Pastor Michael Goethe baptized eight people, three of whom were new Christians, at Silverwood Baptist Church. Many people came to witness the baptism and demonstrate their support, making it a record attendance at the service.

"There is enthusiasm here at Silverwood in recognition that God is working in people's lives," reports Pastor Goethe.

■ FESSENDEN, ND. The Rev. Oliver Bender baptized and welcomed five new members into the fel-

lowship of the First Baptist Church. —Bobbie Wiese

■ KITCHENER, ON. The Reverends Fred Kahler and Mike Igo officiated at a baptismal service where six believers were baptized and welcomed into membership at Central Baptist Church. Two of those baptized were a young man from Romania and a lady from El Salvador. As she entered the water, Spanish-speaking friends sang, "I Have Decided to Follow Jesus."

—Karen Yahn

■ DRUMHELLER, AB. Pastor Lloyd Driedger baptized four youth and five adults and welcomed them into the fellowship of Zion Baptist Church.

■ WINBURNE, PA. During 1990 and 1991, Pastor Mark Brandel baptized eight people and welcomed 10 new members into Forest Baptist Church.

The Church celebrated 97 years of service to God, started a home Bible study group, held a child dedication service, and observed Friendship Sunday.

"We praise God for all His wonderful blessings and look forward to what He has in store for us," says Pastor Brandel.

■ SOUTH EDMONTON, AB. Pastor Peter Schroeder baptized two young people



following the dedication service of a newly constructed baptistry at Rabbit Hill Baptist Church. "The occasion brought joy to the congregation, because for the past 99 years, the North Saskatchewan River was used for baptisms," reports Joan Olsen. "Neighboring N. A. B. Conference churches also allowed us to use their facilities, for which we were grateful."

Rabbit Hill, the oldest N.A.B. Conference church in Alberta, will celebrate its centennial anniversary August 15-16, 1992. "We look forward to many years of service under God's guidance which was our joy in the past," says Olsen.

■ WESSINGTON SPRINGS, SD. On the last Sunday of his 15 year ministry at Immanuel Baptist Church, the Rev. Darwin Stahl baptized seven young people. An open house and program was held on June 23. —Darlene Kludt

■ YORKTON, SK. The Rev. Robert Sandford baptized six people and welcomed them into the fellowship of Heritage Baptist Church.

■ SPRUCE GROVE, AB. Pastor Doug Bittle led three people to the Lord and had the joy of baptizing and welcoming them into Parkland Baptist Church. Two other people were also welcomed into membership by testimony. —Cheryl Priebe

■ HILDA, AB. Pastor Robert Findley baptized two young ladies upon confession of their faith in Jesus Christ.

"These were the first baptisms in the ten-year-old building of Hilda Baptist Church because we had previously joined other church baptisms," reports Linda Enslin.

■ VALLEYVIEW, AB. Pastor Allen Unger baptized his two oldest children,

along with six others and welcomed these six plus six others into the fellowship of Emmanuel Baptist Church. —Lavina Heppner

■ LYNNWOOD, WA. Seven were baptized by Pastor Steve Burrell of Cypress Springs Baptist Church, Lynnwood, WA, recently.

■ MINNEAPOLIS, MN. The Rev. Harvey Mehlhaff officiated at the dedication service of five infants at Faith Baptist Church. —Anne Kruegel

Yorkton church reaches out to community

■ YORKTON, SK. The women's ministries of Heritage Baptist Church held a mother /daughter / friend evening under the theme, "Reflections."

"Seventy percent of the 110 women attending were visitors," reports Hertha Rowden.

The Church also has Discovery Club for the children and a children's choir. The Rev. Robert Sandford is pastor.

Kitchener church focuses on "witness" during special meetings

■ KITCHENER, ON. Dr. Ralph Powell, Sioux Falls, SD, spoke at Central Baptist Church during a series of meetings on "Commissioned to Witness."

"Dr. Powell challenged us to cultivate a disciplined devotional life and allow the Holy Spirit to have control in order that we might be a fruit-bearing people," reports Karen Yahn.

The Reverends Fred Kahler and Mike Igo serve as pastors.

Durham church dedicates entrance addition

■ DURHAM, KS. First Baptist Church held a dedi-



cation service for the remodeling and new addition of the Church's main entrance.

Kem Chisholm, building committee chair, expressed words of gratitude; Milton Zeeb brought greetings from the Conference and Southwestern Association; and the Rev. Albert Fadenrecht gave the dedication prayer.

"Also at the dedication, Pastor Lloyd Harsch baptized three young people and welcomed them and two others, who came by letter into the fellowship of First Baptist," reports Pearl Koch.

Petrie holds revival services at Springside

■ SPRINGSIDE, SK. The Rev. Lewis Petrie was the speaker at the Men's Retreat held at Springside Baptist Church with 65 registrants present. "Many rededicated themselves to the Lord and committed themselves to baptism as Mr. Petrie shared messages on 'Pilgrims in a Weary Land,'" reports Rev. Richard Grabke.

Dallas church grows

■ DALLAS, OR. Pastor Perry Kallis welcomed 29 new members into the fellowship of Salt Creek Baptist Church during 1990 and 11 new members from January to May 1991.

The adult Wednesday evening Bible study group, led by Pastor Perry Kallis, studied other religions such as Islam, Judaism, Hinduism, New Age, and the oc-

cult.

The congregation also committed themselves to the "50 Day Adventure," spiritual disciplines series. "God used this adventure to draw many of us closer to Himself, and we are looking forward to seeing many more rewards of this adventure," reports Sue Reimer.

Missionaries Ron and Joan Stoller and Dan and Judy Burke spoke to the congregation during Missions Emphasis week.

Bell conducts evangelistic meetings

■ OCHRE RIVER, MB. Dr. Ralph Bell, Billy Graham's associate, conducted interdenominational evangelistic meetings in Dauphin, MB, with ten churches co-operating. During the four meetings, 86 people were counselled, 38 made first-time decisions, and 37 rededicated their lives.

"We praise the Lord for the Bible-centered messages, music, fellowship with other believers, and the presence of the Holy Spirit during the meetings," reports Jean Roos. "Many of our choir members enjoyed singing in the 70-voice mass choir."

Hilda WMF reaches out to community

■ HILDA, AB. The WMF at Hilda Baptist Church held a tea which was well attended by women from the community. "There was a fashion show, and Gladys Kern gave her testimony challenging us to let God

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Our Strategic Focus On The Biblical Imperatives

help us overcome our fears," reports Linda Enslin. The Rev. Robert Findley is pastor.

Pioneer Girls club presents musical

■ MORRIS, MB. Sixty Pioneer Girls, kindergarten to sixth grade, presented a musical for their parents at Emmanuel Baptist Church. Their final get-together was a weekend at Lake Nutimik Baptist Camp. The Rev. Del Bertsch is pastor.

—Cynthia Bergstresser

Silverdale holds Awana banquet

■ SASKATOON, SK. The Awana Club at Silverwood Baptist Church hosted a banquet for parents and presented awards to club members.

"Many of the parents present are not part of any church fellowship. We believe this outreach program helps children and parents learn about the love of Jesus Christ," reports Pastor Michael Goethe.

COMPELLED TO SERVE

Minitonas has special events

■ MINITONAS, MB. On Mother's Day, First Baptist Church had a baby dedication service. The young people, in charge of the evening service, gave tributes and hand-made messages to the mothers.

"The WMF also sponsored a Tea which was well attended by the women of the Church and the community," says Monica Muller. The Rev. Ronald Kelway is pastor.

Great Lakes Association holds annual meeting

■ BENTON HARBOR, MI. Napier Parkview Baptist Church hosted the annual Great Lakes Association meeting in April.

Dr. George Sweeting, chancellor of Moody Bible Institute, spoke. Workshops on aging, crisis counselling, and witnessing at home and on the job were offered.

The \$57,200 annual bud-

get approved by the 31 member churches included \$24,000 for four church planting projects.

The Rev. Herman Effa, Conference missions director and former pastor of Napier Parkview, challenged the group concerning world missions.

The Rev. John Kaufield is the pastor at Napier.

Scheel participates in TEACH 91 in Cameroon

■ REGINA, SK. The Rev. Gerald Sheel, Faith Baptist Church, participated in the TEACH 91 (Theological Education Advancing Cameroon Harvest) seminars in Cameroon. The theme for this year's seminar was "The Christian Life—A Spiritual Battle" based on Ephesians 6:10-18.

Along with Rev. Ken Priebe, evangelism secretary, Rev. Ron Berg from Edmonton, Rev. Isaac Kome, assistant evangelism secretary, Rev. Emmanuel Chang, youth director, and Rev. Jacob Koch, assistant

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youth director, Pastor Scheel conducted seminars in 11 locations in Cameroon.

"It was exciting to see that even though the church in Cameroon has limited resources, it is seeing God bless, and they are advancing with new prayer groups beginning," says Scheel.—*Joan Kramer*

Alpena WMF "rock and roll"

■ ALPENA, MI. "Rock and roll" at Ripley Blvd. Baptist Church? Of course! At the general meeting, the WMF ladies did just that. A table stacked with White Cross material was cut and ready to sew; sewing machines supplied the music; the ladies in rocking chairs rolled bandages; and squares of material were put into bundles of 25.

"As we worked, one member spoke on the lives of the Conference missionaries, and Mrs. Fred Sweet gave the devotional," reports Mary Coy. The Rev. Frederick Sweet is pastor.

Saskatchewan Association holds annual meeting

■ SPRINGSIDE, SK. Springside Baptist Church hosted the annual Saskatchewan Association meeting, March 14-17, with 14 churches represented. Also present were representatives of the new church planting project, Wascana Baptist Church, Regina, which held its first service on March 24.

Among the speakers throughout the weekend were Dr. Brian Stiller, president of Evangelical Fellowship of Canada; the Rev.

Peter Evande, evangelism secretary of the Cameroon Baptist Convention; Mrs. Linda Weber, Conference women's ministries director; Dr. Charles Hiatt, president, N.A.B. Seminary, Sioux Falls, SD; and the Rev. Werner Waitkus, professor, N.A.B. College, Edmonton, AB.

Other people involved in the program were Dr. Ron Mayforth, area ministries director; the Rev. Jake Leverette, area minister; Melvin Bergstresser, estate planning; and area pastors: Rick Bayer, Robert Sandford, and Wayne Jorstad.

"Testimonies were given; new officers installed; and special music from the N.A.B. College music team were all part of the program," reports Frances Fritzke. "The Saskatchewan Baptist Association resolved to 'support an education program for adolescents that will help them to develop healthy and wholesome lifestyles and relationships particularly in the area of sexuality' and to support the educational resource curriculum TEEN-AID which encourages abstinence as a premarital lifestyle."

Youth sing at worship service

■ MERCER, ND. More than 50 youth, under the direction of Morris Erickson of Child Evangelism Fellowship, were the special music at Mercer Baptist Church. "They are part of the Christian Youth in Action training school that meets in our town annually," reports Mary Fiedler. "Also, Pastor Don Schmid completed an interesting

study of Revelations during the Bible study and prayer night held weekly."

Valleyview teen serves in Bulgaria

■ VALLEYVIEW, AB. Kimberly Connah, Emmanuel Baptist Church, spent the summer in Bulgaria with Teen Missions. She said, "Not only did we serve the Lord in construction, but had opportunities to share with local Christians . . . observing and working with missionar-

ies." The Church supported Kimberly financially and in prayer. The Rev. Allen Unger is pastor.

Faith church holds leadership seminar

■ MINNEAPOLIS, MN. Dr. Ron Carlson, professor, North American Baptist Seminary, Sioux Falls, led a church leadership seminar, "Building the Church through a Mobilized Laity" at Faith Baptist Church. The Rev. Harvey Mehlhaff is senior pastor.

CHALLENGED TO GROW

Tacoma church holds missions seminar

■ TACOMA, WA. Thirty members of Calvary Baptist Church participated in the Pacific Northwest Association School of Missions held at Lake Retreat Bible Camp. The seminar, designed to intensify missions exposure, gave greater opportunity to meet the goals of the total mission Conference. Special speakers were Fred Folkerts and Dale Fuchs, associate directors, Missions Department; Missionaries Betty Mantay, Kathy Kroll, Rod Zimmerman, and Jim and Karen Syzmanski.—*Earl Shadle*

College Heights church begins Bible Institute

■ PRINCE GEORGE, BC. When the Rev. Lyle Richards accepted the call to pastor College Heights Baptist Church three years ago, he had a vision of beginning a Bible Institute for laypeople. Twenty-eight people from three area churches graduated last spring at a graduation ceremony with speaker Dr. Harold Willmington of Lynchburg, VA. The students completed a three-year Biblical survey of the Old and New Testaments

and theology.—*Barb Horton*

Alpena teens attend youth emphasis weekend

■ ALPENA, MI. At "Super Bash IV," youth emphasis weekend, with 216 youth were present from 30 area churches, including Ripley Blvd. Baptist.

Joel Walker, youth speaker, challenged the teens to examine their lives: Were they "skunk"—the non-Christian who has the smell of death on him; "chicken"—a Christian who is afraid to do anything; or "eagle"—a Christian who is soaring for God and making a difference in the world? Fifteen youth made first-time commitments at this session.

The weekend also included a lock-in at Ripley Blvd. Baptist Church, a Christian Education Clean-up of Sunday school rooms, games, and a pizza party. On Sunday, Walker spoke to parents on new trends in the youth culture and raising teens. At the morning worship service, he spoke on the home and family.

The Rev. Frederick Sweet is pastor, and Timothy Powell is youth pastor.—*Mary Coy*

College Heights holds prophecy conference

■ PRINCE GEORGE, BC. Dr. Harold Willmington, from Liberty University,

Lynchburg, VA, presented a three-day prophecy conference at College Heights Baptist Church. The Rev. Lyle Richards is the pastor.—*Barb Horton*

CALLED TO WORSHIP

Apple Valley church holds music festival

■ APPLE VALLEY, MN. Apple Valley Baptist Church held its annual music festival, "O Magnify the Lord Together." More than 20 musical numbers, both vocal and instrumental were presented by members of the Church. The Rev. Etan Pelzer is pastor.—*Shirley Maytan*

Southdale dedicates new building

■ WINNIPEG, MB. Southdale Community Baptist Church was filled with 480 people from the Manitoba area, joining with the Church's congregation, as they dedicated their new building and themselves to the work of the Lord.

Among the speakers present were Robert Mayforth, director of C.E.I.F.; the Rev. David Sems, former Conference church growth director; Dr. Ernest Pasiciel, Manitoba Baptist Association; the Rev. Lorne Meisner, Windsor Park Baptist Church; and the Rev. Jake Leverette, area minister.

Leverette based his remarks on Joshua 4:21: "What Mean These Stones?" What do people passing by our building today see? What will future generations see as they look back on this church's ministry?

"In dedicating ourselves and the building, Church officers joined the congregation in responsive reading focusing on the six Biblical Imperatives and

prayer," reports Susan Kahler. The Rev. Jerry Edinger is pastor.

Fessenden church holds sacred concert

■ FESSENDEN, ND. Tom and Melanie Nees presented a contemporary sacred concert at First Baptist Church. The Men's Brotherhood sponsored the concert. The Rev. Oliver Bender is pastor. —*Bobbie Wiese*

Emery church hosts Commissioned to Witness Songfest

■ EMERY, SD. The First Baptist Church hosted the 1991 Songfest for area N.A.B. Conference churches. It was a time for congregations to share their special music with one another under the theme, "Commissioned to Witness." The Rev. Charles Davis is pastor.—*Melinda Schrader*

Faith church holds vespers at a lake

■ MINNEAPOLIS, MN. More than 90 people from Faith Baptist Church met at Lake of the Isles for a vespers service. The Rev. Rubin Herrmann, Redeemer Baptist Church, St. Paul, gave a meditation after the time of singing.

"Several boaters came by to listen to the singing," reports Anne Kruegel.

The Rev. Harvey Mehlhaff is the senior pastor.

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Our Strategic Focus On The Biblical Imperatives

COMMITTED TO GIVE

Greeley holds dedication service

■ GREELEY, CO. Pastor Jim Dillon conducted the dedication service for the refurbishing of Sherwood Park Baptist Church's sanctuary. A memorial fund in the name of Dr. Harold R. Tuttle helped pay for the remodeling, and a plaque was hung in the sanctuary honoring Dr. Tuttle. —*Arlene Tuttle*

Herreid raises funds for youth camp

■ HERREID, SD. Herreid Baptist Church held their annual fundraiser dinner for the Crystal Springs Baptist Youth Camp located in Medina, ND. "A record \$785 was raised," reports Wanda Berndt. The Rev. Merle Hoots is pastor.

ANNIVERSARIES

Esther Circle celebrates 25 years

■ FESSENDEN, ND. The Esther Circle of First Baptist Church celebrated its 25th anniversary. Mrs. Darlene (Derman) Auch was guest speaker. The Circle organized with 12 members and now has 19. Seven of the original members are still with the Circle. The Rev. Oliver Bender is pastor. —*Bobbie Wiese*

■ Faith Baptist Church observed the 50th anniversary of the ordination of the

visitation pastor, Dr. Frank Veninga. A tribute was given by his son, Dr. Robert Veninga, professor, University of Minnesota. Other special speakers included Dr. Charles M. Hiatt, president, N.A.B. Seminary, and Dr. Pieter Smit. The Rev. Harvey Mehlhaff is senior pastor.

■ Mr. and Mrs. Waldemar Bergstresser, Emmanuel Baptist Church, Morris, MB, celebrated their 60th wedding anniversary with family and friends.

Discovery Club for K - Grade 6

- Eight months of weekly lessons September to April
 - Rights to photocopy for your local group
 - Games, activities, music, Scripture memory
- Bible lessons, object lessons, skits, N.A.B. missions
- Fun Days, Christmas, and year-end musicals
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On Making Your Will

So often our wills are made simply out of obligation—to make sure that our property is properly distributed at death.

Of course, we're concerned about taxes and probate, property ownership, and many things which cannot be connected to love. But I think there are several areas where the terms will and love are synonymous.

A will can express your love for our Lord. This can be done through a testimony in your will. The will is one document which will remain on public record, to be read by those who are close to you, as well as anyone who desires to go to the courthouse to read it, for as long as this earth continues.

It can be a simple statement—one sentence, or it can be three pages long.

But the most important aspect of a will relating your love to our Lord is the recognition that He is the

owner of all, including our lives. If we believe that He has placed us here as stewards—to take care of His property—then it follows that we must take time to seek His plan of distribution for the property He has entrusted to us. We need to put that plan in a legal form so that we know it will be carried out. *I John* speaks about loving with actions and not just with words. A properly executed estate plan is an example of that.

A will can express love for your family . . . your wife, your husband, your children, other family, and friends . . . all have shared your love during your lifetime. And a will can confirm that this love was real.

Sometimes actions speak louder than words. Have you cared enough to make sure that your property transfers will be made smoothly at the time of death? Will there be any question concerning what you desire to accomplish?

Have you taken steps to reduce taxes, costs, and delays in the administration of your estate?

And have you shown your love for your children by appointing guardians and expressing your plans as clearly as possible to eliminate the interpersonal conflicts which can arise at the time of death?

And a will can express love to a lost, dying, and hurting world. You love the people who are doing God's work here on earth. And as Jesus loved when He looked over Jerusalem and wept, you love that lost, dying, and hurting world they are reaching their arms around and loving for you.

You can express that love in your will, also, by guaranteeing that those organizations and individuals you have supported during your lifetime will be able to continue reaching out and loving for you, even after your death.

We'll Help

Yes, a will can and should be an instrument of love. But if you have not completed this instrument, or if your will needs to be reviewed, we would like to help you in that process.

Our staff has prepared a **Will and Trust Planning Guide**, which is the first step in the process. Why not take time to write for your free copy today. There is no cost or obligation. ☐

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

☐ **YES**, please send me the **Will and Trust Planning Guide**. I understand there is no cost or obligation.

Please indicate if

- ☐ Your estate is more than \$600,000 or
☐ You own your own business

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WHAT'S HAPPENING

■ **Chinese Faith Baptist Church**, Surrey, BC, received into the British Columbia Association at the Association meeting in May 1991.

■ **First Baptist Church**, Norridge, IL, merged with Northwest Fellowship Baptist Church, Chicago, IL, April 1991.

■ **Central Baptist Camp** has been renamed Village Creek Bible Camp, Lansing, IA.

Ministerial Changes

■ **Mr. Jeffrey Nath** to associate pastor of music and Christian education, Immanuel Baptist Church, Kenosha, WI, effective June 1991.

■ **Mark Palfenier** from youth pastor, Calvary Baptist Church, Tacoma, WA, effective Aug. 31, 1991.

■ **The Rev. Lyle Spicer** from pastor, First Baptist Church, Leola, SD, effective March 31, 1991.

■ **Mr. Warren Roehl** to associate pastor, First Baptist Church, Steamboat Rock, IA, effective August 1991.

■ **Dr. Art Boymook** from pastor, Ebenezer Baptist Church, Vancouver, BC, effective August 1991 to pastor, Ridgemont Baptist Church, East Detroit, MI, September 1991.

■ **The Rev. Gerhard Poschwatta** from pastor, Temple Baptist Church, Calgary, AB, effective June 1991.

■ **The Rev. Lyle Ihde** to pastor, Community Baptist Church, St. Clair Shores, MI, June 1991.

■ **The Rev. Floyd Robinson** to senior pastor, Oakridge Baptist Church, St. Joseph, MI, effective June 1, 1991.

■ **Mr. Dean Buseman** to youth pastor, Grace Baptist Church, Grand Forks, ND, effective June 1991.

■ **Mr. Harold Huege** from pastor of Elim Baptist Church, Beausejour, MB, effective July 7, 1991.

■ **The Rev. Jason Haas** from pastor, Danzig Baptist Church, Avon, SD, effective June 30 to pastor, Glencullen Baptist Church, Portland, OR, effective July 1991.

■ **The Rev. Ernie Rogalski** from associate pastor of membership care to executive pastor, Sunrise Baptist Church, Fair Oaks, CA, effective June 1991.

■ **The Rev. Michael Andrews** to associate pastor of membership care and missions, Sunrise Baptist Church, Fair Oaks, CA, effective June 1991.

■ **The Rev. Richard Hohensee** from se-

nior pastor, Immanuel Baptist Church, Vancouver, BC, will remain at Immanuel to minister to seniors and in German ministries effective August 1991.

■ **Mr. Robert Speizer** to youth pastor, First Baptist Church, Elk Grove, CA, effective July 24, 1991.

■ **Mr. Martin Wagantall** to church planting pastor, New Life Community Church, Lloydminster, AB, effective May 1991.

■ **The Rev. R. I. Thompson** from interim pastor, Immanuel Baptist Church, Woodside, NY, effective August 1991.

■ **The Rev. Hans Serger** to interim pastor, Calvary Baptist Church, Regina, SK.

■ **The Rev. Robert Lang** from pastor, Shakopee Baptist Church, Shakopee, MN, to pastor, First Baptist Church, Colfax, WA, effective Aug. 1, 1991.

■ **The Rev. Merle Hoots** to pastor, Herreid Baptist Church, SD. The Church officially welcomed him, his wife Diane, and children, Melissa and Rebekah.

■ **Mr. John Babbel** from interim pastor, Bloomingdale Baptist Church, IL, to an associate position at Trinity Baptist Church, Kelowna, BC, effective September 1991.

■ **Mr. Kenneth Peterson** to assistant pastor, Riverview Baptist Church, West St. Paul, MN, from Christian education, outreach, and youth pastor there.

■ **Mr. Kim Martens** to associate pastor of Christian education and youth, Heritage Baptist Church, Yorkton, SK, Aug. 1, 1991.

■ **The Rev. Darwin Stahl** from pastor of Immanuel Baptist Church, Wessington Springs, SD, to chaplain, Baptist Home, Bismarck, ND, effective July 1, 1991.

■ **Mrs. Dixie L. Lehman**, High Prairie, AB, to dean of student life, North American Baptist Seminary, Sioux Falls, SD, effective Aug. 1, 1991. She has served as individual and family therapist, teacher, chaplain, youth director, and college recruiter. She received her Master of Divinity degree from N.A.B. Seminary and her Master of Science degree in Family Studies from the University of Alberta.

■ **The Rev. James Erb** from pastor, Westview Baptist Church, Lethbridge, AB, to pastor, Hollyview Baptist Church, Boring, OR, effective end of July 1991.

■ **Chaplain Craig S. Bollinger** was promoted to (CPT) U.S. Army Reserves. Bollinger served in the Persian Gulf

War. He reports that soldiers came to know Christ as Savior.

■ **Mr. Norm Tauber** from youth pastor, McDermot Avenue Baptist Church, Winnipeg, MB, to a BUWC church, Emmanuel Baptist in Victoria, BC, effective July 15, 1991.

■ **The Rev. Jack Whitehead** to pastor, Calvary Baptist Church, Fremont, OH.

■ **Mr. Doug Brave** from Christian education/youth director, Whitehaven Road Baptist Church, Grand Island, NY, effective June 30, 1991.

■ **The Rev. Leigh Harrison** to church planter in new church planting project in northwest Minneapolis, MN, effective Sept. 1, 1991.

Ordinations

■ **The Rev. Wayne Dickau**, associate pastor of youth, Brentview Baptist Church, Calgary, AB, ordained into the Christian ministry, May 26, 1991.

■ **The Rev. Paul Baumbach**, pastor of Temple Baptist Church, Jansen, SK, ordained July 14, 1991.

Installation Services

■ **The Rev. Rick Foster** installed as pastor, Onoway Baptist Church, AB, April 14, 1991. Pastor Foster, his wife Glenda, and their two children, Amanda and Marissa, came from Peoria, IL, Feb. 27, 1991. Deacon Gordon Stobbe officially welcomed the Fosters to the Church. —B. Guidinger

■ **Mr. Gary Bergman** installed as pastor, First Baptist Church, Buffalo Center, IA, June 9, 1991.

■ **Mr. Joseph Noe** installed as pastor, Berlin Baptist Church, Fredonia, ND, June 9, 1991.

"Recently, I spotted a few copies of the April 1991 **Baptist Herald** and after reading the article on page 12 on church visitors, I felt I'd put in my comments as you suggested.

"Personally, I do not have a problem with a raised hand and a passed out booklet or such. I am not keen on standing. The last time we were asked to stand we were visiting the present church of a former pastor. That makes it a bit unique. I didn't mind, but the wife felt uneasy.

"Our church, Redeemer Baptist, Warren, MI, has used different methods over the 18 years we have been attending. They just came out with a new folder of facts.

"We have new visitors receptions in the library after the morning service. It has been my observation that first timers do not go. New attenders who are getting serious and now want to know more do.

"The church nearest us uses a pass through attendance for everyone. We use voluntary cards. I think they use it for visitation.

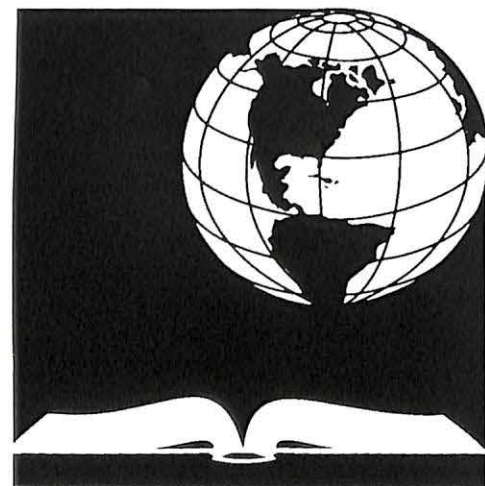
"Recently, my daughter visited a church of a new friend, and they did a visit. The two men were, I felt, rather gruff. We have had visits before, but I was turned off by this pair. At one time, we tried to do new resident visits inviting new move-ins to church. I do not know how that worked.

"Programs change when a pastor changes. At this point in time, I feel that the folder and reception are my choices. I'm not sure first-time visitors should be visited except with great tact."

—Bob Drummond, Mt. Clemens, MI.

(Signed letters of 250 words or less to the editor for publication reacting to articles in the **Baptist Herald**, to Conference issues, or how you or your church is implementing **Vision 2000** and the **Biblical Imperatives**, are welcome.)

FOUNDATIONS FOR THE FUTURE: Training Leaders...Transforming Lives



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To Baptize Or Not To Baptize

It was William Shakespeare who coined the phrase, "To be or not to be." It seems in denominational and local church life these days, the question is the same as William Shakespeare penned, but the concepts are a little bit different.

Lately, I have been hearing the question rephrased, "To baptize or not to baptize." Not long ago, I had the opportunity to listen to Leith Anderson, a pastor who has written the book, *Dying for Change*.

One of his points that stuck in my mind was that we need to reinforce the symbols of our religious experience. As I look back on my religious background—moving through various traditions in denominations—the symbol that impresses me the most is the symbol of baptism.

I think I could give up and change many things in my personal experience with Jesus Christ, but the one nonnegotiable item in my faith is the fact that I was baptized into Jesus Christ.

Baptism is the symbol and expression of authentic New Testament Christian faith. It gives testimony to my act of faith—the death, burial, and resurrection of Jesus Christ.

In my thinking, to coin a phrase, it allows me "to be." That's how I see it anyway.

L. J. Petrie

Lewis Petrie
development director
North American Baptist Conference

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The Baptist Home, Inc.
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will be held
October 15, 1991
at
10:00 a.m. and 11:30 a.m.
respectively
at the
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Bismarck, ND

Volunteers needed to serve in Cameroon

Two or three band/choral directors are needed for a music camp to be held at Saker Baptist College, a secondary school for girls in Limbe, Cameroon, Africa, June 15 to July 10, 1992. Some flexibility of dates may be possible.

Other volunteers needed to serve in Cameroon are

- an electrician
- hospital chaplain trainer
- church construction teams
- communications technician

If interested, contact Fred Folkerts, Missions Department, N.A.B. Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994 • Phone: 1 (708) 495-2000 • Fax: 1 (708) 495-3301.

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God Provides

by Daphne Dunger

Just below the village of Bonjounkoura, we stood, in disbelief, watching our precious, bright red, eight-month-old Toyota 4WD Hilux, the newest member of our Life Abundant Programme family, float downstream away from us in the muddy waters of the Mayo (River) Taram.

"We could cry, but it wouldn't help," said Trudy Schatz, travelling with me.

How I felt inside is beyond words. I was the driver. This shiny new vehicle of ours (provided by giving from home churches) was in my hands and care . . . and I cared very much! It made the pain almost quadruple thinking about the reasons that led to my taking our "new baby" instead of our older "arthritic uncle," the white Hilux: Problems with the timing, steering, and possibly transmission coupled with the necessity of obtaining Nigerian auto insurance before arriving in Nigeria. Would we even see our Hilux again?

Only minutes ago in our descent down the mountain through the rainstorm, I had been imminently aware of the danger of flash flooding . . . yet we had been caught in the midst of exactly that! As I had entered the stream to cross its width of 30 feet of 15 to 20 inch deep, clear water, I had had no second thoughts about not making it across . . . yet here we were watching . . . now seeing only the tarp of the cargo-back showing above the water about two football field lengths away.

"When we started across, it was as shallow as the day we crossed it going into Nigeria. But as we came out of the river, the back wheels sank in the sand, and we were stuck. Water rushed in. We got out of the motor quickly taking whatever we could in our hands," says Trudy.



GEORGE A. DUNGER PHOTO

And yet . . . Trudy, Peter, Florence (a 10 year-old unable to walk), and I were standing—wet only to our waists—alive. God had kept us from the flood, possible death, or loss of limb.

Within two to three hours, we had virtually all our belongings (soaked and sand-mud filled, of course!) And . . . by 6 p.m., the battered, windowless Hilux was standing under a mango tree in a corn field next to a Fulani compound about 200 feet from the river bank. The vehicle got caught in some trees," says Trudy. "Later 30 to 40 people pulled it out of the river. The body was badly damaged."

This occurred April 1. "I wasn't able to get a vehicle that day, but Tuesday morning, by changing transport four times, I was able to get to Nyamboya, where we have a Health Centre and radio contact with Bansa," says Trudy. At 4 p.m., I notified Bansa what had happened and requested help for Daphne, who had stayed with the vehicle. I returned to Bansa the next day with public transportation."

The rest of the story is long, and it is not yet finished. As of August, we are still waiting for some parts to come from Nigeria to repair the vehicle.

I have not yet found any answers to "why did God let this happen"? except that the four of us still have work to do for Him . . . and He is love. □

Daphne Dunger is an N.A.B. Conference medical missionary serving in Cameroon.