

BAPTIST HERALD

APRIL 1992

For even the Son of Man did not come to be served, but to serve . . .



WE ARE COMPELLED TO



SERVE

New Conference Executive Committee Meeting Described as a Series of Firsts

by Juanita Simmons

The N.A.B. Conference Executive Committee, meeting in session at the Conference International Office in Oakbrook Terrace, Illinois, on Friday, February 21, could be described as a series of "firsts." The newly formed committee of eleven members, as approved by delegates of the 43rd Triennial Conference held in Milwaukee, Wisconsin, in 1991, combined ministry decisions with financial matters previously handled by the Finance Committee under the earlier structure.

Mr. Richard Russell of Grosse Pointe Farms, Michigan, presided as moderator. The Rev. Ron Norman, pastor of First Baptist Church, Elk Grove, California, began his term of office as vice moderator, and Mr. Jackie Loewer, Branch, Louisiana, assumed the responsibilities of Conference treasurer.

The Executive Committee welcomed its newest member, Mrs. Lois E. Uptigrove of Calgary, Alberta, as the first woman in Conference history to serve on this committee. Mrs. Uptigrove, a financial analyst, is moderator of Brentview Baptist Church, Calgary.

In session, the Committee revised the 1992 N.A.B. Conference budget downward from the \$6,950,000 goal approved by the General Council in 1991 to \$6,600,000—equal to the 1991 budget goal. Income in 1991 reached \$6,584,748 with total expenses being \$6,415,000 in relation to the total goal of \$6,600,000.

It was reported that although 1991 giving was only \$15,000 short of the total goal, there was a substantial shortfall in the Established Ministries Budget. This caused expenses to exceed income by

\$468,000 in this category. As a result, over the past two months, the department directors struggled to make necessary and painful reductions in the Established Budget category.

Therefore, department directors recommended to the Executive Committee a \$6,450,000 goal, with cuts affecting various programs and staff in each department. The Executive Committee agreed to the cuts, but raised the goal to \$6,600,000 by authorizing the purchase of a new computer system toward the end of 1992 and the replacement of the badly worn carpet in the Conference International Office as well as some painting.

"The technology of our present computer system is more than 10 years old, and maintenance costs are escalating so that it will become more cost effective to replace the system," says Ron Salzman, management services director. "It is also necessary to centralize the name and address base." Payment for the computer system will be budgeted over a six-year period, and some current funds will be used.

Action was also taken to distribute bequest income of approximately \$226,000 in accordance with their designations.

In planning for 1993, the Executive Committee set guidelines for a projected Mission and Ministry Goal of \$6,950,000. "The ministry budget requests for 1993 will be submitted to the Executive Committee at its May meeting and then to the General Council in June," says Dr. John Binder, executive director.

The Executive Committee also had the privilege of meeting the Rev. Juan and Mrs. Amanda Luna,

N.A.B. Conference missionaries recently appointed to Mexico City, our latest mission field. The Lunas attended orientation sessions during this time.

In March, the Lunas begin a church planting ministry in this exciting city. The Lunas previously served the pastorate of the Garcia's Ranch Baptist Church, Rio Grande City, Texas.

Humbly, Mr. Luna described his feeling of "incompetence" to the overwhelming task of reaching the millions of people in Mexico City with the Gospel. He also acknowledged and gave thanks for the faithful support of countless individuals in the churches of our N.A.B. Conference who have reassured them many times with the words, "We are praying for you!"

Mexico City is one of the fastest growing cities in the world, a city of 25 million people. Of the 2,300 districts in the city, more than 1,600 have no evangelical church. It has been estimated that by the year 2000, there will be more than 30 million people living in Mexico City.

Additional members of the Executive Committee are Dr. John Binder, the Rev. Dennis Dewey, Mr. Al Friesen, the Rev. Harvey Mehlhaff, Mr. Ernie Radke, Mr. Wayne Wegner, and Mr. Delmar Wesseler.

Invited non-voting participants are Dr. Charles Hiatt of North American Baptist Seminary; Mr. Rudy Dyck, N.A.B. College/Edmonton Baptist Seminary; Department Directors: the Rev. Lewis Petrie, the Rev. Herman Effa, Dr. Ronald Mayforth, Mr. Ron Salzman, and Mr. Robert Mayforth, as well as Assistant to the Executive Director, Mr. Gary McCullough. □



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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (708) 495-2000; Fax: (708) 495-3301. Second class postage paid at Villa Park, IL 60181 and at additional mailing office, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.

SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00, (Canada)—\$8.00; Single Copy (US \$)—\$1.00; foreign subscription (US \$)—\$16.00 one year.

ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches), black and white.

OBITUARIES: \$8.00 US; \$9.00 CDN; to accompany obituary; (100 word limit).

CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to **Baptist Herald** subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Member of Evangelical Press Association.

News reported and views expressed are not necessarily the position of the North American Baptist Conference.

16mm microfilm, 35mm microfilm, and 104mm microfiche are available through University Microfilms International, 300 North Zeeb Rd., Ann Arbor, MI 48106.

(Printed in the U.S.A.)



COMPELLED TO SERVE . . . THE WORLD

by David T. Priestley

"The church gets in trouble whenever it is in the church business rather than the Kingdom business" (Howard Snyder).

One way to get out of the "church business" is to take seriously this year's Biblical Imperative, *Compelled to Serve*. Our Biblical Imperatives strategy explains: "Service is using God-given gifts and talents in ministry toward building the Kingdom of God." What is this Kingdom that Snyder and our Conference literature mention?

The Kingdom of God generally means God's sovereign providence over creation. Both as a realm (the territory ruled) or the royal authority exercised, "Kingdom of God" is the Bible's term for the fact that God is "King of kings" and "the Lord of the earth," Maker and Master over creation and history. God's original plan was that people would willingly cooperate in the divine purposes for themselves and the rest of what was made.

The N.A.B. Conference Statement of Beliefs says: "We believe

God created [human beings] in His own image to have fellowship with Himself and to be steward over His creation" (Article 4). Proper stewardship over creation is impossible when we are alienated from the Creator, although human rebellion and sin do not prevent God from maintaining and guiding what divine imagination conceived and supernatural hands formed.

The prophets foretold that the full blessings of God's rule will come only when the Messiah arrives to bring salvation and wholeness for all—Israel, nations, earth. Jesus Christ is that promised Messiah; He brought into effect the promised Kingdom of God. Those who place their trust in Him are added to the Kingdom; they have salvation from the power of sin and death (*Colossians 1:13*).

However, Christ's rule is not simply spiritual. The Creator came to be the Redeemer; but the Redeemer still has the Creator's plans in mind. Christ's Kingdom encompasses all creation (*Matthew 28:18; I Corinthians 15: 24-27a*), and all creation will benefit from God's

perfect dominion at the Second Coming (*Romans 8: 19-23*). We already enjoy foretastes of that blessed future as we pledge our allegiance to the Lord now.

In our enthusiasm to encourage others to experience conversion from sin, we ordinarily fail to raise the question: Redeemed for what? The 1992 Biblical Imperative urges us to feel "compelled to serve," but what is the nature of that service?

Our activities imply that God redeems us for "church business." From the way many Christians talk, one could think that Jesus died and rose so we can recruit people to "wear the Christian label," to fill churches and support religious programs, and then to "get to heaven" when we die.

But we are redeemed to obey the entire Word of God, which explains, among other things: "In the beginning, God created . . . male and female . . . [to] subdue [the earth] and have dominion . . . over every living thing . . ." (*Genesis 1:1a, 27-28*). God redeems us so we might be able to do what Adam and Eve were first made to do: Take care of

creation in partnership with God.

So Christian service is doing human, creation work, not "religious" work. To implement the 1992 Biblical Imperative, *Compelled to Serve*, we need to discover that the doctrine of creation is not about beginnings; it is about purposes, ends, intentions. In Christ, God saves us from the bondage of sin and evil, so we and the earth together can become what we were made to be.

This includes a theology of work, an understanding that our labour is always for God. We talk about tentmaking for the sake of preaching the Gospel. What about tentmaking for the sake of people who need tents? Or even for the sake of making good tents?

God wants people who will service cars for the well-being of owners, passengers, and pedestrians; who will perform a surgery to share with God the making of a good life; who will write a poem that does what a poem should.

We are made to be co-creators with God. We are remade in Christ to take up that task in partnership with the Creator-Redeemer.

God sends Christians into the world to wire houses, sell shoes, plant crops, build bridges, fry hamburgers, clean carpets, drive trucks, and any other occupation because God needs those things done if this divinely-fashioned world is to be a good place for people to live with each other and with their Maker. Service is doing a job well, because God needs jobs done well if the divine workmanship is to hold together.

The church has a powerful role in this, for to her have been given "the keys of the Kingdom" (*Matthew 16:16f*): By their labour, her members, citizens of the Kingdom, declare "the Gospel of the Kingdom" (*Matthew 24:14*), the good news that God rules to remake the brokenness of life, of nature, of the world.

So we pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven" (*Matthew 6:10*).

Churches, therefore, should help and encourage believers to find ways to claim their workplaces and their living spaces as God's territory, as "counties" in God's kingdom of

peace and justice. The destructive reign of Satan and evil is to be overcome by the obedient presence of God's children in school, the marketplace, and the spa.

All of life is God's business. We have made "church business" and "religious things" of prime importance. We have made the world, our work, and our society only conditions to be endured until Jesus returns, or the Lord takes us home. But a doctrine of redemption which is linked with the doctrine of creation will guide us to see that the redeemed are agents of the Kingdom to bring reconciliation and wholeness to workmates, products, institutions, relationships, the world. We are caretakers for the Creator no less than witnesses to the Redeemer. □



Dr. David T. Priestley is Professor of Historical Theology at Edmonton Baptist Seminary, Edmonton, Alberta.



Someone you should know—

A S E R V A N T



From a rough life in a little country town to a rough life in the city of Philadelphia came Virginia Slaffey.

"I never knew who my parents were," reflects Betty. "They died when I was two years old."

Raised by her great-grandmother—way in the back of the woods—Betty recalls, "I can still remember her sending me to get water from a well. I had to walk a half mile for water."

Betty came to Philadelphia when she was 12 years old. "As I look back, I believe that the rough life in the country prepared me for the rough life in this city."

In 1978, Betty and her husband Sam became involved in ministry in South Philadelphia. By 1984, they had planted a church in that area.

The Slaffeys' church—Christian Compassion Baptist—is located in the most poverty-stricken area of South Philadelphia and is supported by the cooperative budget of the

N.A.B. Conference.

The people of the area live in row homes—mostly dilapidated—and even abandoned houses. Thousands live in project complexes. Most of the people are unskilled and unemployed and live on public assistance.

Pointing up the need for a witness in this community, Betty says, "Crime and drugs have taken over the community. Children as young as eight years old are trained by their parents to sell crack cocaine. Young women and girls sell their bodies for as little as \$2.50, half the price of a vile of crack. Cocaine has taken some of the young mothers to the streets, leaving their babies behind to be cared for by the grandmothers or an institution. Men as young as 20 years old are gunned down or knifed to death because of the drug business. Senior citizens take a chance of losing their lives when they come outdoors, even in broad daylight."

Betty talks about one mother who was on drugs. "She had her eight-year-old son delivering drugs. They lived in a row house with no electricity, no running water, and no heat. The windows were broken, and the front door was coming off the hinges. This mother had to buy water for her family from the neighbors. Her two daughters were also addicted to drugs, so this mother had to do her best to take care of her daughters' children."

Through this church's street ministry, this mother's son received Christ at age 11. "Because of my direct involvement in weekly home Bible studies in the community," says Betty, "this mother received Christ as Savior, and her daughters are leaning toward Christ."

Betty serves as superintendent of the Christian Education Department of the Church, teaches the adult Sunday school class, and directs the vacation Bible school. "As a certified Biblical counselor, I

show people how to apply God's Word to everyday life, producing positive results to make a difference in their lives," says Betty. "The single parent, the drug addict, and the confused teen always need hope, comfort, and words of assurance, along with practical ways to promote change."

As director of the women's ministry, Betty plans activities for the women of her church and community. "I have found it necessary to speak concerning the problems of loneliness, the roles of wives and single parents, the power of prayer, and the right relationship with the Lord."

Betty continues, "I receive a great blessing when I visit people in the hospitals—especially the unsaved loved ones of church members. It has been rewarding and a great opportunity to witness. When the hospitalized person sees me, she sees half of the Rev. Sam Slaffey as well as the Church family."

Betty makes it her business to visit the homes of Church members. "Lately, it has been a burden on my heart to visit the new female members whose husbands are unsaved," says Betty. "One woman recently testified of how much joy and compassion her husband felt when I came over."

The Church has a prison ministry. "I visit the prison where the Gospel is shared, and a worship service is held for the inmates."

On Thanksgiving Day and Christmas, Betty helps the Church distribute food baskets, clothing, and toys, as well as provide meals in the Church. "We feed hundreds of needy families. This is a fruitful time for evangelism," says Betty.

In the summer of 1991, Betty directed a most unusual and rewarding cross-cultural vacation Bible school. "We shared God's Word with Cambodian, Vietnamese, African-American, and

Hispanic children. The children saw in reality that Red, Yellow, Black, and White, all are precious in His sight," says Betty.

Truly a servant of God, Betty chooses this Scripture verse as her motto, "So what can I render unto the Lord for all His benefits to me? Truly I am thy servant and the son of thy handmaid, thou has loosed my bonds. I will offer to thee the sacrifice of thanksgiving. I will pay my vows unto the Lord in the presence of all His people" (Psalm 116:12, 16-18). □



Betty Slaffey serves with her husband Sam in urban-ethnic church planting ministry at Christian Compassion Baptist Church in Philadelphia, P.A.



Winnipeg Church Ministers to a Rapidly Changing City

Like many urban churches, Mission Baptist Church in Winnipeg, Manitoba, is located in a rapidly changing city. The pastor, the Rev. Jim Leverette, talks to interviewer Linda Pelzer about the challenges and blessings in reaching out and ministering in a multicultural city. Leverette is a 1981 graduate of North American Baptist Seminary and has served as pastor of this Winnipeg church for the past six and one half years.

Q How did Mission Baptist Church become a multicultural church?

A Mission Baptist Church was planted as a German-speaking church back in the late 1940s to minister to a wave of immigrants from Germany. However, as the 1950s rolled into the 1960s and then into the 1970s, there was no longer that kind of influx of German-speaking people into the Winnipeg community. This was a time when there were a lot more young people and young families who were asking for ministry in the language of the country in which they lived—the English language. This was not an easy transition, but as it began to develop, the ability of Mission Baptist Church to respond to the changing needs of people also improved.

In terms of a Spanish ministry or a ministry to people from Latin America, we almost stumbled into it. It started back in late 1984 when some people in our church, one lady in particular, were involved with immigrants from Latin America. Some of the Latin people she was working with literally

asked if they could come to her church. So she invited them. What started with two families really has mushroomed.



We are committed to our English and German worship services, Bible studies, and care ministry because we are dealing with the language of the heart.

—Jim Leverette

Q What do cultural demographics look like for your community?

A What we find in our community is truly a localized illustration of international immigration trends. The south is moving north. We are getting a significant, measurable influx of people from Latin and South America. The east is moving west. We are getting an increased population from the Orient, the Philippines, India, Pakistan, and Africa. We, also,

know there are a fairly large number of Portuguese people living around the church. In the last couple of months, we have been considering how to build bridges to this language group as well.

Q What ministries in your church are designed especially for people of other cultures?

A Over the years, we've created what we call entry points. For example, we have offered classes in English as a Second Language. Another effective entry point for us is a summer picnic we put on for our Spanish ministry. This is very well attended, and we always end up with new people as a result of this picnic.

For the past four years, we have also made a point of bringing in a Spanish speaker for a series of meetings at least once a year. Because we don't have someone on our pastoral staff who speaks Spanish, we try to augment the ministry with these special events.

We also have Bible studies. The primary Bible study is led by an English-speaking man, but there's a lot of bilingualism that takes place as those who understand English translate for those who don't.

Just recently, we developed a home Bible study for Spanish-speaking people. On Sunday, we offer at least two classes in Spanish. One is totally in Spanish, and the other is bilingual.

The Spanish-speaking people also attend the English worship service. We reactivated some head-phone sets, which were originally used by people who were hard of

hearing. Then we adapted our system so we can do some immediate translation. Those people who don't understand English sit in one particular section of the church with ear-phones on, and someone in the vestibule area is listening and using my sermon notes to translate directly into Spanish.

Because we're not only talking about a Spanish ministry, but also English and German, it is important to note that our German ministry continues to be a very strong and active ministry. Along with a full English program, the church remains absolutely committed to ministry in the German language. And as long as there is an interest and a need, Mission Baptist Church will involve itself in that particular language and cultural ministry.

Q What are the benefits of having more than one language and culture in your church?

A Different languages and cultures represent increased opportunity and ministry potential. We are reminded in Scrip-



The English worship service is simultaneously translated into Spanish by various members of the congregation fluent in both English and Spanish—translated to earpieces that can be found in certain pews. David Kababie is one of the translators.

ture that in Christ we are not Jew or Gentile, male or female, but we are one in Christ. I think that a multicultural/multilingual church really begins to model what Paul was talking about. I would also say that like an artist who adds different colors to a canvas, different language and culture add variety and creativity to the church ministry. Possibly the greatest benefit might be seen as increased life in ministry.

I believe that a multilingual/multicultural ministry is really the hope of the inner-city churches. Mission Baptist Church is what I would call borderline inner-city. Our community, which 40 years ago was primarily German-speaking, now has many, many cultures.

I see a church that is going to stay in the inner-city as having to learn to bridge the gap between the culture of the church and the culture of the community. I strongly believe that inner-city churches need to look at multilingual/multicultural ministries in order to remain viable. Otherwise, they become little satellites of one type of people living and worshipping in a community of diversity.



Mission Baptist church in Winnipeg conducts services and Sunday School Classes in several languages and ministers to a variety of ethnic groups in its community.



A Sunday School class for grades one and two includes children who speak different languages.

Q What are the challenges involved in a multilingual ministry?

A This is not just a multilingual ministry but a multicultural ministry. And as a result, we not only deal with words and language, but also we deal with meaning and understanding. It's not enough to simply find a literal translation of words; we have to learn to translate meaning.

Reaching people of a different culture and language means that you have to understand that culture allows people to worship and minister in different forms and different ways. And we have to make sure that we don't attach the traditions of one culture to our faith and say a person is only a believer if they do things this way and if they think this way.

We need to legitimize language. What we are dealing with here is the language of the heart. And it's for this reason that you find some people who have been living in Canada for many, many years speak English very well. But when they pray, they still pray in a different language. Because when they



The Church ministers to people who have diverse cultural backgrounds.

come to God, they are speaking the language of the heart. We do a great disservice to people by forcing them to use our language in order to talk to God and worship Him.

What's interesting is that the week we decided to direct translation in Spanish, three Spanish-speaking people decided to join our church. Again, that's the reason

we're firmly behind ministry in German as well. We are committed to our English and German worship services, Bible studies, and care ministry because we are dealing with the language of the heart.

Let me throw a model at you which has come to mean a lot to me as I have tried to understand the tension that is found in language ministry. I think we need to learn a Pentecost model rather than a tower of Babel model.

At the tower of Babel when language was introduced to the world, immediately it divided the people. At Pentecost, the language that was introduced was immediately used to spread the gospel. Language should not be used to divide, and language cannot be used as a club. It has to be used to reach people. It has to be used as a tool.

In order for us to be effective in cross-cultural ministry and ministry across language barriers, I think we have to legitimize the language, legitimize the culture, and use a Pentecost model. □

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Growth groups meet weekly for Bible study in various homes. This particular group (ages 23-28) is the Young Adult Growth Group.



A German worship service is held each Sunday; these members are participating in the communion service.

Praise God in His Sanctuary

by Herbert Pankratz

Does your church song leader exhort you to "sing it out on the next verse"? Does the sound still fall flat? Does the singing sound better in the hallways or foyer? If so, you may have an acoustical problem where the sound should be the best—in your church sanctuary. What is the problem?

Some of the answers may lie in the design of too many recently constructed churches: Low side walls that lead to ceilings that don't reach high enough, ceilings that are either flat or angled rather than vaulted, or an unfavorable proportion of width to length.

If you have sound absorbent materials in your sanctuary, such as acoustical tile on the ceiling, carpeting throughout the auditorium, padded pews—even drapery, your singing efforts, however determined they may be, have little chance to succeed.

Strange that in this modern day of progress, we should have abandoned the excellent designs of generations ago: Wood and plaster interiors with sufficiently high, vaulted ceilings and bare floors and aisles with wooden seats or benches. These were the days before microphones and sound amplification—actually, none were needed! With most of our church buildings today, amplified sound is an absolute necessity, but it does not solve all the problems.

Can Building Negatives Be Minimized?

Forest Park (Illinois) Baptist Church decided to pad only the seats of the pews with a shiny, sound reflecting vinyl material.

Coupled with the ideal plastered, vaulted ceilings, the congregational singing is still glorious.

It is generally agreed that an average reverberation period for a church auditorium should be between one and two seconds. The speaking voice favors the lower end; music, generally, needs something closer to two seconds, while organ music can take even more. Thus a figure of 1.5 seconds might be a sensible compromise.

If necessary, soloists or the choir can be "miked," but the congregation cannot be. Of all the music that goes on during the worship service, congregational singing is the most important, for all are taking part in corporate worship.

Useful Guidelines for New Construction

Although conditions as they exist can be improved in some cases, the main emphasis should be placed on avoiding mistakes in future construction.

- Select an architect who knows the importance of acoustics.
- Aim for a basic design that allows for a good line of visibility and at least the likelihood of success in the area of sound.
- Have the Building Committee visit churches in the area, noting and comparing acoustical properties. This will help them in informing the architect of their goals.
- Having completed the basic structure, add elements of interior decor selectively, one at a time, until the optimum sound balance is achieved. This could mean to omit carpeting at some point or stay with unpadded pews. Excessive reverberation is

the exception. It is relatively easy to add sound absorption, if needed.

- Bear in mind that the church building should be built to the glory of God, not necessarily for the comfort of man. Decide what the building is to do, then design it so the intended goal can be achieved. Conditions for worship should be enhanced by the way the building is constructed. If the general configuration points upward, the chances are good that the acoustics will be helped. The interior should be designed so that thoughts are uplifted and sounds of praise, through good acoustics, may resound to God's glory.

The Value of Music

The value of music as a contributor to church worship was well understood and appreciated by Martin Luther, who was himself a performing musician (lute) and composer ("A Mighty Fortress").

Luther put it this way: "Next to the Word of God, Music deserves the highest praise. The gift of language combined with the gift of song was given to man that he should proclaim the Word of God through Music."

We should, to the best of our ability, provide the conditions that will make the realization of this gift possible. □

Dr. Herbert R. Pankratz of Pompano Beach, FL, served as Chair of Music and Humanities at Wright College, Chicago, IL, and Professor of Music at North Park College from 1966 to 1984. He also served as organist and choir director at Foster Avenue Baptist Church, Chicago, for 42 years before retiring in Florida.

Just being ordinary is no way to win a teen's heart

CRAZY LOVE

by Lou Ann Smith

Most teens are offbeat, unpredictable, full of energy and big of heart. That's what I love about them. Every home ought to have one (at least now and then) just to add sparkle.

While I'm writing this, my 13-year-old son is singing a TV commercial in mock opera. Over and over. While imitating a duck. Teens also are entertaining.

With so many parents throwing their hands up in frustration over what they think is "wrong with kids today," it's time to look a little closer at what makes teens tick. Then let's dare to walk together through a fun-house door into their zany world.

Adolescence is a time of testing, and the No. 1 question on our teens' pop quiz is this: "Does anyone really love me?" As parents, our obvious answer is "Yes!" But do we show it? Are we pushing our young people away because we're uncomfortable with them or uncertain about their needs? Maybe our culture's attitude is reflected in a local novelty shop where I found a can labeled, "Adolescent Repellant." According to directions, the user holds the nozzle six inches from a teenager and gives a generous squirt. My 16-year-old daughter laughed about it.

"That's really bogus, Mom," she teased, flipping her long, curly hair over her shoulder. Then we hugged and happily agreed that our family needs no such product.

After hearing horrible stories from parents who already have traveled the road with adolescents, my husband and I decided to do our homework and come up with creative ways to get an "A" on the teen love quiz. Here are some suggestions that work for us.

Crack Up

Have a family joke night. If it's announced a day or two in advance, everyone has time to skim the daily comics or stop at the library for a gag book. Here's a gem our daughter found: "Mother: 'Every time you misbehave, I get another gray hair.' Son: 'You must have been a terror, Mom. Just look at Grandma!'"

"Teenagers love to laugh and are drawn to celebrations of life," writes Dr. Robert Laurent in his inspiring book, **Keeping Your Teen in Touch with God** (David C. Cook). Laughter feeds love and is God's touch upon a troubled world. We use it often in our home. It's cheap, easy, and is one key that unlocks the door to a teenager's domain.

Break Some Rules

Find one area where you can temporarily relax and be crazy. For example, we're strict at the dinner table. Napkin in your lap. Men and boys wear clean shirts. No hats. Elbows at your sides. But just once we had a "crazy night." (We only did this once, but Jacque and Dustin still talk about it, embellishing the fun.) We strayed far from etiquette and didn't even use forks. Instead, our dinner "flatware" consisted of utensils picked from a bag. We still roar when we picture Jacque slurping spaghetti from a potato masher.

Being unexpectedly crazy keeps your teen off guard. And it says, "You're special enough for me to think your thoughts, take risks, and try to please you."

Drop Everything!

The next time your daughter says, "Hey Mom, can we see a movie?" Shock her by answering, "Sure, honey! Let's go right now." Then watch the door to her world open a little wider.

Don't Speak Their Language

Here are some words you should never try to work into your vocabulary: bogus, bodacious, dude, most-excellent, most-triumphant, awesome, rad (or radical), sweet (as in



Be There or Be Square

When I told my 13-year-old son Dustin that I was writing about ways parents can show adolescents their love, he remarked, "The best gift anyone can give another person is their time. I think you should make that No. 1." Pretty profound. (Then he added, "What's an adolescent?")

Carol is a mother of five. "My husband and I take turns setting aside special days when we can spend time with each teen, one-on-one," Carol told me. "With no interruptions, we can really get to know them and learn to respect their ideas and build trust."

Switch around some words in the familiar cliché, "There's no time like the present," and you have, "There's no present like time." Every minute of life is like a brightly wrapped gift. Set priorities. Make space. And let your teen untie the ribbons.

Lick a Stamp

After you lick it, stick it on a carefully written letter expressing your admiration. Mail it. George A. Miller said, "The most powerful stimulus for altering a person's mind is not a chemical. It's not a baseball bat. It's not an electric shock. It's a word."

"That's a sweet necktie"), bad (when it means good), and cool (when it doesn't mean cool). Trust me. Your young person hates it when an adult tries to sound youthful or with-it by using teen jargon. Just be yourself.

Hide Your Affection

Fold a note or humorous card into a favorite piece of clothing that you know Junior will be wearing soon. A word of encouragement like, "So glad you're our son"; "I prayed for you today"; or even a happy face with "I love you" penciled in can paste a grin on a chin.

This is contagious, by the way. Yesterday, I found a yellow paper in my tennis shoe. It had hearts, a happy face, and the words, "I love you, Mom," written in red ink. I'm still smiling.

A Night at the Mission

by Gary Southern



"Little did we realize when our church was planning our fifth annual Mini-Missions Conference that this wonderful night would be the outcome."
—a Missions Committee member

"We were closer to people truly in need than ever before, experiencing their gratitude for reaching out to them."
—a church member

"This special night should become an annual event for our church."
—a church member

For the past five years, Bloomfield Hills Baptist Church in Bloomfield Hills, Michigan, a Detroit suburb, has held a Mini-Missions Conference to expose our membership to missions opportunities. During the first four years, we concentrated primarily on overseas missions. In November 1991, we focused on opportunities in the Metropolitan Detroit area with the theme, "Missions at Our Doorstep." Pastor Haman Cross Jr. of Rosedale Park Baptist Church in Detroit was the keynote speaker at the Saturday evening banquet and for the Sunday morning worship service. The Rev. Archie Hensley of African Inland Missions spoke about Muslim Outreach in the Metro Detroit area during our adult Sunday school. On Sunday evening, eight organizations provided mini-messages and displays on opportunities to serve the Lord in our community including Christian Businessmen's Association, Christian Women's Club, Crisis Pregnancy Information Center, Detroit Rescue Mission, International Students Inc., Pontiac Rescue Mission, SEND International, and Women and Teens. During his messages, Pastor Cross challenged our church repeat-

edly to reach out beyond our doors and do something for those less fortunate. At the close of the Sunday morning service, 50 people went forward to commit themselves to Christian service. Response to this challenge also led to a special weekend at the Pontiac Rescue Mission planned by the Missions Committee. Working with Steve White, director of the Pontiac Rescue Mission, and Gordon Lindsay, his assistant, activities were planned for the weekend of Dec. 21 and 22, 1991, including a Saturday morning work detail to sort clothing donated to the mission, a Sunday evening work detail to serve dinner at the mission, and a Sunday evening Christmas program and party for the homeless staying at the mission in which the entire church participated. The Sunday evening program consisted of performances by Bloomfield Hills Baptist Church's adult choir and children's choirs, a puppet program by the church's Junior High Youth Group and a special Christmas message with emphasis on salvation by Church Planter Pastor Dwayne Turner of Southfield Memorial Baptist Church. In addition, we joined together in singing familiar Christmas carols. Desserts were provided, and gifts were given to those staying at the mission by members of the church. The night was a tremendous success. There were approximately 220 people present consisting of 120 from the church and 100 from the mission. Several mission residents expressed their gratitude for not only the gifts and the food but also especially for our willingness to spend time with them. We had opportunities to share with, witness to, and care for other people in need. We all developed a deeper appreciation for our missions program both at home and overseas. Throughout all of these activities, we were constantly reminded of Jesus' words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All of this made the "Night at the Mission" one to remember and the Christmas of 1991 a very special one. □

Mr. Gary Southern is a missions committee member at Bloomfield Hills Baptist Church, Bloomfield Hills, MI.



You might be surprised years from now to find that your letter is a treasured keepsake.

Move It!
 "Boredom is dangerous to energetic teenagers," writes Dr. James Dobson. On national television, one of the announcers for the Little League World Series commented, "Think of sports as a great way to communicate with your kids at this age."

Get Physical
 Camp out in your backyard for a night. Run relay races. Find a bike trail. Hike up a mountain. Explore a cave with your teen. If you do these things, you'll find an atmosphere that cultivates mutual respect and transparency.

Hug a Bear
 Research proves that an affectionate touch is therapeutic. It can cure depression, protect against illness, relieve stress and strengthen relationships. Marion Crook, a psychiatric nurse who authored *Every Parent's Guide to Understanding Teens and Suicide* (International Self-Counsel Press), notes that showing appropriate physical affection to teens may save their lives. Crook found that a suicidal teenager's comment that "Dad doesn't hug me anymore" really means, "Dad doesn't love me anymore."

"Don't abandon expressions of affection," Crook reminds us, "or your teen will think you have no feelings of affection."
 Reach out and touch your teen. Then reach out and touch with your teen. Serve your church and community. When a mother and daughter work in the church nursery, they cuddle babies and nurture togetherness. When my husband and son handed out food at a local shelter, they received hugs from families who had nowhere else to turn. If you're uncomfortable showing affection, buy a teddy bear and practice giving great big bear hugs.

Check with Your Father
 Prayer is an old way and an always new way to show love. It transformed my relationship with my family. Two years ago, when my daughter wanted to go as a summer missionary to Hungary and Russia, we prayed for direction. I was pretty smug because I believed it couldn't possibly be God's will for a young lady to be so far away from her mother! But as He confirmed in miraculous ways, she was enabled to make the trip and be away from us for more than eight weeks. We found that prayer is a powerful tool and hope. It was my only tie to my daughter during that time.

Prayer doesn't have to be somber to be effective. Pray daily. Pray, "Lord, give us joy!" The Bible says, "The joy of the Lord is your strength." Wait expectantly as He answers in surprising ways—ways that will sustain you through your teen's growing-up years and strengthen bonds of love between you. Then no one will ever find Adolescent Repellant where your hair spray used to be.

Do It Your Way
 I have talked to youth pastors, camp counselors, moms, dads, and teens about ways we can effectively show our love to our adolescents.

One counselor said, "A great thing to do is have them show you the skits they did at camp." We did, and it was hilarious. My sister-in-law turns her kids loose with a video camera. What family memories they have—complete with the loony narration of an unbridled 17-year-old. They'll be classics!

Another mom, Marlene, simply said, "I look them right in the eye and say 'I love you' every day."
 Our family plays games, tells scary stories by candlelight, has noodle-sucking contests, prays together, makes up songs. I even allowed my daughter to dress me up in the latest teen fashions, and then I went to church! But every family is different. What works for us may not work for your family.

However, what I'm hoping this article will do is open up your mind. Start thinking creatively. Build a relationship with your son or daughter now, because "now" only lasts a moment. And remember, teenagers respond to bushels and bushels of love. Preferably crazy love. □

Lou Ann Smith, a free-lance writer in Cameron Park, CA, is a member of Gold Country Baptist Church, Shingle Springs, CA. Reprint Rights. Originally in Christian Parenting Today, 1990. © Lou Ann Smith.



with Zebulon

An Interview



by Lewis Petrie and Herman Effa

Since I became a Christian in 1962, I have been serving the Lord," says Zebulon. "I find joy in serving Him." Zebulon is the director of the rural health medical work for the Mambilla Baptist Convention. Following the completion of his formal education in 1968, Zebulon found employment at the Baptist mission hospital in Warwar. In 1972, he entered a medical school in Jos, Nigeria, and studied there for two and a half years. He then returned to Warwar where he worked with missionary doctors, Willi Gutowski and Ron Hiller, and missionary nurses, Minnie Kuhn and Barbara Kieper.

"I really enjoyed working with these missionaries, and they taught me many, many things," says Zebulon. "Doctors Gutowski and Hiller taught me how to do minor surgical procedures."

"When the government took over the mission hospital in Warwar in 1976, we were discouraged," says Zebulon. The Mambilla Baptists looked for a way to start up another medical program to help the people. "We decided to start a primary health care program," says Zebulon. "I returned to school for more medi-

cal training and returned to head up this program with Missionary Barbara Kieper. I have my degree in primary health care from the University."

Q What is the greatest need you have in your ministry right now?

A Our greatest need in this ministry is a doctor. Missionary Barbara Kieper and I have been working day and night, and there is still a vacuum here—a doctor. A doctor would be our coverage, our consultant, and our link to the government medical work when we cannot handle a medical problem. If we had a doctor, the more complicated cases could be handled by him or her.

Q What is the greatest challenge that you have in your ministry on a day-to-day basis?

A I love to work in this ministry because people are coming to Christ. If you are giving medicine and you are witnessing, the patients remove their hats and listen. This is a very great challenge. We enjoy doing this primary health care ministry, because the patients come to Christ.

Q If you could ask for three things that God would give you right now, what would they be?

A It would not be for me, but for our own people here. I would appreciate so much having the comprehensive health center built.

Then more people will come to know the Lord Jesus Christ.

Secondly, we need latex gloves and some equipment for the center and clinics.

Thirdly, a doctor is a necessity. I think the doctor and the comprehensive health center should start off together.

Q How can believers in the North American Baptist Conference help you in your ministry?

A There are many ways that they can help us. First and foremost, pray for us, that we, too, will grow and mature. Secondly, help us by providing White Cross materials—equipment, gloves, and bandages.

Q You have the desire and knowledge, but by law, you are not really allowed to do surgery.

A Yes, I am not allowed to do surgery. I could assist if there were a doctor. That is why we are asking for a resident doctor. I can't do many things because a doctor has to be there to supervise. I believe the Lord has called us; the Lord is going to provide for us; and He is going to protect us.

On the other hand, we should not fold our arms and say, "God is going to do for us." Some cases are not very complicated. If we could get a doctor, less complicated cases could be referred to staff people who are capable of treating them under a doctor's supervision. □

Since this interview, Dr. Ken and Mrs. Fran Jones, former missionaries serving at Mbingo Baptist Hospital in Cameroon, have offered to serve in Nigeria on a year to year basis until a career medical doctor is found.

man in my travels

by Lisa Gutowski

I met a



Zebulon and Lisa

I met a man in my travels—a man like myself. He seems to be a pretty ordinary man . . . but I seem pretty ordinary, too. When I first met him, I thought there were so many differences between us, but now I'm not so sure. Let me tell you about him.

He has a family . . . like me. He has four children who are active and bright—a source of pride and joy to him. Maybe I don't have four children, but I do believe he loves his family just as much as I love my own.

He goes to the open market to see if there's any fresh meat to buy for the next week and looks for the best price. He brings presents home for his children when he returns from a business trip.

His wife isn't home, you know. She's been at school for the past two years, and the separation has been hard on all the family. (She could have gone to a school closer to home, but she would have had to pay a bribe to be accepted.)

But I saw that their love reaches beyond the separation. I began to re-

alize that I also have been separated from my family lately, and I think I understand what he's going through.

He has work to accomplish . . . like me. He's busy all the time, but I've seen him find time to spend with his children and make time for people. He follows God's leading. . . many times not knowing where the next step will take him.

His work demands much of him. No. His all. He faces mobile clinics (which see 200 people per day), seriously ill patients who come to the local dispensary, treacherous roads to drive (or slide) upon, and spiritual warfare wherever he turns.

He's learned to accept that his resources are limited: There are no kerosene fridges available to keep vaccines cool. His dental and surgical instruments are hand-me-downs from hospitals, which find no more use for them. Many medications just can't be acquired, and there's always a shortage of money for new equipment.

The mission has asked for a doctor to help ease his responsibility and work load, but no one can be found who is willing to come to "the bush." He knows that there's no other choice but to go on.

As a missionary, I found that work never ends for me either. There are always new challenges to be faced in a strange land and difficulties beyond the work you set out to do.

It takes a lot out of you to adjust to the cultural differences, and sometimes a simple thing like different clothing styles can be the hardest to accept. I have come to the end of my strength and find that I needed to give even more. Maybe this man and I face different problems in our work, but I found we both seek strength from the same Source.

He has diverse friends . . . like me. Friends he can pray with, share coco-yams and soup with, and play volleyball with. He also has friends who have been caught in adultery, who struggle with alcoholism, and who think that money and education are the way to success.

I realized that I have friends who struggle with the same problems. And I also have friends who help me keep going. The mail I receive from home is just as important to me as a handshake and "dash" (gift) of groundnuts is to him.

He has dreams . . . like me. He dreams of a better home—you should see his face when he discusses his home renovations. He has expectations of seeing his wife again, of better working conditions, and of Christmas approaching, and the dancing he'll participate in.

I have dreams, too—of a future home of my own, of being reunited with my family, of Christmas with snow, and of returning one day to continue to work.

And he has Jesus . . . like me. The same Saviour and Lord to whom he serves with his whole heart is also my own. I guess that's why I can see so many ways in which the two of us are alike rather than different people. The Spirit unites us.

I've learned that when I followed the Spirit's call to live in another country, with different people, He revealed that maybe they're not as different from me as I once thought. □

Lisa Gutowski of Chilliwack, BC, served as a Volunteer in Missions in 1991. She spent March through July working with Daphne Dunger in the Life Abundant Program in Cameroon as a nurse and then with the missionaries (primarily Barbara Kieper) from August to November, working with the medical program on the Mambilla Plateau in Nigeria.

More Workers Needed for Harvest Says Clark



"With a harvest like this," says Missionary Scott Clark, "we need more workers!"

Following Missionary Scott Clark's first message, 20 people made first-time decisions to follow Christ as Lord and Savior. "The next day, hundreds of Christians stood to show their commitment 'to do works of service' and not just leave it all to the pastor," says Clark.

More than 2,000 people attended this Bible Conference in the Adamawa Province of Cameroon recently. During this Conference, 60 people committed themselves to enroll in Theological Education by Extension courses—a 300 percent increase over last year.

Reports were given of new church plants being made about every three months. Most of these are among the Yamba tribe which is spread out all over the province. "One church near Tibati had a fetish burning ceremony where \$1,000 worth of charms were destroyed.



Scott and Ruth Clark

"Although the Yamba are a minority in our area," says Clark, "Jesus' name is being glorified through their witness of God's power and protection alone over demonic oppression."

Despite the economic crisis, reports given at the Bible Conference showed that giving was greater than ever in 1991. "Pastors praised God that they received their total monthly salary of \$80 to \$100 in 1991, when in 1990, it didn't reach that amount," reports Clark.

Giving to the Cameroon Baptist Convention from Mayo-Darle Field was up almost 10 percent compared to 1990. "One reason for this difference was the association of churches' decision to not target their churches certain amounts (dues) but to give as the Holy Spirit leads," says Clark.

They also decided to give the total amount raised through thanksgiving offerings for Cameroon Baptist Convention ministries.

Even though the choir competition during the Conference was cancelled, more than 30 choirs sang to the glory of God. "To many people's surprise, the choirs were an even greater blessing than ever before," notes Clark. The words of the songs heralded the theme, "Prepare God's people for works of service, so that the body of Christ will be built up" (Ephesians 4:12). □

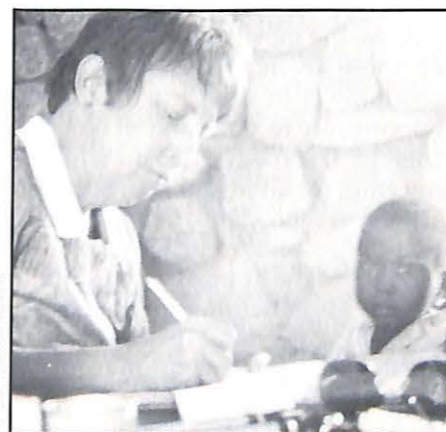
Pray for Missionaries Scott and Ruth Clark as they continue to minister as well as learn the language of this area.



Kathy Kroll

begin in their village," says Kroll. "Since I was last there, they have fixed the road, repaired a bridge, collected money to train a worker and purchase their medicine box, and chosen a village health worker to train. They have nearly completed a house where the LAP Field Assistant and his family can live and minister while they train the village health worker."

LAP usually works through the local church and has a strong spiritual ministry. This village will be part of a new model for ministry. The Field Assistant and his family will live in the village and work with the Muslim health worker until a Church is established—a church to continue the spiritual ministry.



STOCKDALE PHOTO

Daphne Dunger

LAP field assistant, Palice Buinwi, and his family and Missionary Daphne Dunger did train the village health worker in January and February. Pray for those involved in this new ministry—for sensitivity to the leading of the Holy Spirit and God's power to overcome the forces

of darkness which they will surely encounter. □

Missionary Kathy Kroll is the Director of the Life Abundant Program and Training School Liason, a midwife in the Banso Baptist Hospital, and a deaconess in the Kumbo Church.

New Church Dedicated in Brazil



"A goal for 1991 was to at least start our church building project in Brazil," say Missionaries Keith and Lilyane Bienert. "We had less than half of the \$25,000 needed and were hoping to at least get it to the usable stage before Christmas before having to halt the work due to lack of funds. Thus it was with great joy that on November 30 we dedicated our newly completed building debt free after only six months of construction. It was exciting to see God supply what was needed."

"Truly God has done beyond what we had thought possible. The following day, the celebration continued as we had our first baptismal service for three people."

More than 200 people attended the dedication service and almost 100 the baptismal service. "Ever since we started using the build-

ing, we have been having visitors, and our attendance has increased," says Bienert.

The building itself is a very beautiful landmark in the community especially at night with the cross on top brightly lit. "We are anticipating a surge in growth now that we have our new building and are able to give more time to evangelism," says Bienert. "Praise God that there were not any injuries or robberies, and that everything went very smoothly in spite of an escalating 30 percent monthly inflation rate."

Florinda Serafin, a single, national missionary, has joined the church in part-time ministry there. She completed her studies at Edmonton Baptist Seminary in April 1991. She leads some of the evangelistic home Bible studies and helps in other ministries. □

God Is Opening Doors in Cameroon

The Life Abundant Program usually works through a local village church and has not only a preventive health care ministry, but also a physical and spiritual healing ministry.



"God continues to open doors for ministry in Muslim areas of Cameroon," says Missionary Kathy Kroll.

In late November, Kroll went to Allat where Missionaries Scott and Ruth Clark are working. Plans were laid to begin a primary health care work in a 100 percent Muslim village. Kroll and several medical students had surveyed the village in January 1990. The people of the village are primarily unreached people groups.

"One day, we went to the village to meet with the village health committee. We found that they are eagerly preparing for the Life Abundant Program (LAP) work to



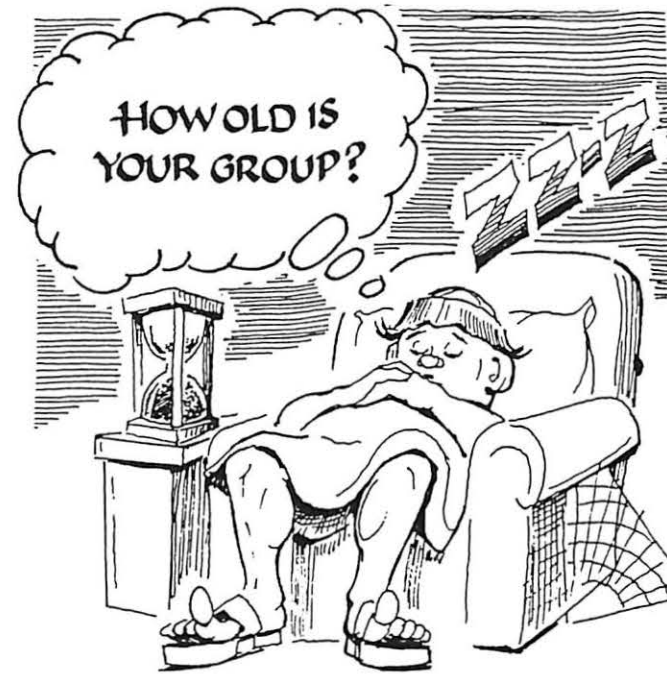
How to Attract Younger Women

by Lyle E. Schaller

"We can't seem to attract the younger women," complained the 68-year-old, recently elected president of the women's organization at Trinity Church. "Today over half of our members are older than I am. I guess we simply can't compete with other demands on the time of the younger generation."

This loyal and faithful volunteer is right. In the vast majority of Protestant churches, the women's organization is shrinking in numbers and draws largely from among women born before 1940. One reason is the aging and shrinking of the membership in many of these churches. Another is the competition for people's time and loyalty. One source of competition is reflected in the fact that in 1990 only 21 million women age 25 to 64 were NOT employed outside the home, compared to 25 million in 1970. The number of women available for daytime activities has shrunk by 17 percent since 1970. (This has been offset by an increase from 10.5 million in 1970 to 16.5 million in 1990 of women age 65 and over not in the labor force. The aging of women not in the labor force parallels the aging of members in the women's organization.)

The competition for women's time also has been influenced by the sharp increase in the number of adult women enrolled in institutions of higher education, the appeal of television, a second job, the



The age of any group can be measured by how long they can sit in the same place!

—FRJ

opportunities to serve in both public and church leadership roles once reserved for men, the new baby boom, travel, and other factors.

The First Question

That greater competition for the time of younger women raises the first of a half dozen questions. Is the women's organization in your church prepared to compete more aggressively for a commitment of time and energy from among women born after 1940? Or are you more comfortable seeking to enlist members from that growing number of women who have passed their sixtieth birthday?

This is less a question of age than of agenda, and that leads to the second question.

Why Would Anyone Come?

To state it bluntly, why would a 29-year-old woman decide to participate in the woman's organization in your church? Because her mother, who is a member, encourages her to attend? To meet and make new friends? In order to offer her support for worldwide missions? Fellowship? To get out of the house? Because of the study program? As a means of expressing her commitment to be a follower of Jesus? In response to a challenge to her to utilize her unique gifts and skills in helping others? Duty or a sense of obligation?

One way to respond to this question is to ask younger women who are active members of an adult Sunday school class why they joined that class. Among the most common answers are these seven: 1) to learn more about my faith as a Christian, 2) the opportunity to meet and make new friends, 3) something to do while my child (or children) is in Sunday school, 4) fellowship, 5) an attractive subject and/or an excellent teacher, 6) the opportunity to use my talents in helping to pioneer something new that this church needs, and 7) an invitation from my spouse or future spouse.

All seven of those responses share one common characteristic—satisfying a need of that individual.

It is increasingly difficult to attract new members to any long-established organization to meet the needs of that organization. The one big exception is those who feel a need to be needed, and feel that volunteering is a satisfying means of fulfilling that need to be needed.

Do you seek to attract younger women in order to meet a need of your women's organization? Or do you seek to attract younger women by identifying their religious and personal needs and offering a high-quality response to those needs?

Missions or ??

In several denominations, the women's organization originally came into existence to mobilize resources in support of worldwide missions. In at least a few churches, that original purpose has dropped into third or fourth place behind fellowship, study, and, perhaps, caring for one another. This is a natural and predictable evolution.

The point to remember, however, is that three of the most powerful attractions for enlisting new participants are 1) missions, 2) a challenge to help others who are in need, and 3) the opportunity to help pioneer the new.

At the other end of the spectrum, and far less attractive to potential new members, are 1) appeals to "come help us perpetuate our organization," 2) long-established fellowship—mutual support groups, and 3) study when the subject to be studied is chosen in response to organizational agendas rather than the needs of potential new members.

While the organization formed around the single purpose of mobilizing resources in support of worldwide missions rarely is able to attract the continuing active participation of more than one-fifth of a congregation's adult members, that focus usually can draw a steady stream of newcomers.

This raises the third question. Where does missions rank on the list of priorities for the women's organization in your church? If it is not number one, what is at the top of the list? How attractive is that to women born after 1955?

Members or Entry Point?

As you look for new members, are you confining your search to women who already have joined your congregation? Or is the women's organization perceived to be an entry point for people who first are attracted to what this organization offers them and who subsequently may unite with this congregation?

The entry point role is widely used to defend a broadening of the focus beyond missions, study, and fellowship. In some churches, the goal is to create two new circles every year. Each new circle is designed to attract women from beyond the membership of that congregation as well as from among the members. One circle may be designed to help mothers of adolescent children to improve their parenting skills as they share common experiences. Another new circle may be designed as an inter-generational gathering of quilters and women who want to learn how to quilt. A third could be a circle that challenges women and men to an annual work camp experience in a mission field on another continent. A fourth may be the coed volleyball team. A fifth may challenge women to express their creativity in an arts-and-crafts circle. A sixth may be for new first-time mothers. A seventh may be an in-depth adult Bible study group. An eighth may be a travel circle. A ninth may be a drama group. A tenth may be a handbell choir or a women's chorus.

One response to this radical broadening of the definition of purpose is, "We would rather grow

smaller in numbers and older in age rather than risk trespassing on the jurisdiction of some other group in our church." That response makes sense if your congregation currently is receiving new members at an exceptionally rapid rate.

Talk or Do?

A natural pattern when longtime friends come together is to sit around and talk about common concerns. The older those longtime friends, the more tempting it is to sit and talk.

By contrast, when young adults plan their next occasion to be together, the top question often is, "What should we do? Go to the ball game? Take in a movie? Roller-skating? Swimming? A play? A trip? Rent and watch a videotape? Go out to eat? Go and watch the parade? A museum? Go to the beach?"

An effective means of attracting and retaining mature adults in your women's organization is to build the meeting around talk, fellowship, and being with longtime friends.

An effective means of attracting young adults is to focus on doing. Organize a group that will raise money for a new mission. Organize another group that will write the script and act out the brief drama that will illustrate the central theme of Sunday morning's worship experience. Form another group of volunteers who will read aloud to young children in a nearby school. Ask another group to organize a work camp visit to a mission field next year. Challenge another group to serve as a team of volunteers for a nearby nursing home.

Which Comes First?

This leads to the last of these six questions. Once upon a time it was customary for people first to join an

(continued on page 30)

Celebrate Life



by April Lennick
Dickinson, ND

Death can be grim and frightening, especially when one confronts it firsthand. It is the one experience that all humans have in common. At some time, each individual comes to the conclusion that no matter how hard he tries to avoid death, someday there will be people mourning for him. I've experienced four deaths among my close family in the last two years, and each death has affected me in a unique way. The most recent death, that of my uncle, has caused me to come to a life-changing realization.

My uncle woke up each morning anticipating going to work. He completed his early morning routine and left, ready to conquer the day. I'm sure that on his last day, as on every other, he had a jolly and cheerful disposition. His outlook on life was always positive, and he probably didn't think, even for a second, that this

would be his last day on earth. His death occurred in the twinkling of an eye. He made a wrong turn in front of a semi-trailer and was killed instantly, without even a fraction of a second to think about where he would spend eternity. I think his death came about the way he wanted it to, without suffering and, more importantly, without his family suffering with him.

As I received the news of his death, I put myself in the place of my aunt and cousins for a moment and hurt for them, imagining how it would feel if I had lost my husband or father. I considered how they were dealing with the loss of such an important person in their lives. I thought of the many memories they shared and of their plans for the future that included their husband and father. But most of all, I wondered if they had shown him, on this fatal day, how much they loved him, and I considered how they must feel if they hadn't.

I began to wonder if the people I love know how much I appreciate and care for them. I also contemplated whether I was enjoying life and living each day to the fullest by showing others our Lord Jesus Christ through my life. I praised the Lord that day that my uncle was a follower of Jesus and was now rejoicing with Him in eternity; that someone had loved him enough to share God's splendid gift of salvation. The realization of knowing that, as a Christian, I can make a difference in

another's life has taught me to try to express myself more by telling those I love how much I do love them. It has taught me not to ignore the purpose God has given me to share Christ and His eternity with nonbelievers.

My uncle was a cheerful, helpful man who always greeted everyone with a smile. There wasn't a day in his life that he wasn't willing to lend a helping hand. No matter what the task, he was there with an optimistic attitude. Looking back on his life, it appears as if he knew that his life would be cut short. He took advantage of each day and lived it as if it were his last. By his example, he has taught me how to enjoy life and make the best out of every day by sharing God's glorious gift—His Son. The prayer in Psalm 90:12 is "Teach us to number our days and recognize how few they are; help us to spend them as we should." That is why I didn't mourn his death—I celebrated; that is the way both God and my uncle would want it.

"All honor to God, the God and Father of our Lord Jesus Christ; for it is his boundless mercy that has given us the privilege of being born again, so that we are now members of God's own family. Now we live in the hope of eternal life because Christ rose again from the dead" (1 Peter 1:3, TLB). □

April Lennick is the daughter of Nancy and Howard Lennick. Nancy is the bi-national president, W.M.F.

Diamonds in the Rough

by Nancy Lennick

Our thoughts are on spring and newness of life as we celebrate again the resurrection of our living Savior and Lord. Exodus 15:22-25 tells of the bitter water made sweet by a piece of wood put into the water by Moses. Easter is the picture of another piece of wood, the cross, making our bitter life sweet when we let Christ enter and take away those things that break our fellowship with Him.

The things that come into our lives can make us sweeter, better people or can cause us to become bitter. When I planted my garden last spring, the day was unpleasant with a strong, 20- to 30-mile-an-hour North Dakota wind, light showers, and cool temperatures. It seemed a struggle to plant the tiny seeds, but this was my only day to plant for a week. As time passed, I began to see and enjoy the fruits of the struggles I had that stormy day. We enjoyed beautiful flowers, carrots, squash, and tomatoes.

God does not always ask us to do things for Him at the most convenient times or under the most pleasant circumstances. When we claim His promise that He will do the work if we will give ourselves to Him, we, too, will see

the fruits of our labor here on this earth. We will see people changed through Him as He works in their lives.

I am thankful that God does not ask us to have all the abilities for the work He calls us to do. He just wants our availability and obedience to Him as He continues



to mold our lives, purposefully and usefully, for His use. 2 Corinthians 12:10 reads, "That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong." □

Nancy Lennick, Dickinson, ND, is the bi-national president, W.M.F.



The 9th Continental Assembly of the North American Baptist Women's Union will celebrate their 40th Anniversary on September 3-7, 1992, at The Point on South Mountain Resort, Phoenix, AZ.

There will be outstanding speakers, challenging workshops, prayer groups, and much more. This exciting gathering of Baptist women from many Baptist groups happens only once in five years. You will meet women from the Bahamas, from Barbados, Guyana, Jamaica, Tobago, Trinidad, as well as from the U.S. and Canada. Don't miss this tremendous opportunity for inspiration, fellowship, and a wider perspective on how women are ministering and serving worldwide.

Request registration forms and hotel information from your local president or the W.M.F. Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

The registration fee is \$75.00 (U.S.). All registrations must be postmarked by July 15.

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

- EBENEZER, SK. The Rev. Wayne Jorstad baptized eight young adults and welcomed them into the fellowship of Ebenezer Baptist Church during 1991.—*Martha Dreger*
- HERREID, SD. The Rev. Merle Hoots baptized six young people and welcomed them into the fellowship of Herreid Baptist Church. "Pastor Hoots enjoys working closely with the youth, and this shows by these commitments to Christ made public in baptism," says Wanda Berndt.
- EUREKA, SD. Pastor Perry Schnabel welcomed one person by transfer of letter into the fellowship of First Baptist Church.—*Irene Kusler*
- BENTON HARBOR, MI. Pastor John Kaufield welcomed eight new members by transfer of letter and one member by baptism into the fellowship of Napier Parkview Baptist Church.—*Millie Enders*
- PITTSFORD, NY. Pittsford Community Church celebrated a special baptism of ten individuals in their new building. "This marks the second baptismal service since our new building was completed in May 1991," reports the Rev. Dana L. Goodnough. Two couples wanted to make this a milestone with their families so their baptism was preceded by the dedication of their children to the Lord.
- SURREY, BC. In his capacity as senior pastor of Sunshine Ridge Baptist Church, Pastor Art Brust had the joy of baptizing 23 candidates at the close of 1991. At the same time, 24 others, through testimony or letter of transfer, made a total of 47 members who were welcomed into church fellowship. In this group were a number of Spanish-speaking people. They will have their own Sunday morning Bible study in the Spanish language and participate in church functions with the church family as a whole. "We are grateful for the faithful witnessing by our former pastor, and God has promised that the good work begun in His name will continue," reports Viola Pahl.
- MEDICINE HAT, AB. Pastor Irwin Kujat baptized a young man and welcomed him into the fellowship of Temple Baptist Church. He shared his commitment to follow Christ personally, in his marriage, family, and service in the church.—*Madelaine Kern*
- BISMARCK, ND. Bismarck Baptist Church welcomed 31 new members into their fellowship, 13 by baptism in 1991. The Rev. Ed Bartel is pastor.—*Darleen Hoover*
- BENSLEM, PA. The Rev. Joseph Hart, Neshaminy Valley Baptist Church, praises God for seven adults saved and two more adults who recommitted their lives to Jesus; for 13 church goals set for 1992 in the areas of worship, instruction, fellowship, and service/stewardship as the result of a church

leadership retreat; for the recent influx of numerous "seekers"; for a spiritually and numerically growing congregation; and for the highest Sunday school attendance in the last six years.

Shell Creek church hosts evangelistic meetings

■ COLUMBUS, NE. Shell Creek Baptist Church hosted evangelistic meetings featuring artist evangelist Jerry Beltz of Albion, NE. "A beautiful painting which corresponded with the devotional message for the evening was painted by Jerry while music was played," reports Ruth Ann Behlen. "This painting was awarded to the person who brought the most first-time guests for the evening." Beltz is holding special meetings at First Baptist Church, Minnetonka, MB, in April.

A special message dealing with temptations of this world was directed to the youth during the Sunday school hour. Some youth made a public confession of their faith in Christ following the message. The Rev. Richard Lute is pastor.

CHALLENGED TO GROW

Pineland church hosts revival crusade

■ BURLINGTON, ON. Pineland Baptist Church hosted a Revival Crusade with the Sutera twins. People from other community churches joined with Pineland Baptist for this Crusade. Many lives were touched by this ministry: marriages renewed, interpersonal relationships reconciled, sins confessed, and several came to the saving knowledge of Jesus Christ.

"We thank God for the sound scriptural preaching and teaching, the music, prayer fellowship, and worship we experienced," reports Dorothy Trost. The Rev. Harvey Wilkie is pastor.

Bismarck church sets goals for 1992

■ BISMARCK, ND. Thought-provoking questions, such as, Have we drawn closer to the Lord? Are we effective witnesses for Him? Have we provided help to someone in need? Have we been instrumental in leading someone to the Lord? Are we reflecting God's love in all we do or say? burdened the pastoral staff of Bismarck Baptist Church. So at the start of 1992, Pastor Ed Bartel began preaching on commitment and ways to give the church members practical help in meeting the goals of a successful church.

"Also, we are using the 50 Day Adventure series again to help us prepare our lives for a closer walk with the Lord," reports Darleen Hoover.

A major undertaking for the Church was the adoption of a new vision statement. After many months of planning, discussing, praying, and hearing sermons on the various aspects of this vision statement, it was with joy that the Church accepted this as the statement of what its focus as a church should be.

"We are committed to be a Christian fellowship where . . . Jesus Christ is Lord, the Bible is obeyed, disciples are made, worship is meaningful, prayer is fervent, the gospel is shared, Christian education is practical, and relationships are caring . . . to the glory of the Triune God!"

WMF holds retreat

■ EBENEZER, SK. The Women's Ministries of Ebenezer Baptist Church held their fourth annual retreat with 59 women in attendance. The theme was "Homemade with Love." Judy Pramgnal from Saskatoon was the guest speaker, and Marilyn Jacobson was the soloist. The Rev. Wayne Jorstad is pastor.—*Martha Dreger*

Men's breakfast reaches community

■ EBENEZER, SK. Ebenezer Baptist Church uses the Men's Breakfast on Saturday morning once a month to reach out to the community. The Rev. Wayne Jorstad is pastor.—*Martha Dreger*

Central Pacific Association holds annual meeting

■ DALLAS, OR. Salt Creek Baptist Church hosted the 104th annual Central Pacific Association meeting with 15 churches participating. The theme of the meetings was "Renewal" taken from Lamentations 5:21.

Among the guest speakers were Dr. Michael Hagen, professor of Old Testament Languages and Archaeology at N.A.B. Seminary, Sioux Falls, SD; the Rev. Dale Fuchs, associate director of missions; Nancy Grover, missionary to Cameroon; and Rev. LeRoy Schauer, area minister. The Rev. Perry Kallis is pastor.—*Sue Reimer*

Dalzells hold revival services at Greenvine church

■ BURTON, TX. Ron and Marg Dalzell of Jamestown, ND, held a week of revival services at Greenvine Baptist Church. The Dalzells minister using "magical" illusions, sharing their testimony, and through music. The Rev. Don Mashburn is pastor.

Sunkist church reads through Bible

■ ANAHEIM, CA. The congregation of Sunkist Baptist Church is reading through the Bible together in 1992. "Many have experienced a great joy from consistently reading God's Word," says Pastor Tom Mosley. The Church's year verse is Philemon 6, "I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ."

Petrie speaks in Steamboat Rock

■ STEAMBOAT ROCK, IA. Special services were conducted by the Rev. Lewis Petrie, Conference development director, at First Baptist Church. His messages focused on "Rediscovering God's Presence, Power, and Purpose in our Lives."

"We sensed the Holy Spirit moving in our fellowship and know lives were touched and decisions made," reports Verna Luiken. The Rev. Michael Lerud is pastor.

Youth begin school day with "Sonrise"

■ ANAHEIM, CA. The youth of Sunkist Baptist Church have a new, exciting way to start their school day on Tuesday mornings. "Sonrise" is a devotional designed to motivate Christian high school students to share their faith and be united for the cause of Christ. "Sonrise" is co-lead by Jonathan Doggett and Dick Werscky, a teacher from Katella.

COMMITTED TO GIVE

Parkersburg church gives additional funds for Conference ministries

■ PARKERSBURG, IA. Calvary Baptist Church decided to give an additional \$6,000 to the N.A.B. Conference budget goal at their last business meeting of 1991. This amount was over

Our Strategic Focus On The Biblical Imperatives

and above the amount sent to the Conference annually.

"All our expenses were paid for 1991, and in gratitude, we wanted to see our money used for the Lord's work through Conference ministries," reports Pastor Dennis Kee.

Grace church burns mortgage

■ GRAND FORKS, ND. Members and friends of Grace Baptist Church witnessed the burning of the Church's second mortgage, which had been obtained for the addition of classrooms, lounge area, second kitchen, and gymnasium.



DAVID WATERMAN PHOTO

The Rev. Phyl Putz, senior pastor, (l.) held the mortgage as Treasurer Jeff Haas (r.) held the lighted match. Terry Mertz, a trustee, watched from the platform.

"We praise God for His many blessings and look forward to greater opportunities to serve the Lord," reports Lillian Balogh.

Bismarck church increases giving

■ BISMARCK, ND. Bismarck Baptist Church increased its giving in 1991 and was encouraged with the missions offering of \$20,000. The Church has also added another missionary family to the seven they presently support. The Rev. Ed Bartel is pastor.—*Darleen Hoover*

Memorials help refurbish Eureka church

■ EUREKA, SD. The basement walls at First Baptist Church were paneled by volunteer member help. Money provided in memory of Katie Goehring funded the project. A clock was given to the Church in memory of Mavis Quenzer. The Rev. Perry Schnabel is pastor.—*Irene Kusler*

COMMANDED TO CARE

Parkersburg church opens doors to Headstart

■ PARKERSBURG, IA. Calvary Baptist Church opened its doors to the Headstart Program in January. Seventeen three and four-year-old needy children meet in the Sunday school area of the Church. These children are taught skills to prepare

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Our Strategic Focus On The Biblical Imperatives

them for kindergarten and are given two meals a day, also. The Rev. Dennis Kee is pastor.

Bismarck church reaches out to community

■ BISMARCK, ND. Primarily through the involvements of the WMF Circle, Bismarck Baptist Church is reaching out to community organizations, such as the Abused Women's Resource Center, Pregnancy Crisis Center, Ruth Meiers Hospitality House (homeless), the Baptist Home, and the local Christian radio station with money and supplies. The Rev. Ed Bartel is pastor. —Darleen Hoover

COMPELLED TO SERVE**Ebenezer church holds Round Robin Conference**

■ EBENEZER, SK. Missionaries Richard Rabenhorst of Brazil and Gregg Evans of the Philippines spoke during the Round Robin Missions Conference at Ebenezer Baptist Church.

The Saskatchewan Association Youth Retreat was also held in conjunction with the conference. Missionary Gregg Evans spoke to the youth, and a group from the North American Baptist College, Edmonton, AB, shared their talent at the banquet and Sunday morning worship service. The Rev. Wayne Jorstad is pastor. —Martha Dreger

Sunkist church involved in jail ministry

■ ANAHEIM, CA. Sunkist Baptist Church has been involved with the Gleaners Jail Ministry for more than 10 years, sending groups of people to minister to the men and women of the Orange County Jail system.

The Gleaners work with more than 60 churches in Orange County to provide Bible studies and church services to the inmates.

In the past six months, Sunkist has added a second ministry team in order to minister to both the women's and the men's jail.

Sunkist church offers variety of ministries to reach community

■ ANAHEIM, CA. Sunkist Baptist Church has seen an influx of people from three major groups walk into their services. They are the new professionals (families with children in school), young starters (singles and couples beginning careers and families), and new start singles (singles and single parents).

The New Members Classes have been full of these people. The Pathfinders Class, the only young married class last year, was divided into three successful classes for these people: Pathfinders, 30 Something, and Roaring Twenties. The Young Adult Class has also shown signs of renewed enthusiasm and outreach.

In an effort to begin to effectively minister to the single parents at Sunkist and in the community, a Single Parenting Support Group led by Dr. June Lowry is meeting for six weeks at the Church. The Rev. Tom Mosley is pastor.

Tacoma church holds a celebration of missions

■ TACOMA, WA. For the month of January, Calvary Baptist Church held a "Celebration of Missions."

On the first Sunday, the film, "Wait on the World," was shown which dealt with the Great Commission. The second Sunday, Dr. and Mrs. Bradlee Gerrish spoke and showed slides of their ministry at Bango Hospital in Cameroon. The third Sunday, the Rev. Earl and Mrs. Lois Ahrens, former missionaries to Cameroon and to Spanish-speaking people in Colorado, spoke and showed slides. The fourth Sunday, the Rev. Larry Neufeld, church planter in Federal Way, WA, spoke about their new ministry.

"Praise the Lord for this enlightening month and for the new faces during the Sunday school hour," reports Earl Shadle. Mr. Donald Burnett is pastor.

Salt Creek church dedicates nursery

■ DALLAS, OR. Members of Salt Creek Baptist Church, led by Pastor Perry Kallis, dedicated a new nursery containing two large rooms and a restroom.

"This new addition to our Church will help us better serve our growing church families," reports Sue Reimer.

Teaching with life-changing impact presented at Eureka church

■ EUREKA, SD. A training program, "The Seven Laws of the Teacher," was presented by video at First Baptist Church. "The series of tapes showed how to teach with life-changing impact," reports Irene Kusler. The Rev. Perry Schnabel is pastor.

Temple church celebrates 25 years of children's ministry

■ MEDICINE HAT, AB. Pioneer Clubs celebrated its ministry of 25 years at Temple Baptist Church. A drama, written by Mike Perschon, "Nothing under the Sun," depicted life's conflicts from early childhood to old age, stressing the need for Christ in all situations. The club choir, under the direction of Marion Lark, sang throughout the program. —Madeline Kern

Rabbit Hill church to celebrate 100th anniversary

■ EDMONTON, AB. On August 15 and 16, 1992, Rabbit Hill Baptist Church will be celebrating its 100th anniversary. The theme will be "Find Us Faithful." The Rev. Charles Littman, Alberta area minister, will be guest speaker.

Established in 1892, the ministry of this congregation—first of the N.A.B. Conference churches in Alberta—has continued and resulted in the establishment of many other N.A.B. Conference churches in and around Edmonton. "The congregation invites all who have been touched by the ministry of Rabbit Hill Baptist Church to join with them in this celebration," says Pastor Loren Stark.

■ HULDA GOHRING (86), Napoleon, ND; born Jan. 18, 1906, to Christian and Barbara Grenz in Napoleon; died Jan. 20, 1992; married Adam Gohring, Oct. 13, 1929; active member, organist, Sunday school secretary, treasurer, and teacher; WMF; Napoleon Baptist Church; predeceased by her husband, one son, five brothers, one sister; survived by son, Milton; daughter, Maxine Dawson; one step-daughter; one step-son; eight grandchildren; the Rev. Edward Kopf, pastor, funeral service.

■ CHRISTINE "DINA" KOTH (98), Odessa, WA; born Jan. 18, 1893, to Christian and Christine (Ulmer) Schorzman in Menno, SD; died Dec. 6, 1991; married Nathaniel Koth, June 28, 1912, who predeceased her in 1977; active member, WMF, Odessa Baptist Church; survived by one son, Franklin (Arlene); three grandchildren; two great-grandchildren; one sister, Hattie Schlimmerof; the Rev. Tom Goetz, pastor, funeral service.

■ BESS LINDAMAN (73), Ackley, IA; born March 23, 1918, to John and Mary (Kolling) Larson at Garner, IA; died Jan. 7, 1992; married William Lindaman, May 11, 1942; active member, Aplington (IA) Baptist Church; predeceased by her parents, daughter Virginia, two brothers, and one sister; survived by her husband, Bill; two sons: David (Gloria), Tom (Melissa), Aplington; two grandsons; two brothers: Elmer and Jim Larson; three sisters: Sylvia Early, Lenora Meints, and Clara Lauden; the Rev. James Renke, pastor, funeral service.

■ F. EUGENE LINDAMAN (76), Aplington, IA; born Aug. 1, 1916, in Aplington, IA, to Frank and Klara Koesler Lindaman; died Jan. 21, 1992; married Florence Sanderson, Dec. 27, 1942; served in the U.S. Army as 2nd Lieutenant during WWII from 1941-1946; active and faithful member, Aplington (IA) Baptist Church; predeceased by his wife, Florence, on April 22, 1991, and his parents; survived by 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; two brothers: Ivan and Paul; 15 grandchildren.

■ D. HARVEY NEUMANN (62), Tacoma, WA; died Jan. 11, 1992; active member, Portland Avenue Baptist

Church, Tacoma, WA; loved the outdoors and working on new church buildings; survived by his wife, Mitzie; two sons: Robert and Richard; one daughter, Janet Stahoviak, all of Tacoma; two brothers: Paul and Glenn; one sister, Carol Sheridan; six grandchildren; the Reverends Richard May and Ervin Gerlitz, pastors, funeral service.

■ HELGA POSCHWATTA (63), Calgary, AB; born June 6, 1928, to Karl and Olga Grube in East Prussia, Germany; died Dec. 24, 1991; married the Rev. Gerhard Poschwatta, June 9, 1951; churches served: Grace Baptist, Medicine Hat, AB; Rowandale Baptist, Winnipeg, MB; Grace Baptist, Kelowna, BC; Temple Baptist, Calgary, AB; survived by her husband, Gerhard; two daughters: Angie (Nori) Schulz, Calgary; Cathy (Dan) Taubensee, Lethbridge, AB; four sons: Ed (Dagmar) and Bernie (Erna) both of Calgary, AB; Gord (Rose), Edmonton, AB; Norbert (Becky), Portland, OR; nine grandchildren; her mother, Olga Grube, Calgary, AB; two brothers: Heinz (Martha); Kurt (Edith); the Rev. Dieter Gohl and Dr. John Foerster, pastors, funeral service.

■ BERTHA ROSKENS (100), Emery, SD; born Oct. 15, 1891, in Hamswehrum, Germany; died Jan. 4, 1992; married Herman Roskens, April 18, 1914; faithful member, WMF, First Baptist Church, Emery, SD; predeceased by her husband, Herman, in January 1932, infant son, two grandchildren, one great-grandchild, two brothers, one son-in-law; survived by one daughter, Alma Klock; four sons: Ed, Jake, Clarence, Arnold; 15 grandchildren; 36 great-grandchildren; three step-grandchildren; two step-great-grandchildren; two sisters: Hannah Veenker and Elsie Terveen; the Rev. Charles Davis, pastor, funeral service.

■ EMMA BERTULEIT MEIER SCHADE (101), Portland, OR; born Dec. 5, 1880, to Michael and Anna Bertuleit in Minneapolis, MN; died Dec. 22, 1991; married the Rev. Paul Meier, Sept. 14, 1915, who died Sept. 16, 1915; married Dr. Arthur Schade, Dec. 15, 1963, who died in 1972; active member since 1902, organist, choir director, Sunday school teacher, Building Committee member, Christian Education Committee chair, Trinity Baptist Church; church missionary, Pilgrim Baptist Church, Philadelphia, PA, 1919-25; teacher, Reed Col-

IN MEMORIAM

lege, 1928-38; language professor, Lewis & Clark College, Portland, OR, 1940-1964; N.A.B. Conference activities: Committee on Education; Committee on Higher Education, Christian Training Institute Board, N.A.B. Hymnal Committee, director of women's choirs at several Triennial Conferences, delegate to Baptist World Alliance, 1955 and 1960; predeceased by two brothers: Henry and Walter Bertuleit; survived by two nephews: Paul and Daniel Bertuleit; two nieces Lorraine Hadley and Eleanor Baird; step-children: Paul G. Schade, Sara Elsesser, Clara Gallup; Dr. Donald Richter, pastor, funeral service.

■ OLGA SCHLECHT (80), Leduc, AB; born May 17, 1911, to Samuel and Anna Wegner in Janufka, Wolynien, Germany; died Dec. 13, 1991; married Ferdinand Schlecht, September 1929; member, Mission Baptist Church, Winnipeg, MB; predeceased by her husband, Ferdinand; four children; survived by four daughters: Erna Nodorft, Winnipeg; Else (Rudolf) Jandeworth, Edmonton; Irmgard (Reinhold) Lemke, Winnipeg; Erika (Assaph) Redschlag, Edmonton; 11 grandchildren; nine great-grandchildren; one great-great-grandchild; one sister, Amalie Froehlich; three brothers: Wilhelm, Heinrich, Gustav; sister-in-law, Adina Wegner; the Reverends Ernest Hoffmann and Fred Merke, pastors, funeral service.

■ BEN WIESE (89), Wilmot, SD; born April 16, 1902, to Albert and Minnie Wiese in Little Rock, IA; died Jan. 20, 1992; married Bessie Poppen Smit, Sept. 16, 1925, at Corona, SD; member, Valley Baptist Church, Milbank, SD; building superintendent at North American Baptist Seminary, Sioux Falls, SD, 1953-58; worked in the printing and publishing department, N.A.B. Conference International Office, Forest Park, IL, April 1960-Dec. 1967; predeceased by his parents, his wife Bessie, brother George, sisters Ella Wiese and Mary Harms, and one great-grandchild Melanie Jacobs; survived by two daughters: Esther (Harold) Strasser, Wilmot, and Betty (David) Draewell, Wheaton, IL; two sons: Bennard, Orange City, IA, and Delmer, Cleveland, OH; 12 grandchildren; 20 great-grandchildren; three sisters: Sarah Davis, Jennie Hamilton, and Martha Morrison; the Reverends Danny Van Gerpen and Charles Rogers, pastors, funeral service.

Good News... Payment of Capital Gain Tax Is Now Optional



Since the current capital gain tax rates are the same as you pay on ordinary income, this good news is even more important.

But the problem is that many people do not know that they have options concerning capital gain tax.

Basically, you have three options:

- You can choose to pay the tax,
- You can choose to postpone it, or
- You can choose to avoid it.

Let's look at the options.

Pay the Tax

Of course, paying the tax is the most expensive way. Even with all the tax reduction legislation, the tax payable can be as much as one-third of the value of the gain, when

federal and state taxes are combined.

Postpone the Tax

Depending upon the type of your appreciated property, postponement of the tax may be a very valid option, one which can be accomplished in two different ways.

- **Exchange the Property.** You can exchange the property with other "like kind" property. As long as the value of the new property is equal to or in excess of the original property, you maintain your old cost basis in the new property, and no capital gain tax is recognized at the time of the exchange.

- **Contract for Sale.** You can sell the property to someone else, receiving payments over a period of years. As long as you adhere to the installment sale rules, this postpones the payment of the tax, possibly keeping you in a lower tax bracket and saving you tax.

Avoid the Tax

Again, there are two ways to avoid the capital gain tax.

- **Transfer of Property at Death.** Property in the estate at the time of death received what is called a "stepped-up basis." In other words, the cost basis, in the hands of the beneficiaries, will be the basis of the property at the date of death or at the alternate valuation date.
- **Use of Specially Designed Charitable Trust.** This is an option which many individuals are finding to be very attractive in today's financial climate. If you transfer the property to a specially designed trust, you maintain the right to manage the property and to receive all of the earnings from it. The property can be sold and the proceeds reinvested in other property with no recognition of capital gain tax at the time of transfer or subsequently at the time of sale.

Which Is Best for You?

That's hard to determine, until you look at the actual bottom line dollars. But it would only be wise to consider the charitable trust as an alternative to paying the capital gain tax on property. And to do so, you need more information.

That's why our staff has prepared a special planning report, *How to Avoid Taxes on Appreciated Property*. It is free; there is no cost or obligation.

Write for your copy today.

(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.)

Ministerial Changes

■ **Mr. Ed Cantrell** to minister of worship and creative ministries, Grace Baptist Church, Detroit, MI, effective Jan. 6, 1992.

■ **Mr. Dan Schuster** to part-time minister of youth, Central Baptist Church, Edmonton, AB, effective September 1991.

■ **The Rev. Harold Kelm** from pastor, Bethany Baptist Church, Hutchinson, MN, to pastor, Hillcrest Baptist Church, Sioux Falls, SD, effective April 1, 1992.

■ **Mr. Steve Reilly** to associate pastor, inter-cultural ministries, Central Baptist Church, Waco, TX.

■ **Mr. Paul Keller** from associate pastor, Calvary Baptist Church, Aberdeen, SD, effective Feb. 1, 1992.

■ **The Rev. Merlyn Bowker** from associate pastor of outreach, Meadowlark-Westland, Edmonton, AB, effective Dec. 31, 1991, to student at North American Baptist College, Edmonton.

■ **Mr. Dale DeWerff**, 1992 North American Baptist Seminary graduate, to pastor, Sierra Heights Baptist Church, Renton, WA, effective April 1, 1992.

■ **Mr. Jon Grenz**, 1992 North American Baptist Seminary graduate, to youth minister, Salt Creek Baptist Church, Dallas, OR.

■ **The Rev. Tim Blackburn** from associate pastor of church growth, Redeemer Baptist Church, Warren, MI, to associate pastor, Parma Heights Baptist Church, Parma Heights, OH, effective March 8, 1992.

■ **Mr. Jeff Biddle** to youth pastor, Sierra College Boulevard Church, Rocklin, CA, effective March 1, 1992.

■ **Mr. Brian Cooper** to youth pastor, McDermot Avenue Baptist Church, Winnipeg, MB.

Honors

■ **Chaplain (MAJ) David A. Rapske** recently won the Keith L. Ware Award, the highest Department of Army award for excellence in Broadcasting. Chaplain Rapske was cited for his daily radio production, "Word in the World." The program will now go before all services entries in the Thomas Jefferson competition.

Retirements

■ **The Rev. John Wollenberg** retires as pastor of East Olds Baptist Church, Olds, AB, effective April 30, 1992. After graduating from N.A.B. Seminary, Sioux Falls, SD, (1953-57); he was ordained at Ebenezer Baptist, SK, Aug. 16, 1957. He served as student pastor, Lashburn Baptist, SK, 1955, and Burstall Baptist, SK, 1956; and as pastor Ebenezer Baptist, SK, 1957-61; Emmanuel Baptist, Morris, MB, 1961-65; Trinity Baptist, Kelowna, BC, 1965-74; Sunshine Ridge Baptist, Surrey, BC, 1974-77; as chaplain, Evergreen Baptist Home, White Rock, BC, 1977-80; and pastor, Osoyoos Baptist, BC, 1981-86; and East Olds Baptist, Olds, AB, 1986-1992.

■ **The Rev. Clem Auch** retired as associate pastor of membership care, Grace Baptist Church, Grand Forks, SD, effective December 1991. Ordained First Baptist, Mott, ND, he served as pastor of the following churches: Wessington Springs Baptist Church, SD, 1954; Carol Ave. Baptist Church, Dallas, TX; First Baptist Church, Bison, KS; Melville-Fenwood Baptist Church, SK; First Baptist Church, Wishek, ND, 1958-71; chaplain, and administrator, Baptist Home, Bismarck, ND, 1971-82; N.A.B. missionary to Japan, 1954-59; N.A.B. missionary to Nigeria, 1986; interim pastor, Grace Baptist Church, Gackle, ND, 1987-88; Century Baptist Church, Bismarck, ND, 1988-89.

New Position

■ **Dan Kruse** has joined the North American Baptist Seminary Zimbelman Counseling Center staff in the position of marriage, family, and child therapist. Kruse has two Master of Arts degrees, one in Theology and another in Marriage and Family Therapy from Fuller Theological Seminary. He received his Bachelor of Arts degree in Psychology and Religion from Northwestern College, Orange City, IA. Dan has previous experience in marriage, family, and child counseling as well as a wide variety of church ministry experience. Dan, his wife Pam, and their two-year-old son, Jordan, came to Sioux Falls from Pasadena, CA.



Name That Church!

Churches are interesting. Looks. Name? Location? Who built them? When?

Our N.A.B. Conference Heritage Commission, which includes the N.A.B. Conference archives, has many photos without answers to these questions.

If you can, help by identifying the photos. Please send us another picture, present address, and historical data. Refer to the code number below the photo pictured here. We would love to hear from you.

Write to: North American Baptist Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105.



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B



C

You are invited to celebrate the
100th ANNIVERSARY
of RABBIT HILL BAPTIST CHURCH, EDMONTON, AB
August 15-16, 1992

Banquet at N.A.B. College, August 15, 6:30 p.m.
Irwin Kujat, speaker / Tickets: \$15 adults
Sunday morning worship service at 10:30 a.m. featuring drama by Ed Link
Anniversary service 2 p.m. / Anniversary book by Ed Link available at \$18
For more information or reservations, call the church office
(403) 955-7774 or Mrs. Mable Stelter (403) 988-5630.

GRACE BAPTIST CHURCH

Medicine Hat, Alberta
celebrates its
75th ANNIVERSARY
September 18-20, 1992
Banquet on September 19
Mass choir of former choir members
Singing Sunday afternoon.

If you are interested in attending the
banquet and/or joining the choir, please
contact Grace Baptist Church by May 30,
1992.

FIRST BAPTIST CHURCH

George, Iowa
invites you to attend its
CENTENNIAL ANNIVERSARY
July 23-26, 1992

Theme: "Celebrating God's Goodness
—an Historical Festival of the Lord's
Blessing" —Psalm 100

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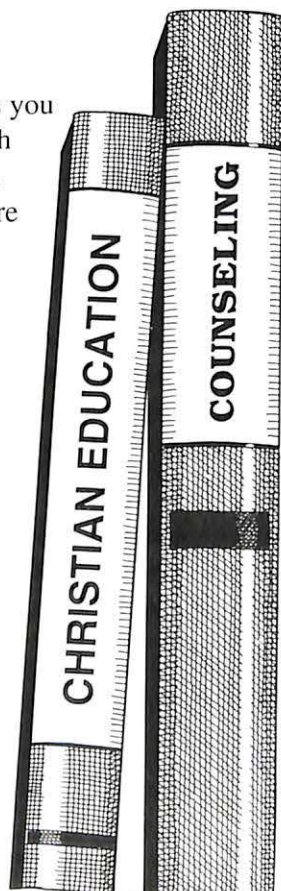


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How to Attract Younger Women

(continued from page 21)

organization and subsequently to
become involved in the life and
program of that organization.
Examples included lodges, service
clubs, the military, college, sandlot
amateur baseball teams, church,
and the YMCA.

Millions of people today not only
worship regularly with a
congregation they have yet to join,
they also participate in Sunday
school and other activities. Joining
often follows participation.

Does your women's organization
expect adults to first join it and
subsequently become active in it?
Or do you encourage women who
are not members to participate in a
particular program or help with a
big event or become a regular
attender in a particular circle or
work on this year's project before
they join the women's
organization?

To be more specific, do you plan
for the next hundred new members
of your women's organizations to
come largely from a) the present
membership of your congregation
or b) women who will unite with
your congregation in the years
ahead and subsequently join the
women's fellowship or c) teenage
female members of today's
congregation or d) women, some
non-members, who will first
become involved with a program,
mission outreach effort, volunteer
role, circle, project, or event
sponsored by your women's
organization and subsequently
decide to affiliate with your
group?

Is that expectation consistent
with your new-member enlistment
plan? Is that expectation consistent
with your program planning? Is
that expectation consistent with
how you enlist volunteers to staff
special programs, new projects, and
other events and activities? □

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To
N.A.B.
or not to
N.A.B.?

That is the question.



William Shakespeare

While this question was not uppermost in
Shakespeare's mind, it is uppermost in the minds of
North American Baptists who are concerned about the
future of our Conference.

Will there be a North American Baptist Conference as we know it if the shortage of leadership continues
to escalate? In the next two decades, more than 350 new persons will be needed in our Conference to fill
vacancies left by retired pastors and missionaries, to supply new church planting pastors, and to fill church
staff positions.

Without men and women with marked determination and faith to lead the church, it will rapidly decline.
Our ever-changing society demands the attention of dynamic spiritual leaders with the fortitude to remain
steadfast in their adherence to the foundation of God's Word. Rather than bow to the subtle pressures of
societal change, the Church must renew its dedication to transforming the society in which it exists.

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